Utopía y Praxis Latinoamericana nace como una respuesta a la situación de conflictividad política que atraviesa actualmente la democracia y la sociedad latinoamericana. Pero también nace como una respuesta comprometida con el análisis filosófico y la interpretación histórica de la cultura y las ciencias sociales frente a la crisis de la Modernidad. Respuesta que procura la creación de nuevos/as actores y escenarios a partir de los cuales se hagan posibles inéditas alternativas para la teoría crítica y el cambio social efectivo. Una respuesta en dos sentidos: la utópica porque todo proyecto existencial auténtico debe enmarcarse y definirse por el universo de sus valoraciones humanas; la práctica porque, a diferencia de la necesaria teoría, implica un tipo de acción cuyo movimiento es capaz de dialectizar la comprensión de la realidad, pero también de transformar a los sujetos que la constituyen. Con lo cual la noción de praxis nos conduce de retorno a la política, a la ética y, hoy día, a la ciencia y a la técnica. Es una respuesta desde América Latina, porque es a partir del ser y pensar latinoamericano que la praxis de nuestro proyecto utópico se hace realizable.

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PRESENTACIÓN

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Acerca de la necesidad de pensar en las emociones de los(as) estudiantes en cuarentena

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En nuestra edición anterior propuse la discusión acerca de cuál era el escenario actual de la educación en el contexto de la pandemia por la Covid-19, en esta ocasión quisiera continuar con las discusiones acerca de la educación desde una perspectiva crítica. No solo quiero observar la situación en la que nos encontramos, sino dar una opinión en la que dé a conocer cuáles son las actividades dentro de la formación estudiantil que veo como fundamentales en estos momentos.

Partiré desde una impresión que surge al ver cómo se han desarrollado las clases online en los niveles primarios y secundarios. Al respecto, observo que hemos retornado a una enseñanza basada en la memorización de conocimientos con poco desarrollo de habilidades, algo muy acorde a las miradas positivistas de la educación en las que la cognición de la persona poco importa pues se enfoca en los resultados y no en el aprendizaje en sí. Los(as) estudiantes están haciendo en muchos casos tareas repetitivas que buscan consolidar un conocimiento previo de forma casi mecánica: repitiendo una y otra vez el ejercicio hasta dominarlo en su ejecución y tener el resultado final previsto. El espacio para nuevo aprendizaje o para una apropiación significativa del mismo se ve reducido al máximo y pareciera ser que la culpa, como siempre, se pretende pasar a los(as) profesores(as). Lo cierto es que los resultados de este año no satisfarán a ningún ministerio de educación porque están preocupados en indicadores técnicos opuestos a una idea de aprendizaje significativo o cuanto menos de un aprendizaje íntegro.

Como la educación en la región está volcada fundamentalmente a las evaluaciones internacionales estandarizadas, poco espacio quedaba a la reflexión fuera del requisito de cumplir con dichas evaluaciones. A pesar de ver que los currículos nacionales se presentan como paladines del pensamiento crítico, del desarrollo de habilidades para vivir en sociedad u otras habilidades propias de las ciencias sociales o de las ciencias naturales (como el caso de las experimentaciones), al observar la realidad esto es casi nominal y se permite en cuotas tan marginales que el impacto termina siendo casi imperceptible. Entonces ¿qué otra cosa podemos esperar este año? La fantasía de que lo único importante era obtener resultados ha quedado descartada por completo en un momento en el que la sociedad exige utilizar hasta los últimos recursos para sostenerse en una situación de crisis en la que debemos pensar en: 1) que cada estudiante posee ritmos de aprendizajes y necesidades distintos, 2) que el entorno social en el que se encuentra en esta cuarentena es variado y no necesariamente reúne condiciones para el correcto estudio, 3) que incluso en los casos en los que el(la) estudiante cuente con apoyo de la familia para realizar sus tareas es posible que no cuente con los recursos o el equipamiento necesario para desarrollarlas de forma óptima, 4) que el(la) estudiante está inmerso(a) en un momento histórico en el que es la sociedad vive una presión inédita y que no se le puede pensar solo desde lo académico, sino también desde lo emocional.

Siguiendo esta idea no puede seguir pensándose la escuela con los mismos vicios de los siglos pasados en los que la mente del(a) estudiante era una caja ilegible en la que no ocurría nada. En estos tiempos debemos pensar en los procesos cognitivos y además en las implicancias emocionales que suponen el vivir

hacinados(as) y con una carga académica poco atractiva por ser reiterativa (los “repasos” de materias). Habría que sincerarse y reconocer que bajo las condiciones actuales, y debido a lo avanzado que está el año actual, es improbable que haya un retorno a clases y que la realidad es que debe hacerse algo desde la distancia. Desde mi visión, este es el momento para que los(as) estudiantes desarrollen habilidades sociales con el fin de enfrentar mejor lo que viven. Enfocarse en un currículo especial que responda al escenario actual dado que una mayoría considerable de escuelas han visto tan disminuida su capacidad de desarrollar los contenidos correspondientes a este año que tendrán que retomarlos en el próximo año. Por lo tanto, veo de mayor provecho utilizar estas instancias para enfocarnos en desarrollar el pensamiento crítico: que se cuestiones el porqué de lo que ha ocurrido, que se cuestionen por qué se debe salir a trabajar cuando se dice que debemos estar en cuarentena o por qué no es peligroso ir de compras a las grandes tiendas, pero sí lo es el comercio ambulante según distintos Gobiernos de la región.

El cuestionamiento de esto cumple con un anhelo que muchos currículos presentan: la educación para la ciudadanía. Es, entonces, relevante hacer partícipe a nuestros(as) estudiantes de esta discusión de país con el desarrollo de reflexiones que complementen las tareas disciplinares que tienen constantemente. El desarrollo del cuestionamiento acerca de cuán democráticos son los Estados de excepción vigentes en numerosos países y el ser capaces de cuestionar cuál era el escenario previo a la pandemia en la región. Sumado a esto, y como punto fundamental, un desarrollo sano de sus emociones para que puedan controlarlas y para que no crezcan ocultándolas. Es algo que por lo general se ha dejado de lado frente al caudal enorme de contenido disciplinar, pero es lo que fundamenta cómo actuará la persona. Por lo mismo en estos momentos es necesario enfocarse en estos aspectos.

Desde luego las escuelas continuarán haciendo lo necesario para poder cumplir con el currículo nacional y para que los(as) estudiantes aprendan, pero los(as) profesores(as) no pueden actuar como magos y hacer aparecer el aprendizaje desde la nada. Se necesita no solo exigir a los(as) estudiantes, sino escuchar sus experiencias en estos momentos y sobre todo necesitamos ser capaces de pensarnos como agentes sociales que actúan en la realidad y pueden transformarla. No necesariamente este debe ser un año perdido en su aprendizaje.

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Linguistic Picture of the World in the Poetry of M. Kopeev

Imagen lingüística del mundo en la poesía de M. Kopeev

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RESUMEN

El objetivo de la investigación fue explorar la imagen lingüística del mundo en las obras de M. Zh. Kopeev. Los principales métodos de investigación fueron descripción, análisis léxico y semántico, lingüístico y textológico, funcional y cognitivo, comparativo y estilístico. Los resultados de la investigación mostraron que la imagen lingüística del mundo y la experiencia de las personas que viven en esta sociedad son únicas, ya que la experiencia de vida de cada nación tiene sus propios detalles. Por lo tanto, su conciencia conceptual construye una imagen lingüística única del mundo, que resulta en la formación de la identidad nacional.

Palabras clave: Identidad nacional, Lenguaje, Técnicas lingüísticas, Obras literarias, Unidades culturales.

ABSTRACT

The goal of the research was to explore the linguistic picture of the world in the works of M. Zh. Kopeev. The main research methods were description, lexical and semantic, linguistic and textological, functional and cognitive, comparative, and stylistic analysis. The research results showed that the linguistic picture of the world and the experience of people living in this society are unique, since the life experience of each nation has its own specifics. Therefore, their conceptual consciousness builds a unique linguistic picture of the world, which results in the formation of the national identity.

Keywords: Cultural units, Language, Linguistic techniques, Literary works, National identity.

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INTRODUCTION

The relevance of the study is determined by the growing interest in studying the relationship between culture and language, which at the end of the 20th century led to the emergence of a new branch of linguistics – cultural linguistics. In recent years, cultural linguistics and anthropological linguistics focused on studying the national and cultural specifics of the linguistic consciousness of the representatives of certain languages. To determine the relationship between culture and language, one should identify the universal and the unique in the perception of reality by the people belonging to different linguistic and cultural traditions. The research was carried out within the anthropocentric paradigm of modern linguistics, cognitive and cultural linguistics, studying the person as a linguistic personality, his individual picture of the world, and related problems. The scientific novelty of the study included examining the linguistic picture of the world in the works of M. Zh. Kopeev from a new and previously unexplored perspective – the description of the linguistic picture of the writer's world based on the literary works created by him. The research goal was to study the linguistic picture of the world in the works of M. Zh. Kopeev. For this purpose, we set the following objectives: to analyze the main research approaches to studying the national and linguistic picture of the world; to reveal the linguistic and cultural potential of Kazakh lexical and phraseological units in the works of M. Zh. Kopeev; to examine the special expressive features of the Kazakh linguistic picture of the world in the works of M. Zh. Kopeev; to identify and explore the lexical and stylistic specifics of his works. The materials for the study included the poetry of M. Zh. Kopeev, primarily, the text in the book "We have lived a lot, but have been happy all this time" [Тірлікте көп жасағандықтан, көрген бір тамашамыз], which was published at the beginning of the twentieth century and reflected the linguistic and cultural situation in Kazakhstan of that time (Tagirova: 2018).

The works of M. Zh. Kopeev are an important part of the Kazakh poetry, which at the beginning of the twentieth century was taking a new form. The main feature of his poetry is the reflection of the culture of the nation and the true picture of the changes taking place in the Kazakh steppe (Abdullayeva: 2018a). Today the works of M. Zh. Kopeev have been studied from a literary perspective, but his linguistic personality has not become the subject matter of linguistic research yet. In Soviet times, the works of M. Zh. Kopeev were not explored, and it was even forbidden to mention his name. Only recently, scientists took interest in his works. Modern linguistics examines the cognitive orientation based on the principle of "learning about the world within the world of language." Thus, studying the works of M. Zh. Kopeev from the linguistic perspective meets the requirements of the present. In other words, this article presents the first attempt to study the linguistic picture of the world in the works of the poet (Khayrullina et al.: 2017; Afanasev et al.: 2018).

Having conducted the study, we identified the conceptual spheres of the linguistic personality of M. Zh Kopeev and the specifics of the use of linguistic and cultural units in his poetry. We analyzed the role of the linguistic units in the formation of the linguistic picture of the world and established the national specifics of the Kazakh worldview. We gave the linguistic characteristic of the picture of the world in his works through the national values in his cognition of the world. It was proved that the linguistic picture of the world in the works of M. Zh. Kopeev manifests itself through linguistic units and concepts. The theoretical significance of the study: The research findings and conclusions expanded the theory of the linguistic picture of the world in the Kazakh linguistics. The practical significance of the study: The research findings can be used in specialized courses, seminars, and practical tasts aimed at analyzing the language of the works of M. Zh. Kopeev (Topchy: 2019).

This article consists of several sections: Section 2 contains the literature review, Section 3 outlines the materials and research methods, Section 4 presents the results and discussion, Section 5 summarizes the findings of this study, and Section 6 gives a list of references.

LITERATURE REVIEW

Before analyzing the linguistic picture of the world in the poetry of M. Zh. Kopeev, let us define this term.

The linguistic picture of the world is one of the fundamental concepts of cognitive linguistics. W. von Humboldt (2013) was the first to express the idea of a special linguistic vision of the world: he considered the language in close connection with a living organism, and regarded it as a thought-forming organ. According to W. von Humboldt (2013), only language can reveal some very important secrets, all the nuances and manifestations of the essence of the nation. In his article “How language shapes thought”, scientist L. Boroditsky (2011) claims that “language has a special influence on the cognition of the world around us”. Jean-Paul Sartre (1981) expressed a similar opinion: “Since I discovered this world through language, I perceived language as the world for a long time”. Examining this issue in his work “Through the language glass,” Guy Deutscher (2010) pays special attention to the close connections between language and culture (Afanasev et al.: 2019).

Linguists E. Sapir (1921) and B. Whorf (2012) also wrote about language as a way of learning about the reality. According to E. Sepir (1921), “it would be a mistake to believe that we can fully comprehend reality without resorting to language ... Actually, the “real world” is largely unconsciously built on the basis of the linguistic norms of a certain group”. B. Whorf (2012) shares the same opinion. These scientists believe that language is not only a means of transmitting thoughts, but also the basis for their formation, as well as for the diversity of worldviews of different peoples around the world.

The term “the linguistic picture of the world” was introduced into science by L. Weisberber (2004), who claims that it “is formed by coding knowledge about life and the ways of learning about the world by people.” At the same time, he supports the idea of W. von Humboldt (1999) that it is important to study the internal form of language, which creates images of the surrounding reality through human language. This approach represents a holistic theory that makes it possible to learn about the world around us through eyes and language. Speaking about the role of language, L. Weisberber (2004) emphasizes the verbal cognition of the world – passing on a particular worldview, behavior, and lifestyle to the future generation with available linguistic means.

Later, other scientists developed the concept of the linguistic picture of the world. However, since it is a concept with a complex structure, researchers have different approaches to understanding and describing its nature. For example, scientist V. M. Maslova (2007) believes that:

The linguistic picture of the world is the general cultural heritage of the Universe; it is structured and multi-level. This global linguistic image underlies the communicative system of understanding the human inner world and the outer world. It symbolizes the ways of verbal and mental activity, characteristic for a certain period, reflecting its spiritual, cultural and national values.

According to G. A. Brutyan (1973), “the linguistic picture of the world is general information about the internal and external world expressed in living (natural and national) languages.” A. A. Zaliznyak (2006) defines the term “the linguistic picture of the world” as a set of ideas about the world embodied in the meaning of different linguistic units such as lexical units, set phrases, certain syntactic constructions, etc., which form a single system of views or prescriptions (Galiakberova et al.: 2018; Villalobos and Ramírez et al.: 2018; Merkulova: 2019; Rosell et al.: 2020).

In this regard, we should mention Yu. D. Apresyan (1995), who presented his original ideas about the linguistic picture of the world. According to him, speakers of different languages have a different perception of the world due to the prism of the national language, so the concept of reality is different to them in some ways. On the other hand, the linguistic picture of the world refers to the “naive” worldview, quite different from the “scientific” one. Thus, each ethnos has its own special, unique picture of the world, which is reflected in the language. “Language reflects a person’s experience in interacting with the environment, and this experience is objectified in the language in its aggregate integrity, forming the linguistic picture of the world” (Kubryakova: 2003).

Linguistic pictures of the world of various languages differ from each other due to the cultural specifics of different nations. Each language is a unique national system that reveals the worldview of the people and creates their picture of the world. Thus, according to the definition given by E. S. Yakovleva (1996), we understand the linguistic picture of the world as “the model of perceiving the reality” through the language specific to each ethnic group. N. A Potapova (2018) believes that:

> To identify the characteristics of a particular culture, first one should analyze the vocabulary of the language, since a person expresses his thoughts through the word, and the latter acts as the manifestation of culture and mentality. However, the word is only one of the many options for representing the world around us. Behind the word, there is a broader concept that encompasses all the options available in the language for representing a unit that is understood by a native speaker and has its own content and a certain expression in the language, primarily at the lexical level.

According to O. S. Anketina (2018), W. von Humboldt’s (1999) theory of the “internal form of language” is the basis for the idea of the linguistic (naive) picture of the world. It is expanded by the postulates of the hypothesis of “linguistic relativity” of E. Sapir (1921) and B. Whorf (2012), as well as the findings of American ethnolinguistics. In addition, these ideas were developed in the neo-Humboldtian concept of “Zwischenwelt” and the modern concepts of the naive picture of the world by Yu. D. Apresyan (1995).

Having studied the scientific papers on this topic, A. Islam (2004) notes that “a person learns about the world around him through thinking, and it is reflected in the human mind. If the truth is comprehended through thought, then language is a tool that consolidates the result of figurative thinking.” Thus, the linguistic picture of the world transmitted through the language represents the summary of the values of the nation and the world as a whole. “The individual speaks a language according to the semantic basis of the same language. Cultural values in a language form the national character and the national mentality through the meaning of the words” (Abdullayeva: 2018b). N. Wali (2007) notes that “the linguistic picture of the world reflects mythological, religious, and logical positivism cognition”. However, B. I. Nurdauletova (2008) believes that “since the picture of the world is a broader philosophical and language category, at the level of a certain nation, the linguistic picture of the world should be considered together with the model of the world in universal knowledge and within the holistic conceptual picture of the world”.

Having analyzed the researchers’ position on this issue, we can conclude that the linguistic picture of the world is a cognitive and psychological reality, which manifests itself in the mental and cognitive activity of the nation, their actions, and verbal behavior. A certain community and its representatives comprehend the reality through their mentality, thus building their own way of life. The picture of the world, reflected in the national mentality, history, traditions, interconnected generations, lives in the human mind. “Consciousness is the result of centuries of mental work of the whole ethnic group or society” (Gorlo: 2007). Next, the picture of the world preserved in this consciousness expresses itself through a system of certain symbols, primarily through the national mentality and artistic works. Therefore, the analysis of the works of art reflecting the national picture of the world allows one to understand these people. The picture of the world in a work of art is determined by studying verbal and artistic means, original language units of the author, illustrating the personal picture of the world formed by the creator of this work.

G. Zh. Snasapova (2003) considers each linguistic and cultural unit in an artistic work as an indicator that defines the linguistic picture of the world. Sh. M. Elemesova (2003) examines the linguistic features of a literary text in connection with the psycholinguistic basis of stylistic, linguistic, and poetic analysis. In our opinion, it is crucial to explore the interconnection between language and culture as only this approach ensures the thorough understanding of the linguistic picture of the world.

When exploring the linguistic and cultural orientation, researchers should combine cognitive and cultural aspects as this allows one not only to determine the integrative nature of linguistic knowledge, but also to

identify the numerous connections in the trinity "Language, Man, and Culture," which represents the specifics of cultural linguistics, according to G. Smagulova (1998).

An artistic picture of the world may embrace separate concepts that are characteristic of the author's perception of the world. Therefore, the language here acts as a means of creating a secondary picture of the world belonging to the creator of this work of art. Modern linguistics defines the terms "concept" and "linguistic picture of the world" in different ways. Summarizing all the definitions, we can identify two with opposite meanings: 1) the concept is the key word of spiritual culture; 2) the concept is "the primary term denoting a psycho-mental phenomenon acting as an incentive for speech production. A. Amirbekova (2006) explains these different aspects of the concept: cultural linguistics claims that "the concept is comprehended as a unit that determines the cultural, spiritual, ethical, and social understanding of the world."

Therefore, the picture of the world must primarily be considered in connection with culture. Then one should explore the individual language of the author, as the cultural concept is perceived as information manifesting itself in the specifics of national culture. A conceptual analysis allows one to reveal the nature of a cultural concept. Its main goal is to identify the symbols of national culture and to explain the essence of general cultural concepts that accumulate knowledge about the linguistic picture of the world.

METHODS

G. T. Karipzhanova (2016) singles out several elements of the national culture in the works of M. Zh. Kopeev: "National culture, national art, religious worldview, and the national cognitive world". In this regard, the researcher speaks about the linguistic means representing national traditions and customs in the national culture. In turn, relying on the opinion of G.T. Karipzhanova (2016), we analyzed the specifics of the application of the linguistic units denoting hospitality and matchmaking of the Kazakh nation in Kopeev's works.

Next, we studied the concepts of "life" and "death." A concept is a notion that has become part of culture. According to N. D. Arutyunova (1988) and V. N. Teliya (1996), "a concept is a semantic development marking linguistic and cultural specifics and characterizing the representatives of this ethnic and cultural group in a certain context". Scientists examined the conceptual sphere of Russian culture and divided all concepts into several groups. In Kazakh linguistics this work was carried out by K. Zhamanbayeva (1998). This is a scientist who, for the first time in the history of Kazakh linguistics, performed a comprehensive analysis of such concepts as linguistic consciousness, a system of language models, a unique personality, gestalt theory, text structure, artistic discourse, and the concept of sadness.

Conducting linguistic studies, researchers explore various ethical, philosophical, cultural, dominant (priority) aspects related to the internal life of a nation. These include such categories as life, death, truth, beauty, love, good, and evil. According to A. Amirbekova (2006), the concept of "life" is one of these, and it has different aspects in a poetic text. The concept "death" has philosophical significance and represents a complex mental world. Therefore, it reveals itself through diversified information.

In this research paper, we presumed that the concepts of "life" and "death" have certain components, on the basis of which one can fully describe the cognitive nature of these concepts. The poems presenting such components are one of the most significant works of M. Zh. Kopeev. This determined our choice of these concepts while exploring his picture of the world.

G. T. Karipzhanova (2016) divides concepts in the works of M. Zh. Kopeev into the following groups: life, death, fate, humanity, conscience, love, Allah the Almighty, the sun, the moon, a star, and others. They are expressed with words, phrases, set phrases, sentences, the whole text, etc. In our study, we relied on the analysis of G. T. Karipzhanova (2016), with a focus on the concepts of "life" and "death". To determine the national specifics of these concepts, we considered their linguistic picture, combination, contextual use, semantics, figurative associations, phraseology, and their presentation as part of language templates. This allowed us to reveal the true cognitive meaning of the concepts of "life" and "death".

Materials

In a work of art, poets and writers build a unique picture of their imagination, creating a novel atmosphere that represents the cutting-edge thoughts of their time. The main feature of M. Zh. Kopeev's style was his ability to form his own national idea using various linguistic techniques.

The poet's works reveal the national specifics and the national character of the Kazakh people. For example, in his poem "To those who speak badly about the Kazakhs" [Қазақты жамандаушыларға], M. Zh. Kopeev emphasizes the hospitality of the Kazakh people. To prove this, let us quote the following verses: "For Kazakhs, treating a guest is like Ait or a festivity (Ait is a Muslim holiday of the first meal after fast). When guests arrive, the Kazakh must slaughter cattle... They slaughtered a sheep and gave them syrbaz (a Kazakh national dish, fresh young mutton). And we gave our blessing" [Қазақта қонағасы айт пен тойдай, Отырмас қонақ келсе, бір мал соймай...Сойды да бір сырбаздың басын берді, Қол жайып, бердік бата бізде дайын].

This extract shows the hospitality of the Kazakh people. Hospitality is a special courtesy, respectful attitude of the house owner to the guest. The free-loving nature and generosity of the Kazakh people manifest themselves in their exceptional hospitality. To give a guest appropriate respect and warm welcome, to lay the table [дастарқан] is a long-standing tradition. In this context, "welcoming a guest like God" is a duty for every family [шаңырақ]. According to the tradition of the past, the owner of the house, noticing a guest going to the house, depending on the age and the position of the guest, went out to meet the visitor himself or sent older children. They greeted the guest at the place where the horse was tied, helped to get off and led him to the house. In addition, when approaching the village [ауыл], the traveler got off his horse, demonstrating who he was and to whom he was going, and reached the house on foot. The guests' respectful attitude and reverence demonstrated the high culture of the steppe. Nomads' traditions and laws of hospitality were the basis for strong ties within the country and maintained social integrity. Hospitality has been preserved by the Kazakh people to this day.

The cultural specifics, distinguishing the Kazakhs from other nations, are an important element of their linguistic picture of the world. For example, in Kopeev's poem "This Epoch" ["Мына заман"] in the lines "They proposed and ate kurdyuk (tail fat of some breeds of sheep) and liver." "Екеуі құда болды "Құдай!" – десіп, Биылғы жыл құйрық пен бауыр жесіп" the words "kurdyuk and liver" [құйрық-бауыр] can be perceived by the representatives of other nationalities as an anatomical term or as a dish. However, not everyone can understand that in Kazakh culture, "kurdyuk and liver" is a tradition connected with matchmaking, a tradition of two families, one of which gives a daughter and the other takes a bride. Although this is a ritual, in reality it plays a special role in the Kazakh national traditions. When matchmaking takes place with the agreement of both parties, they, along with "kurdyuk and liver" exchange special gifts. At the same time, both parties should try this dish. "Kurdyuk and liver" is a recognized symbol of matchmaking – it was fixed as a document. It is clear that such words and phrases as hospitality, to eat kurdyuk and liver [қонақжайлық, құйрық пен бауыр жегізіп] reflect the linguistic picture of the world of the Kazakh consciousness, as well as the culture of the Kazakh mentality.

From ancient times, the Kazakh people, moving to pastures [жайлау] in the summer and returning to the winter quarters, led a nomadic and warlike lifestyle. The traditions of the nomadic people have their own specific features. That is, the migration had its influence on the life of the people. M. Zh. Kopeev writes: "My year is the year of the ram, and in the year of the rooster I was three years old. [Жылым – қой, тауық жылы мен үш жаста]. Also, he says "Summer has come. Rural houses were built. Markets began to work. And this will continue until the autumn. Nomadic Kazakhs settled down on the hills of summer pastures on the shores of Akshakol. They stretched along the entire lake and drink koumiss [Жаз болса ауыл үй боп ыңғай қонып, Қызады базарлары күз болғанша. Басында Ақшакөлдің жаз жайлауда, Көшпелі қазақ болып қырға шықты... Қымызын басын қосып ортаға алған, Жағалай қонып алып судың бойын]. These lines demonstrate that the Kazakhs led a nomadic lifestyle. Turkologist V. V. Radlov wrote in this regard: "The

nature, behavior, traditions, system of thinking, in fact, the whole life and all actions of the people are directly connected with nomadic life." Thus, we can say that M. Zh. Kopeev describes the features of the linguistic culture of the world in the Kazakh language with the help of traditions specific to the Kazakh people and the national culture that is different from other peoples.

In the works of M. Zh. Kopeev we found the following concepts describing his picture of the world: life, death, fate, humanity, conscience, love, Allah Almighty, the sun, the moon, and a star. This is a set of individual definitions that represent the "cognitive image" of the author. These concepts are the constants for Kopeev's picture of the world as they can be found throughout his works. These concepts lay creative foundations for other poets and writers. Nevertheless, each artist demonstrates his knowledge and a unique creative world through his mastery. Due to the limitations imposed in the article, we analyzed only some of these concepts. Conceptual analysis was carried out to obtain information about the linguistic picture of the world.

V. I. Postavalova (1988) believes that "conceptual analysis aims to determine common concepts grouped around one symbol, to determine the role of this symbol in the cognitive structure."

One can single out individual national concepts among universal human ones as the general human culture consists of the elements of national culture. For example, the concept of love manifests itself in different ways for different nationalities. The understanding of love in M. Zh. Kopeev's works is connected with religious ideas.

At the same time, conceptual analysis is the only linguistic tool that reveals the author's attitude to the truth and presents the second element of the analysis of an artistic work. For example, M. Zh. Kopeev sharply reacts to the attempts to solve national problems and their criticism. His attitude to the motherland manifests itself through the concept of "humanity." For example, the poet's words "when two swords managed to fit into one sheath" [Екі қылыш бір қынға қашан сыйған] convey important meaning.

One of the concepts that is common for all people and plays a central role in their picture of the world is the concept of "life." The word "life" [өмір] came into the Kazakh language from the Arabic. Its first meaning is "life", whereas the second meaning ("human age", "life expectancy") has a macro-frame connection with such concepts as "time", "era", "fate", "death." According to linguistic characteristics, it belongs to this lexical and semantic group. The concept of "life" [өмір] is represented by the following phrases: acting during one's life, the illusory world [жалған дүние], the joys of life [дүниенің базары], the whole world [дүние жүзі], a short life [қысқа ғұмыр], the mean world [сұм дүние], etc. From a philosophical point of view, "life" [өмір] is a certain period of time granted to a person. Life is not given to man twice. M. Zh. Kopeev describes this phenomenon as follows: "Ishan (the character) left this world, there is no returning after leaving [Ишекем өтіп кетті бұл жалғаннан, Келу жоқ қайта айналып сол барғаннан]" (Kopeev: 2004).

In general, when analyzing the concept of "life" [өмір], we also considered its lexeme "the world" [дүние] from the same lexical and semantic group. The poet depicts the world as a "dark night": "This world is a cloud without the moon, a dark night [Бұл дүние − айсыз бұлт, қараңғы түн]" (Kopeev: 2003a). According to Muslim beliefs, the Kazakhs divide the world into "another world" [о дүние] and "this world" [бұ дүние]. In Islam, "this world" [бұ дүние] is perceived as "deceptive, mean, and fleeting" [жалған, опасыз, өткінші]. This explains the obscurity and cruelty of this world, which are reflected in the language of M. Zh. Kopeev, who deeply understood the Muslim teaching: Who drank the water of Eternity in this mortal world? This world is not eternal, it is fleeting... Death will spare no one. Whoever is born will surely die. Will a person die of weakness?! This world has no peace like a gusty wind... [Бұл опасыз дүниеде, Мәңгі суын кім ішкен?!.. Дүние опасы жоқ, түбі шолақ,.. Қояды қаза жетсе, кімді аяп; Дүниеден кетпей тұрмас, келсе адам, Өлеме осалдықтан өлген адам?! Бір дұға: өліге де, тіріге де, Хазіретті көріп, естіп білген адам; Бұл дүние тынымы жоқ ескен желдей, Қаңбақтай бір күн еріксіз домалатар. Бір-ақ дем жоқ болады бітерінде, Шолтаңдап шолақ дүние кетерінде] (Kopeev: 2003a).

Sometimes he depicted the world as “terrible”, “cunning”, “deceptive”: It calms everyone in different ways. The mortal world is deceptive. People are fleeting guests, and the mortal world, why are you so swift?! A deceptive life is reasonable. Guys, you can talk a lot, but this life will pass quickly. It will deceive us and pass quickly, making many people sad [Әркімді әр түрменен жұбатады, Сұм дүние алдандырып тастарына; Бұл опасыз, сұм дүние − кімдерден дейсіз қалмаған?! Жүрген жан − бір-біріне аз күн қонақ, Сұм жалған, болармысың мұнша шолақ?! Біреу олай болғанда, біреу – бұлай, Қу заман ойлы-қырлы болып жатыр.Жігіттер, айта берсем, таусылмас сөз, Бұл жалған бәрімізден өтеді тез; Өстіп алдап өтеді мына жалған, Талай жанның көңіліне қайғы салған] (Kopeev: 2003a). Thus, the author highlights the brevity, transience and deceitfulness of life.

In the Kazakh picture of the world, a difficult life is called a “dog’s life”, and difficult moments of life are associated with the image of a “dog”. In the poem “The Dog’s World” [ит дүние] M. Zh. Kopeev uses this very phrase. In the lines “The Dog’s World, why are you so clumsy? You are meek without a mane and a tail, nothing to grab hold of. The Dog’s World, you’re a dervish. You are like a goatling playing on a cliff. Like mercury. You run like a mountain spring [Ит дүние, мұнша неге олақ болдың, Ұстауға құйрық-жал жоқ шолақ болдың. Ит дүние, ойлап тұрсам, диуанасың, Ит дүние, жарға ойнаған лақтайсың, Толқыған керетіңдесынаптайсың! Тасыған таудан аққан бұлақтайсың!]. The phrases “құйрық-жал жоқ шолақ” (short without a mane and a tail, nothing to grab hold of), “диуанасың” (a wandering dervish), “жарға ойнаған лақтайсың” (like a goatling playing on a cliff), “сынаптайсың” (like mercury), “таудан аққан бұлақтайсың” (running like a mountain spring) are the examples of the author’s use of words revealing the nature of the deceptive life. The figurative phrase “the dog’s life” emotionally conveys the cruelty and the fleeting nature of life. The poet expresses the transience and the deceitfulness of the world in the following lines: “This world, if you think about it, is deceptive [Дүние, ойлай берсем, жалған дейді]. A trial awaits everyone here [Әркім ді әлекке тек салған дейді]. Chasing the blessings of life till the death [Дүниені өле-өлгенше қуып-қуып]. In the end, you are standing with your mouth agape, empty-handed [Ауызы аңқиып құр босқа қалған дейді)] (Kopeev: 2003b).

One of the universal concepts in Kopeev’s picture of the world is the concept of “death”. It is expressed through frame lines, reflecting how the world is perceived by the author. These concepts are also given together with common prototypical meanings through the author’s personal models. The concept of “death” in the works of M. Zh Kopeev is expressed with the lexemes “өлім” (death) and synonymous semantic lexems such as “қаза” (dying), “ажал” (death, decease). In addition to this, there are such phrases as “жан беру” (to draw one’s last breath), “өлу” (to die), “өмірмен қоштасу” (to say goodbye to life), “қайтыс болу” (to perish), “мерт болу” (to fall dead), “үзілу” (to stop suddenly), “мезгіл жетпей солу” (untimely end): “Death comes to all in the same way. We approached the village of the dead. After death, you lose your tongue and jaw. He has also met his death. My red flower fell to the ground, the sun went down at wrong time. A freshly blooming flower withered in the spring [Бұл өлім бірдей келер бар мен жоққа; Тіршілік қызығынан бой алыс боп, Аулына өлгендердің жақындастық; Өлген соң айырыласың тіл мен жақтан; Күнінде қаза жетіп о да өлген; Үзіліп жерге түсті қызыл гүлім, Мезгілсіз батып кетті-ау күндіз күнім?! Піспеген егін жастай орылған соң, Дал болып тоқтап қалды-ау сөйлер тілім! Өлімнің түтіндеген есті желі, Қараңғы бұл дүниені қаптап түні. Көктемде жазғытұрым сола қалды-ау, Үлпілдеп жаңа шыққан жанның гүлі!] (Kopeev, 2003, Vol 2: 158).

In addition, one of the indicators of the concept of “death” is the lexeme “өлік” (dead). It is used to express concepts related to the plane “дала өлік” (dead steppe), “сар дала бейне өлік” (yellow steppe is like dead), “үнсіз өлік – бетпақ шөл” (Betpak desert is speechless like a dead person). Although M. Zh. Kopeev describes the concept of “death”, he does not define it explicitly, but combines incongruous words. That is, when used separately, these words do not form phrases. He creates combinations that give half of the concept: “тірі өлік” (the living dead), “жарты өлік” (half dead).

RESULTS

The linguistic picture of the world reflects not only traditional linguistic elements characteristic of the whole society (proverbs, sayings, phraseological units, etc.), but also non-traditional ideological structures and extra-linguistic facts that come from various fields (Pajdińska & Tokarski: 2010).

The phrases "қонақасы" (treats for the guest), "мал сою" (to slaughter cattle), "бас ұсыну" (to offer the head), "қол жайып бата беру" (to give a blessing), "құйрық бауыр жесу" (to eat kurdyuk and liver), "ауыл үй" (a rural house), "ыңғай қону" (sitting in a line), "Ақшакөл (Akchakol lake), "жаз жайлау" (to stay on summer pastures), "көшпелі қазақ" (a nomadic Kazakh), "қырға шығу" (migration) used in the works of M. Zh. Kopeev represent the Kazakh national knowledge and traditional lifestyle in the mind of the writer. Figurative words help us understand the soul of the author. In addition to that, we can learn the nation's perspective of the world through the values the author adheres to. These values are considered as the elements making up the linguistic picture of the world.

The linguistic and cultural units examined above are important concepts for the Kazakh people. They are the key element of the spirituality of the nation as they have special significance in the people's cultural and spiritual life. Let us present these concepts in a chart (Figure 1).

Figure 1. The reflection of the Kazakh national worldview in the picture of the world.

In Figure 1, we tried to present a picture of the world that can be found in a work of art. "Customs and traditions have been formed for centuries in accordance with religion and faith, lifestyle, and specifics of the national structure of each nation. They are the law for social life. They built spiritual wealth and educational experience in the minds of the people. These requirements and rules were obeyed and stringently executed. Traditions and customs have become unquestionable law for the Kazakhs" (Kenzhehmetuly: 2013).

The next concept is "life and death". This is a cognitive unit that immediately refers to a person. Humanity perceives it differently, despite the fact that it is common for all people. The concept of "life" in the poetry of M. Zh. Kopeev consists of the following logical and language models (Table 1).

No	Logical model	Linguistic model
1	Life is short and fleeting	Guys, we can talk a lot, We all will leave this world, It has no peace like a gusty wind, One day it will carry us like a rolling stone. [Жігіттер, айта берсем, таусылмас сөз, Бұл жалған бәрімізден өтеді тез. Бұл дүние тынымы жоқ ескен желдей, Қаңбақтай бір күн еріксіз домалатар].
2	Life will not last forever; it is deceptive and false	If you come to think about it, life is deceptive, It only torments people, Chasing the mundane till death, You end up empty-handed. [Дүние, ойлай берсем, жалған дейді, Әркімді әлекке тек салған дейді. Дүниені өле-өлгенше қуып-қуып, Ауызы аңқиып (құр босқа) қалған дейді].
3	Life is fight, fuss, struggle, and competition	Regardless of how rich we are, Everything will be in the ground, No matter how much I fought with this world, I could not keep anything. [Дүниеде қанша дәурен сүргенменен, Жатармыз бір төбенің басын жайлап. Шарқ ұрып бұл дүниені мен құлаштап, Дәнеме қала алмадым қолға ұстап].
4	Life is a road, it is interesting and treasured	Life is so sweet that a person does not want to part with it. [Бұл өмір қандай тәтті қимайды адам].
5	Life is the road	Life is different for everyone, uneven like a road. [Біреу олай болғанда, біреу – бұлай, Қу заман ойлы-қырлы болып жатыр].

Table 1. The concept of “Life”

The cognitive nature of the concepts “life” and “death” is revealed through certain components that make them a comprehensive representation of the cognition.

In addition, in the nation’s picture of the world, death is not only an inevitable natural phenomenon, but it also has certain religious content. Man is a biological creature that exists between life and death. Life for a human is as important as death. Having studied the poetry of M. Zh. Kopeev, we defined the following linguistic and logical elements of the concept of “death” in the cognitive world of the ethnos (Table 2).

No	Logical model	Linguistic model
1	Death is inevitable	Let the ground swallow you, it won't be full, and Death will look at you with a cold gaze. [Жалмауыз жер мейлі жұтсын, тоймасын, Жансыз суық көзін қадап қу өлім].
2	Death is a sign of old age	We have become old, and youth has left us, We have approached the village of the dead. [Жас жетіп, дәурен кетіп, алпыс асып, Ауылына өлгендердің жақындадық].
3	Death is a path to eternity	Everyone knows that you won't come back to life after death, Then we will see our deeds in this world [Өлген соң тірілу жоқ, әркім білер, Дүниеде не қылғанын сонда көрер].
4	Death is a turn	Step by step, we are approaching death [Аяңдап бізде келдік өлер шаққа].
5	Death is a bloody trap	Death is a bloody trap which has no mercy Once our death hour comes. [Өлім – бұл құтқармайтын қанды қақпан. Бір күні ажал шіркін қуып жетер].
6	Death is the end	You won't die before your death hour. [Ажалсыз асыққанмен өле алмайсың].

Table 2. The concept of "Death"

DISCUSSION

In this article, we studied the linguistic picture of the world in the works of M. Zh. Kopeev from a new, relevant, and previously unexplored aspect. To achieve this goal, the following objectives were accomplished:

1. We analyzed the main research approaches to the national and linguistic picture of the world: we determined the theoretical and practical foundations of research and considered the problems of language and cognition within a new scientific paradigm. We explored the basic principles of linguistics, cultural linguistics, and cognitive research in linguistics. We examined linguistic, cultural, and conceptual features of the linguistic units in the works of M. Zh. Kopeev and analyzed their manifestations in his picture of the world.

2. We revealed the linguistic and cultural potential of the lexical and phraseological units in the works of M. Zh. Kopeev. This included the specifics of the linguistic units in his works characteristic of the Kazakh nation, making up a unique linguistic picture of the world. We focused on the following linguistic units in the works of M. Zh. Kopeev: "treats for the guest" [қонақасы], "to slaughter cattle" [мал сою], "to offer the head" [бас ұсыну], "to give a blessing" [қол жайып бата беру], "to eat kurdyuk and liver" [құйрық бауыр жесу], "a rural house" [ауыл үй], "moving to pastures" [ыңғай қону], "Akshakol" [Ақшакөл], "staying on summer pastures" [жаз жайлау], "a nomadic Kazakh" [көшпелі қазақ], "migration" [қырға шығу]. They are the manifestations of the Kazakh national cognition and the traditional way of life in the cognition of the writer.

3. We studied how the Kazakh linguistic picture of the world is expressed in the works of M. Zh. Kopeev. We established that the main feature of his works is the structure of the system of cultural concepts evolving at the beginning of the twentieth century and the linguistic personality of the writer. We determined the specific concepts used in the works of M. Zh. Kopeev that describe the picture of the world in his language. Having analyzed M. Zh. Kopeev's works, we defined the concept of "life": its first meaning is "life", while the second

meaning is “the age of a person” and “the whole life”, with a macro-frame connection with the concepts of “time”, “era”, “fate”, “death”, etc. Also, we revealed its role in the middle lexical and semantic group as a linguistic unit. It was established that the concept of “life” was used by M. Zh. Kopeev as phrases: an illusory world, the joys of life, the whole world, a short life, the mean world, a deceptive world, etc. We found out that the concept of “death” in the works of M. Zh. Kopeev is expressed with the lexemes “death” [өлім] and the semantic lexems synonymous to it, for instance, “қаза” (dying) and “ажал” (death, decease). In addition to this, there are such phrases as “жан беру” (to draw one’s last breath), “өлу” (to die), “өмірмен қоштасу” (to say goodbye to life), “қайтыс болу” (to perish), “мерт болу” (to fall dead), “үзілу” (to stop suddenly), and “мезгіл жетпей солу” [untimely end]. We proved that one of the indicators of the concept of “death” in M. Zh. Kopeev’s language was the lexeme “dead” [өлік], which was used to convey concepts in this plane. Although M. Zh. Kopeev describes the concept of “death”, he does not give its full meaning, but combines incongruous words. That is, when used separately, they do not form set phrases. M. Zh. Kopeev creates combinations that express half of the concept: “the living dead” [тірі өлік], “half dead” [жарты өлік], etc.

4. We identified and studied the lexical and stylistic features of the author’s works: M. Zh. Kopeev skillfully used lexical units, set phrases, and artistic means of language. He applied various linguistic methods, which allowed him to convey the Kazak national idea in a special manner. “For Kazakhs, treating guests is like Ait or a festivity (Ait is a Muslim holiday of the first meal after fast). When guests arrive, the Kazakh must slaughter cattle ... They slaughtered a sheep and gave them syrbaz (a Kazakh national dish, fresh young mutton). And we gave our blessing” [Қазақта қонағасы айт пен тойдай, Отырмас қонақ келсе, бір мал соймай...Сойды да бір сырбаздың басын берді, Қол жайып, бердік бата бізде дайын].

CONCLUSION

This study determined the theoretical and practical foundations of research and considered the problems of language and cognition within a new scientific paradigm. The linguistic and cultural potential of the lexical and phraseological units in the works of M. Zh. Kopeev were also revealed. This article established that the main feature of his works is the structure of the system of cultural concepts evolving at the beginning of the twentieth century and the linguistic personality of the writer. Finally, we identified and studied the lexical and stylistic features of the author’s works.

The findings and conclusions obtained during the study contribute to the theory of the linguistic picture of the world in Kazakh linguistics. The results of the research paper can be used in special courses and seminars, practical tasks aimed at analyzing the language in the works of M. Zh. Kopeev.

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Legal Analysis of State Support for Compatriots Abroad Enshrined in Kazakhstan

Análisis legal del apoyo estatal para compatriotas en el extranjero consagrado en Kazajstán

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RESUMEN

El objetivo de este artículo fue estudiar los problemas de la regulación legal del apoyo estatal para los compatriotas en el extranjero. Los autores aplicaron métodos científicos generales, así como técnicas especiales para estudiar fenómenos y procesos. Los temas de apoyo estatal para compatriotas en el extranjero, principalmente la diáspora kazaja, fueron examinados desde diferentes perspectivas. Los resultados de la investigación incluyeron la consideración de los aspectos más positivos de la regulación legal del apoyo a los compatriotas, y el desarrollo de propuestas para ser incluidas en el primer proyecto de ley en la historia de la Kazajstán moderna.

Palabras clave: Compatriotas en el extranjero, Diáspora, Experiencia internacional, Migración, Proyecto de ley.

ABSTRACT

The goal of this article was to study the problematic of legal regulation of state support for the compatriots abroad. The authors applied general scientific methods, as well as special techniques and for studying phenomena and processes. The issues of state support for compatriots abroad, primarily the Kazakh diaspora, were examined from different perspectives. The research results included the consideration of the most positive aspects of legal regulation of support for compatriots, and the development of proposals to be included in the first draft bill in the history of modern Kazakhstan.

Keywords: Compatriots abroad, Diaspora, Draft bill, International experience, Migration.

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INTRODUCTION

Global experience shows that an efficient system of relations with the diaspora abroad is becoming a significant factor in the development of the state.

Migration is increasing strongly in the age of globalization. This evolution corresponds to general trends of a more transparent system of international relations, along with its greater complexity.

Why are states focused on developing policies aimed at their populations abroad? This interest in diaspora policies has gone beyond the academic context, with a wider range of practical actions taken by states and international organizations (Ragazzi: 2014).

Diasporas make a significant contribution to the development of their home countries in various fields. China, Russia, Israel, Armenia, and Turkey actively use the political, economic, and cultural potential of their diasporas.

It should be noted that the life of a diaspora has a dual nature. This feature is characteristic of the descendants of immigrants who honor the traditions and culture of their country of origin, until later generations blend into the native population, with all the differences between them vanishing (Kymlicka: 1995).

It can be assumed that the diaspora is at a disadvantage compared to the local population. Integration is frequently complicated by poor knowledge of the language, rights, and obligations of that country. However, there are cases when a diaspora develops quite successfully and dynamically in the host country. As a rule, the key role is played by the economic and political influence of the diaspora which allows it to interact and negotiate on national and international issues with the political leaders of their country of residence. This phenomenon is called “Diaspora Diplomacy” (Lyons: 2014), which means collective activity based on the support and involvement of a large number of emigrants that influence the culture, economy and politics of the host country “through mutually beneficial relations that bring the cultures of both sides together”; sometimes they can “influence existing international relations not only between their historical homeland and the country of their residence” (Gonzalez: 2012), but also with other countries. However, the word “diplomacy” can be excluded from this concept. We believe it more viable to use the concept of “Diaspora Lobbying” proposed by Terrence Lions. Also, this approach could be controversial as some states may use the power of the diaspora to their advantage (Ragazzi: 2009).

Modern Kazakhstan aims to create favorable external conditions for the modernization of the country, taking the economy to a new level of innovative development, improving the living standards of the population, and entering the top thirty developed countries of the world. One of the priorities of foreign policy is the comprehensive protection of the rights and legal interests of ethnic Kazakhs living abroad, which is reflected in the Foreign Policy Concept of the Republic of Kazakhstan for 2014-2020.

The Kazakh diaspora is quite big. According to the World Association of Kazakhs, over five million Kazakhs live in 43 countries outside Kazakhstan. The steady strengthening Kazakhstan state shows an increasing interest in the Kazakh diaspora abroad, that huge number of people who, for various reasons, have found themselves outside their homeland, but, despite this, care about Kazakhstan and feel that their lives are part of its future.

In the Address to the people of Kazakhstan, “Kazakhstan-2050 Strategy: A New Political Course for a Successful State,” Nation Leader N. A. Nazarbayev (2017) noted that “the Kazakhs are to play the main role in ensuring the implementation of the new strategic course “Kazakhstan-2050”... If a nation loses its cultural code, then the nation itself is destroyed. This must not happen!” In his article “Looking into the Future: Modernization of Collective Consciousness,” N. A. Nazarbayev (2017) noted that the main prerequisite for the modernization of a new type is the preservation of the country’s culture, its own national code.

According to the Ministry of Labor and Social Protection of the Population of the Republic of Kazakhstan, 304,839 families or 1,042,589 people returned to their historical homeland and received the status of oralmans from 1991 to 2019, of these: people of working age accounted for 56.3%, children under 18 years old – 39%, and retired people – 4.7%. In the last two years, the number of ethnic Kazakhs going back to their historical

homeland tended to decrease more than twice compared to previous years. One of the reasons is the inconsistency, the lack of a clear algorithm for the interaction of state bodies, and the excessive bureaucratization of the procedures.

A significant argument in favor of the further development of state support for compatriots abroad is that Kazakhstan lacks an integrated approach in this area, since there is no single state body with clearly defined functions for comprehensive support for these people, while in many countries special authorized bodies deal with the issues of diaspora policy (e.g. Ministry of Aliyah and Integration, Ministry of Diaspora in Armenia, and State Committee for Work with the Diaspora in Azerbaijan).

As for state support for compatriots abroad and legislative regulation of these aspects of the state's activities, some countries have significant experience in interacting with ethnic minorities, which implies the full support of their compatriots abroad by their historical homeland.

The goal of this research is to study the problematic issues of legal regulation of state support for compatriots abroad, as well as to develop relevant proposals based on international experience.

A significant research result is a proposal to develop a Kazakh Card similar to the Green Card (USA) or the Pole's Card (Poland), which would be done for the first time in the history of the country. This will become not only a document confirming that a person belongs to the Kazakh people, but also an important tool for supporting compatriots living abroad, helping them preserve their ties with their homeland and national cultural heritage.

The key objectives of the study were to analyze the legal framework of the Republic of Kazakhstan and other countries, to determine the norms regulating state support for compatriots abroad, and to study the positive experience of some countries with the purpose of its subsequent implementation in Kazakhstan.

The novelty of the study included the justification of adopting a law regulating support for compatriots abroad, which would be done for the first time in Kazakhstan.

The paper is divided into several sections as follows: Section 2 reviews the literature, Section 3 considers the international experience in providing legal support to compatriots abroad. Next, we outline the factors and hypotheses of this study in Section 4 and presented the research methodology. Section 5 reports on the data collection and data analysis, while the results are discussed in Section 6. Lastly, Section 7 summarizes the conclusions of this study, with recommendations given in Section 8.

LITERATURE REVIEW

By the mid-1990s most former Soviet republics had adopted basic documents that determined the state policy concerning compatriots abroad. However, having analyzed Kazakhstan legislation, we obtained mixed results.

After the dissolution of the USSR, Russia developed a policy on compatriots for the 25 million people who were left abroad; a policy that has undergone considerable transformation in the last 20 years (Molodikova: 2017).

The issues of the migration of ethnic Kazakhs, as well as why and how ethnic Kazakhs found themselves in other countries should be considered in the context of certain historical facts and conditions. In this regard, G. M. Mendikulova (1997) notes that the Kazakh diaspora is heterogeneous, with a long evolution and different reasons for formation and development in each historical period.

Numerous researchers have studied the terms "diaspora" and "compatriots" and the reasons for their increasing importance (Werner: 2018). For instance, V. M. Skrinnik (2008) defines these terms for compatriots living in both CIS and non-CIS countries. He believes that the concepts of "diaspora" and "compatriots" are not clearly stated in science and can be used interchangeably. Milton J. Esman (1990) understands the modern diaspora as an ethnic minority emerging as a result of migration that remains connected with the country of its origin.

The legal status of the Kazakh diaspora requires legal regulation since Kazakhstan has no special legal act prescribing the support of ethnic Kazakhs living abroad. At the same time, the development and adoption of such a legal act corresponds to the requirements of international law. Article 2 of the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, adopted on December 18, 1992, proclaims their "right to establish and maintain free and peaceful contacts with other members of their group and without any discrimination with persons belonging to other minorities, as well as contacts across borders with citizens of other states with whom they are connected by national, ethnic, religious or linguistic ties".

The state support for compatriots should provide legal protection of their interests, ensuring that they have rights equal to the citizens of the country of residence. In addition, they should be able to maintain contact with their historical homeland, to return and to obtain Kazakh citizenship, since the country's competitiveness depends not only on quantity, but also on the quality of human capital (Zhampeissov: 2013; Villalobos y Ramírez: 2018).

The Law of Kazakhstan "On Migration of the Population" defines the term "former compatriot," according to which it is a person who was born or previously held the citizenship of the Kazakh Soviet Socialist Republic or the Republic of Kazakhstan and is permanently residing abroad. The definition of the indicated category of compatriots as "former" in the Kazakhstan legislation does not seem appropriate, since when compatriots are granted the status of "former compatriots," it can be assumed that the Republic of Kazakhstan has a different attitude to these people, not the same as to compatriots.

As we see, the definitions enshrined in the Kazakhstan legislation do not meet today's requirements, when the world community understands the necessity and significance of the legislative regulation of state support for compatriots abroad in a broader sense.

Considering the term "compatriots abroad" (the Kazakhstan legislation does not define it – author's note), one should clarify the meaning of the term "compatriot." A. V. Shipilov (2017), noting the particular importance of this concept, claims that "compatriots" are not only a legal, but also a spiritual category.

The active application of these terms is due to the objective circumstances after the collapse of the USSR. In this regard, V. Mukomel and E. Pain assume that

the need to develop a state policy concerning the lives of former USSR citizens, who, after its collapse, were psychologically unprepared to identify themselves with the new state and reconcile themselves with a change in customary social roles, gave rise to the legislative debate on the content of the concept of "compatriots" and the definition of people falling into that category.

Russia's experience in regulating this issue is of particular interest. For instance, according to paragraph 1 of Article 1 of the Law of Russia "On the state policy of the Russian Federation with regard to compatriots abroad," compatriots are the persons who were born in one state, live in it and have signs of a common language, history, cultural heritage, traditions and customs or are the descendants of specified persons on the direct descending line. Kazakhstan legislation does not have such a definition of the term "compatriot."

Moreover, in the Declaration "On supporting the Russian diaspora and patronage of Russian compatriots", compatriots include all immigrants from the USSR and Russia and their direct descendants regardless of their nationality, ethnicity, language, religion, gender, occupation, places of residence and other circumstances who are not Russian citizens and who explicitly declared their spiritual or cultural and ethnic connection with Russia or any of its entities and confirmed this connection.

V. V. Razdobarov and E. A. Pavlov (2005) note that "Russia's policy toward compatriots has undergone a generally positive evolution: from misunderstanding and ignoring the problem to its recognition as one of the most important, adoption of legal acts and development of programs to support compatriots".

Similar conclusions can be drawn for Kazakhstan, a country with a similar recent past. Right now, the policy on the diaspora and state support for compatriots abroad was given a new impetus for development, and the country understands that supporting compatriots, protecting their rights and freedoms is the most important priority in Kazakhstan's foreign policy.

Next, let us consider international experience in providing legal support for compatriots abroad. This study examines the practices of such countries as Poland, Germany, Israel, and Russia due to the fact that they have formed a clear government policy on this issue. For example, the diaspora abroad is a pressing issue in Poland.

The Poles left their home country at different times in history and for various reasons: economic, political, educational, etc. These various circumstances determined the social status of the Polish community abroad in their countries of residence, their opportunities for promotion, and the ability to preserve knowledge of the Polish language and maintain contact with Poland.

The issues of the Polish diaspora are regulated by a range of officials and government bodies on different levels (President, Parliament, Ministry of Foreign Affairs, Ministry of National Education, Ministry of Higher Education and Science, Ministry of Culture and National Heritage, Ministry of Internal Affairs and Administration), as well as non-governmental organizations (Polish Community Association, Help to the Poles in the East Fund, and Semper Polonia Fund).

Today, Poland is one of the leading countries regarding the legislative support for compatriots abroad.

The main legislative act in Germany aimed at stimulating the return of compatriots living abroad is the German Federal Law on Refugees and Exiles of German Nationality (Gesetz über die Angelegenheiten der Vertriebenen und Flüchtlinge (Bundesvertriebenengesetz – BVFG). Many amendments have been introduced to this act by present.

A key point of the law is the admission of "Russian Germans" to Germany under para 4 of BVFG as compensation for the expulsion, deportation and loss of property during the Second World War and the post-war years. The law defines "Russian Germans" as the Germans of the Russian Empire, the Soviet Union, and their descendants. The group term "Russian Germans" is also extended to ethnic Germans living in the post-Soviet space (Seytkaliev: 2018; et al.: Villalobos: 2019).

The law proclaims that every person can submit their evidence. This provision is very important, since no state has developed a firmly established system for proving that a person belongs to a certain nationality. This is now relevant for Kazakhstan, as there are people who consider themselves to be "ethnic" Kazakhs and want to move to Kazakhstan, but do not have documentary evidence of belonging to the Kazakh nation.

Having analyzed German experience in the return and state support of ethnic Germans, we determined that apart from the government, migrants are supported by a number of public organizations.

As for Israel, several legal acts ensure legal regulation of the repatriation process (the Law "On Return," the Law "On Citizenship," the Law "On Foreign Passports," and the Law "On Entry into Israel"). The significance of the return of Jews to the country is also noted in a specific Law "On Aliya Day".

According to Section 1 of the Law "On Return," every Jew has the right to be repatriated to the country. In line with Article 1 of the Law on Citizenship, Israeli citizenship is acquired by repatriation, by residence, by birth, by birth and residence in Israel, by adoption, by granting citizenship. The law establishes that Israeli citizenship can be granted only in accordance with this law.

In Russia, the state support for compatriots abroad is regulated by the Federal Law "On the state policy of the Russian Federation with regard to compatriots abroad," the State Program for assisting in the voluntary resettlement of compatriots living abroad to the Russian federation, the Decree of the President of the Russian Federation "On the implementation of the state program to assist in the voluntary resettlement of compatriots living abroad to the Russian Federation".

While the Federal Law determines the concept of compatriots and the priorities of state policy regarding their support, the State Program facilitating the voluntary resettlement of compatriots living abroad to the Russian Federation aims: 1) to stimulate and organize the voluntary resettlement of compatriots to a permanent place of residence in the Russian Federation; 2) to foster the socio-economic development of the regions; 3) to solve demographic problems, primarily in the areas of priority settlement.

The largest Russian organization providing state support for compatriots is the Federal Agency for the Commonwealth of Independent States Affairs, Compatriots Living Abroad, and International Humanitarian Cooperation (Rossotrudnichestvo).

As we can see, Kazakhstan can use the international experience of state support for compatriots abroad to develop its legislation and the state program in this area. Among all countries considered in the article, Russia's experience is the most relevant and useful for Kazakhstan since these countries have similar historical and economic conditions, and the Russian language is the language of international communication for all peoples republics of the post-Soviet space and their multinational population. In addition to this, the experience of Germany is valuable due to its balanced approach, when the country can, on the one hand, take care of its culture and language and, on the other hand, accurately address certain controversial issues, while the experience of Poland and Israel should be considered regarding the provision of comprehensive support to returnees.

METHODS

Working on this scientific article, we applied general scientific methods (logical, structural and system analysis, synthesis, comparison, abstraction, induction, deduction, and modeling), as well as special techniques and methods for studying phenomena and processes (specific historical, dialectical, formal logical, structural and functional, and comparative legal studies).

The methods of formal logic and the analysis of regulatory legal acts were used to clarify the definitions in regulatory legal acts.

To explore the state support for compatriots abroad, we analyzed the legislation of Poland, Germany, Israel, and Russia, applying logical, structural and system analysis, synthesis, comparison, abstraction, induction, deduction, and modeling.

The logical method was used to clearly structure the contents of the study and to present the findings.

The method of structural system analysis and synthesis was used to identify the main ideas and provisions which served as the basis for the conclusions drawn. For example, studying practices of different countries, we examined the data provided by various foreign state bodies and public organizations. To consolidate the findings, we first analyzed all the data, determined the main points, and then structured the results according to the issues, and obtained the final information that met the objectives of the study.

The methods of comparison, abstraction, induction, deduction, and modeling allowed us to examine the content of the legislative acts of the studied countries.

Using the comparison method, we identified the most positive aspects in the experience of these countries. Having applied the method of induction, which involved studying the experience of a particular country, we could draw a general conclusion.

All these methods enabled us to formulate the main conclusions of this research paper, namely, that Kazakhstan should develop a law and a state program aimed at legal regulation of state support for compatriots abroad.

Using the method of deduction, we could establish that all the countries studied have special acts aimed at state support for compatriots abroad: for instance, the Federal Law "On the state policy of the Russian Federation regarding compatriots abroad," the Federal Law of Germany "German Federal Law on Refugees and Exiles of German Nationality."

In each of these countries the legal regulation of such relations has its own specifics determined by the historical and political conditions of their development. Therefore, when writing this scientific article, we also applied specific historical, dialectic, formal logical, structural and functional research methods, as well as comparative legal studies.

The specific historical method allowed us to identify the historical facts that led to the migration from the countries under study.

In line with the basic principle of the dialectical method of cognition, the research embraced a range of qualitative and quantitative characteristics.

The laws of formal logic were applied to clarify the concepts and definitions presented in international legislation. When examining the content of legal acts of a particular country, for instance, Poland, Israel, or Germany, we found out that the content of the norms and their presentation are fundamentally different from how the understanding of comparable concepts in the legislation of post-Soviet countries (for example, in Russia, where law making has evolved in a manner similar to Kazakhstan). Therefore, we applied the laws of formal logic to understand, interpret, and compare the provisions of the legal acts in the above countries.

RESULTS

The conducted research demonstrated that the phenomenon of “diaspora” has currently acquired a new content, which is due to the expansion of this phenomena and a more frequent use of this term. At the same time, the issues of interaction between diasporas and state authorities have not been studied in detail and are not properly regulated by law. In addition to this, the term “compatriots abroad,” which is directly linked with the content and legal regulation of diaspora relations, is becoming increasingly relevant.

As the country is increasing its independence and national self-awareness, the issues of supporting ethno-identical communities abroad acquire special political, economic, legal, cultural, and demographic significance.

Scholars of diaspora studies argue that we need to recognize the emigration state as an ordinary feature of geopolitics rather than conceptualizing “the emigrant state” and consequentially “the diaspora” as something peculiar and apart from the state (Williams: 2019).

W. Connor notes that the relationship between the diaspora and the state of residence is a key moment in the complex problem of developing the modern structure of the diaspora. He highlights the logical connection between the diaspora and the state of residence, defining the modern diaspora as a part of the nation living outside their homeland (Popkov: 2003).

Migration is a dynamically changing, but steady process, which in the twenty-first century has turned into a “global issue” widely discussed (Apryshchenko: 2018).

The current state of ethnic migration in Kazakhstan has some problems that we schematically presented in Figure 1.
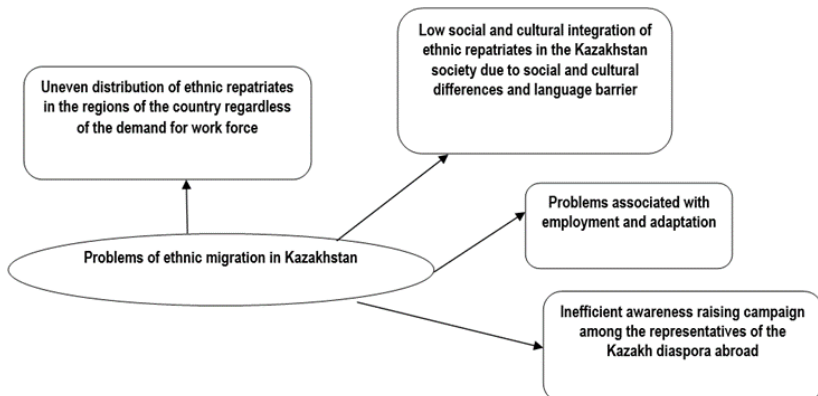
Figure 1. The current state of ethnic migration in Kazakhstan

Thus, the analysis of state support measures of ethnic repatriates in Kazakhstan indicates inconsistencies and poor coordination of the legal mechanisms used.

The diaspora is one of the phenomena of the migration process (Torrealba: 2017). The current changes are due to an undergoing deep transformation of the world, accompanied by large groups of people leaving their historical homeland.

Diasporas are perhaps the most significant confirmation of the success of people's migration. When migrants manage to integrate safely into the society of the host country, the original goal of migrants is achieved. Adaptation is followed by the consolidation of immigrant ethnic communities – diasporas (Torrealba: 2017).

After several decades of limited mobility to and from the area behind the iron curtain, the Russian Federation recently joined a world of global movement as an immigrant, emigrant, and transition country. Since the collapse of the USSR, Russians abroad have been a significant target group for Russian policy makers and executive bodies. The main trend and direction of Russian policies in this respect is diaspora policies that are mostly relevant for the population of long-term emigrants and their descendants rather than for mobile citizens or circular migrants (Tkach: 2017).

The most developed countries of the world have accumulated a considerable experience of state support of diasporas (for example, Israel, Germany, and Poland may be called leaders in this field). This justifies Kazakhstan's focus on the consolidation of compatriots, primarily, on the Kazakhs wishing to return to their historical homeland.

Due to the specifics of the host countries welcoming the entrepreneurship and economic independence, the Kazakhs abroad are prepared for a competitive environment and business activity. This has a great economic potential that must be used for the development of Kazakhstan.

DISCUSSION

At present, Kazakhstan and international researchers pay special attention to the study of the multi-vector diaspora problem. In the early 1970s and 1980s, the historical and comparative analysis and attribution of a particular community to a diaspora were based on the comparison with the criteria of a "classical" diaspora, but later scientists questioned this approach. In their works, J. Amstrong, M. Bruno, R. Cohen, G. Schaeffer, and R. Brubaker proposed various typologies of diasporas which reflected social changes in society. The wider scope of research resulted in the emergence of the concept "compatriot abroad." The research on the problem of diasporas in Kazakhstan science began at the end of the twentieth century. Despite numerous publications of international researchers (Tirabyan: 2018), this issue has not been properly explored in Kazakhstan due to the lack of legal regulation of state support for compatriots abroad.

At present, the Kazakhstan politicians understand that a responsible approach to the Kazakh diaspora abroad, establishing partnerships with those who are spiritually connected with Kazakhstan, is a moral duty of the country. Recently, the cooperation with the Kazakh diaspora abroad has been facilitated through non-governmental organizations.

This topic has not been explored by Kazakhstan scientists, and this paper is one of the first attempts to examine the problematic issues of the legal regulation of state support for compatriots abroad. Therefore, the conclusions of this article can become the basis for further research.

The practical significance of the study includes the possibility of introducing new information about the political essence and specifics of migration nowadays into political practice. The data obtained can be used to develop a Kazakhstan draft bill regulating the support for compatriots abroad, as well as it can became the basis for further legal, social and political studies.

At present, diasporas themselves are trying to establish the connection with their ethnic homeland. "The pragmatic need for national diasporas to maintain the elements of their own national identity at a sufficient

level is relevant, as this, in turn, will allow them to resist assimilation challenges that are invariably present to one degree or another in a foreign national environment" (Tagiev: 2009).

Preservation of the ethnic identity that contains national specifics, history, national traditions, and culture strengthens the confidence of the diasporas in their future. "Cultural interaction is one of the most important and qualitative indicators of the relations between states nowadays" (Mukhambetkaliyeva: 2018).

From the moment of becoming independent Kazakhstan has been pursuing the policy of ethnic repatriation that meets the trends of globalization of the world community. This policy aims to use migration flows to strengthen the national security, improve the country's demographic situation, and to ensure its sustainable social and economic development.

Subparagraph 1) of Article 1 of the Law "On languages in the Republic of Kazakhstan" defines the concept of "diaspora" and establishes the legal basis for the use of languages in the Republic of Kazakhstan, namely, the state's obligation to create conditions for their learning and development, an equally respectful attitude to all languages used in the Republic of Kazakhstan. However, this law does not regulate the issues of state support for the Kazakh diaspora abroad.

Moreover, we believe that the term "compatriot abroad" should be included in Kazakhstan legislation, replacing the term "former compatriot" enshrined in the current law. This, in our opinion, should strengthen ties between the Republic of Kazakhstan and persons who were born or previously held the citizenship of the Kazakh SSR or the Republic of Kazakhstan and permanently reside abroad.

CONCLUSION

The above proposals should be reflected in a separate regulatory legal act – the Law of the Republic of Kazakhstan "On state support for compatriots abroad," which should be adopted in the near future and which would meet the needs of the Kazakhstan society, comply with modern trends and, as a result, more clearly regulate the support for compatriots living abroad. We propose that this law should define new concepts ("compatriot abroad," "state support for compatriots abroad," "Kazakh Card," etc.).

This proposal reflects the need to improve interaction not only with ethnic Kazakhs, but also with compatriots abroad who left Kazakhstan in the 1990s, creating favorable conditions for them to maintain their connection with the country.

Therefore, the main result of this work is stating the need to adopt the first bill in the history of modern Kazakhstan aimed at state support for compatriots abroad that would primarily focus on the consolidation of ethnic Kazakhs around their historical homeland and include the proposals developed in this research paper.

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Typological Characteristics of the Kazakh Family Folklore

Características tipológicas del folklore familiar kazajo

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RESUMEN

En el artículo se han estudiado algunos aspectos de las tradiciones nupciales en el folklore kazajo con las tradiciones y costumbres de las naciones del mundo. El objeto del estudio es la naturaleza tipológica de la tradición kyzuzatu y la formulación del concepto anticuado del género betashar en la tradición de conocer a la novia. El punto principal del artículo es que las conclusiones científicas se obtienen al analizar los valores del folclore familiar y su importancia educativa, que se han estado formando durante siglos, comparándolos con las tradiciones de las naciones del mundo.

Palabras clave: Ceremonia, Folclore, Ritual de Transición, Syngsu.

ABSTRACT

In the article, some aspects of wedding traditions in Kazakh folklore have been studied with the traditions and customs of the world's nations. The object of the study is the typological nature of kyzuzatu tradition and the formulation of the old-fashioned concept of the betashar genre in the tradition of meeting the bride. The main point of the article is the scientific conclusions made by analyzing the values of family folklore and their educational significance, which have been forming for centuries, comparing them with the traditions of the world's nations.

Keywords: Ceremony, Folklore, Syngsu, Transitional Ritual.

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INTRODUCTION

The typological character of folklore is a very important issue. The similarity of various historical and cultural phenomena in the history of human consciousness leaves a trace in their spiritual life. Another source of historical typology is spiritual continuity in the culture of adjacent people. The laws of family traditions folklore of Kazakh and related Turkic people in ancient times are explained in terms of genetic compatibility. The traditions and customs of world nations - semantic, poetic parallels of poetry take root from ancient philosophy and history of human life. The causes of similarities in the birth, marriage, and death of human beings are connected with the ancient cognition and the awareness of the existence of a single magic function. The tradition of modern wedding ceremonies of Kazakh people is a complex issue which requires a thorough examination of questions such as a kind of tradition is original and which one is adopted and what are their consequences.

During the years of independence of Kazakhstan, folklore science has become a new stage of development. Former traditions have revived and began to get a new image. Some of the forbidden wedding traditions (Syngsu, Zhasau, etc.) were revived and modernized. Traditional texts, previously unpublished, have been published and added with new texts about young people's wishes and feelings.

In the article, the semantic, structural similarities between the Kazakh wedding tradition and world's nations have been compared, including the origin of Turkic peoples and history, and the different forms of people's life.

METHODS

During the research, family folklore was compiled in a complex way, and different types of genres (genetic, historical, and historical-cultural) were identified.

K.I.Matyzhanov, the scientist, who has taken a comprehensive view of the Kazakh family folklore, suggests: "The wedding tradition of the world's nations is a transient hill between birth and death, so it is a complex of cross customs, which illustrates coming and leaving" (Kolpetskaya et al.: 2016, pp. 2107-2012; Maksudovna: 2018, pp. 81-85).

In the course of the research, the various methods of philology were used: textual, historical, comparative, comparative-typological and ethno-folklore, bibliographical methods.

In the family folklore research, the typological-comparative approach has been successfully applied. Concerning the common typological commonality of this ritual, Arnold van Ghennep (Dashibalova: 2018, pp. 103-108) opens the role of distinction and embedding traditions in his book "Transitional Rites", while E.G. Kagarov (Gusfield & Michalowicz: 1984, pp. 417-435) distinguishes the acts, done in this tradition as "preventive" and "supportive". For example, the purpose of insurance is to protect the bride and groom from the harmful forces. The ceremonial actions (egasapatic or dissimulative) which are aimed to conceal the true nature of the event, to deceive and mislead the villains by covering with figurative words and expressions, protect the holiness of the event from external forces. Often the bride and her husband are not mentioned directly, but are implied, f.e. "We have a falcon, you have a swan". Thus, the folklore model has its poetics. Dressing the young people, especially the bride, is associated with the ever-growing traditions that are rigidly observed throughout the world. Pre-wedding, wedding, post-wedding dresses of the bride were first understood as the symbol of her "dying and reviving" and subsequently gaining a new status.

As determined by the historical-typological method, another fact that brings the wedding traditions of the world's nations together, is related to the traditions, which are the means of concealing and covering. For example concealing of the bride's face is a tradition of many nations. The peculiarity of hiding and disclosing the face is different in each country. According to the ancient concept, the celebration of the "kyzuzatu" (seeing off the girl) symbolizes the death of the bride, so the girl, who is going to leave her parent's house, steps over

the threshold of the groom's house, and is bound to the world of the dead, until she has a full standing and a new status. The protection mean of this tradition has two points. The first point is that coverage protects the bride from the transient period; the second point is that the bride, who is considered to be from the temporary mortal world, has to protect others from herself.

That is, the new bride is considered to be balanced with a new baby. Therefore, the gifts and rites, which are done for wedding ceremonies of the bride and the traditions for the birth of babies are similar. For example, either the newborn baby or the new bride comes to the second world from the lower world. Traditions for newborn babies and new brides are similar (both have a shower, either baby has a "tusaukeser" or the bride, "shashu" (sweets, thrown by guests who came to congratulate) is thrown for baby's celebration and bride's celebration as well, "korimdik" is taken as for baby, so is for the bride too).It means that according to ancient knowledge, the "kyzuzatu" is associated with the rituals of sending a corpse of the body, and the tradition to meet the bride is associated with the birth of a baby (Oinas: 1961, pp. 362-370).

Also, in order to protect the bride from the dangers of the "other world", they use various amulets, rings, etc., to protect from the influence of the "underworld" such as from exploitation, destruction, fire; such as etc. (apotropic). It is said that shooting and fire shoving, shouting are common. And the ancient magic meaning of sweating and shaking movements is typical for several nations. According to E.G. Kagarov'sclassification (Gusfield & Michalowicz: 1984, pp. 417-435) wedding ceremonies are syndical, separating, cleansing, separateness, multiplicative, activating ceremonies. For the sake of strengthening the emotional union of young people, for example, they used to bite one piece of bread from two sides, put wedding rings on, drink from one dish, and eat a cake.

In the wedding tradition, it is necessary to reconcile the union of two young people, the parents of the two parties, separation from the owners of the bride's home, the farewell to the past of bride, in the sense of farewell to the native home, country, replacement and other (apocryphal) traditions with the purpose of separation and removal.

Van Gennep's "incarnation ritual" was to treat the bride as a man of another world and to introduce her to the bride's ancestral clan. For example, changing the pattern of hair before and after the bride with special procedures (braidinginto two sides, picking up braiding, braiding with flowers, etc.) are common to most nations of the world. Wedding tradition is also accompanied by ancient reproduction (carpogical) and purification traditions.

Every happiness of Kazakh people must be celebrated with the custom called"shashu".Its ancient meaning and form were different in each wedding tradition. In the beginning, the young couple was sprung up by crops, such as barley, wheat, etc. These are ritual and magic doings common to many peoples in the sense of reproduction and breeding (Gusfield & Michalowicz: 1984, pp. 417-435).

According to the historical-typological method. Today many traditions and rituals, taboos, utterances are performed by the peculiarities of each nation's life and culture. This is reflected in the literature in different ways: "The poets' correct understanding of the mysteries of that age and their fair assessment remains relevant from the axiological, ideological, and thematic perspective (Abudouriyimu & Tuxunayi: 2018).

The most important obligation is to get the parents' consent before the start of the two young people's wedding process and to perform the bride's parent's passing over. It has a system. The zhashy (entrusted person sent to the bride's side or a messenger), sitting in her father's house, starts his words with "You have a swan, we have a falcon". Finally, after the two sides agree, the (entrusted person sent to the bride's side) gives a present out of the host. The owner of the house gives a horse or a robe. This robe is called "shege shapan". After that "the girl's father calls the main "kuda" (groom's father) to become their guests, to wear "kit" (present for groom's relatives) (Gusfield, J. R., & Michalowicz: 1984, pp. 417-435).

Scientists who have studied this issue from different perspectives suggest that the poems of the Tatars, about the Baha Andaldahha, about "breaking bread" (Gusfield & Michalowicz: 1984, pp. 417-435), the Pamir Kyrgyz people's "kuldykurat" (asking for forgiving) rituals are closer to the basic meaning of Kazakh's tradition.This is the confirmation between two parties' agreement, approval measures. Kudalasu have various

superstitions, ceremonies, and expressions. The structure of the procedure, in its system, developed by the specifics of each nation.

One of the traditions, common to some of the nations of the world, including the Turkic nations, is to express their sorrows by singing a certain song called "Syngsu" before the girl leaves her own home. The origins of this procedure have the same pattern as the "custom of transition". She was separated from her parents' house, she left her past life and was afraid of an unknown future. Expressing all these feelings in poetry is an obligatory ritual and has been specially trained for all the unmarried girls. That is to say, Syngsu is in a list of rituals, customs, which are held to purge, prepare a girl for a new life due to her status change.

The bride was also convinced that the "transitional phase" before the transition to a new life was "intermediate stage" and that if it was not properly implemented, the future would be damaged. Therefore, it is strictly observed both by the bride and by the majority. When we look at the main content of the verses, it is clear that the greatest disappointment of the girl is the fact that she was born as a girl expressing her feelings of sadness, anxiety, and emotional pain, she has a psychological impact on the listener. The main reason for the sadness of a girl, as it is repeatedly told in the lyrics of a song, is that she was born a girl. The reason is that in ancient times, such a custom was balanced with death. A transition from one country to another, from one environment to another, from one social group to another (from to girl's life on the right side of the house to the life of a bride) was celebrated by a special ceremony of "tradition". Several scientists have noted that the Syngsuis connected with grieving because the roots of this tradition arise from "ritual crying".

A modern variant of Syngsuis more the girl's sentimental song about farewell to childhood, leaving far away from her home, land. However, its ancient meaning is related to the concept of holiness. That is why the girl changes their clothes. One of the important things in the content of the verse is that it is deeply rooted in modern dressing and farewell to the house of her mother, for example, with the higher place of a girl (wearing saukele, kimeshekorzhaulyk instead of takiya), the magic of farewell.Takiya is a symbol girl's epoch, the symbols of the native house are the higher and lower places the house.

The Tajiks tell that the sacred words closed to its meaning are "salomnama", and Uzbeks say "Kelin-solom" and in the Siberian Tatars, the meaning of the term "eclemek acu" (curtain opening) is also the same (Bascom: 1953, pp. 283-290).Therefore, this practice is common to all Turkic peoples. But the sequence of execution is different. For example, the implementation of this tradition in the southern capital of Bashkortostan is quite different. Here the bride is to perform the bride's dance ("kelinbeiewe"). During the dance, the girls have to click on her thumb ("barmaksirteu"), move her sides ("boyorgatayanu"), and move her shoulders ("kulbashuinatu"). The surrounding people look at the bride's movements and admire her:

"She is an artistic person". One of the procedures that are still kept is that the bride's face must be closed and the bride should greet the groom's relative with bowing during the dance. At the end of the dance, the bride handed over to her husband's relatives the tissue "sewed with flowers". Those, who took the tissue, promised the presents for a bride, saying "I will give you a cow", "I will give you a sheep". After that mother-in-law of a bride comes instead of her and sings a song: The bride should show and prove her proficiency, masterpiece of her fingers with the help of movements. But this type of bride's appearance does not occur in all Bashkir people. But the words - advice, poems for opening the face of a bride are still the same.

It has been noted that in any tradition, it is a prerequisite to cover the face of the bride.

"Earlier, the Kazakh people had such a custom, when the new daughter-in-law had forbidden to appear in front of the elder people, parent's eyes, until the child was born, and her face was covered for a couple of months" describes Altynsarin. A fabric that covered the bride's face was called with words like "duvak" (Bascom: 1953, pp. 283-290) among Turkish people, among Tatars it was called "burkenchak", and Siberian people called it "kozhogo". Among Turkmens and Azerbaijanis, a woman had to go with the curtain on even after the custom of the opening face was done (Gusfield & Michalowicz: 1984, pp. 417-435).

Folklore scientist K. Matyzhan writes: "... The place of a girl in her father's house is a dignified place on the right side of the jurt. After she becomes the bride, she moves to the left side of the house. There is also a

great tradition of concealing a girl's face behind a curtain or covering her face with fabric. Firstly, it is a symbol of the separation of a girl from ordinary life, that is, the girl who has been given a new social status. Therefore, it is necessary to distinguish her in her entirety. Secondly, it is a ritual where a girl who is separated from the world is very weak, so it is protected from external influences such as eye contact, language abuse, and thirdly, it means that the girl may have an impact on the outside world". (Collins-Nelsen & Puddephatt: 2018, pp. 555-578).

One of the common traditions of the Turkic people is the test of the groom. The groom's test was reflected in the tradition of nomadic traditions such as Kazakh, Karakalpak, Kyrgyz, and Turkmen, Azerbaijan, and Tadjik had the tradition of erosion after the grooming after he comes back home (Gusfield & Michalowicz: 1984, pp. 417-435). The origin of this tradition leads to a conflict between two different phratries, the concepts of the dual world. The complexity of the requirements for the bridegroom's tradition has become the main motive of fairy tales and epics. However, she was moved to easy tests and moved to a concept that heightened the role of the bride and gave her special respect. Commonly, while laughing and criticizing the groom and his relatives the ritual laughter has a great meaning (Whittaker: 2019).

Experiment

To determine the typological character of modern wedding tradition, an experiment was conducted with folklore researchers, young people, adults, and specialists using a specially prepared questionnaire.

The total number of contacts is 50 to 70 people, representing different nationalities.

The age of the informants is 16 years and 70 years.

The time of the experiment: 2017-2019.

Experimental materials - scientific examination of the nature of external formalities and intrinsic similarities in wedding traditions of different nations.

The experiment aims to determine the national character of modern stage art by distinguishing the meaning and function of folklore in modern Kazakh folk art. Thus revealing the similarities and features of modern traditions, including the traditions of the wedding tradition and the traditions of the indigenous peoples;

The experimental tasks were conducted in several ways:

1) First of all, the national character and regional features of the tradition have been analyzed in the context of the question of what character of the Kazakh people's marriage is nowadays. For this purpose, attention is paid to the character of the wedding tradition in different regions of Kazakhstan, the new trend in its adaptation, the integration of world trends and traditions, translated into English, studying the nature of the wedding tradition, comparing the past and present, studying issues of tradition and innovation through participation in special national weddings:
In the Kazakh wedding tradition, the syllable, the better, the grooming test, the flower stack, the cake cut, and the meaning of the procedure and the significance of each nation were emphasized.
2) According to the purpose of the study, the textual patterns of marriage in different nations have been differentiated,
3) To clarify the scientific conclusions in works of various aspects of the family tradition in the world folklore science;

The practice of wedding ceremonies of different nationalities was filmed and analyzed on special audio-video tape. Thoughts about the rituals of different types of listeners: young couples, wedding owners, celebrities, and other participants were recorded and compared.

RESULTS

Comparing the typology of wedding traditions, According to this study, the character of the modern Kazakh wedding was differentiated and compared with the traditions and customs of other nations. As a result, Kazakh folklore is an integral part of world folklore. At the same time, the traditions of other peoples have changed in Kazakh society.

The wedding ceremonies of different peoples coincide in essence, but each nation has its distinctive character. For example, every country has similar ways of service and outward meeting the bride or groom, the ways of introducing her or him, but the forms of the organization still differ.

The conformity of some ceremonial situations and phenomena that make up wedding ceremonies: actions, functions, symbols and attributes, some similarities in magic insurance and protection, use of bread, water, salt, honey for the benefit of young people.

The typological similarity between the Turkic peoples and Slavic peoples emerged as a result of obtaining the general requirements for the Komsomol events at the Soviet government: the marriage of two young people, wedding dresses decorated with ribbon, puppet, bouncy ball, ribbons, standard wedding dresses (unification), a wedding ceremony, the order of the wedding table decorations, the necessary furniture for young people with modern furniture, participation of representatives of different nationalities, Outside, on the wedding ritual songs, and even the implementation of the native language of the song in other languages, etc.

By analyzing the results of the experiment, the following questions can be formulated:

In modern weddings, the revered concept of the bride is obscurant, and only light concepts are dominant. In general, artificiality, discrimination, and competition prevail in modern weddings. Only the external characteristics of traditional customs have been preserved, but the deep meanings are almost lost. It is forbidden to change or sell the required attributes of the wedding: the bride's dress, hats /wedge. They were considered holy, it was believed that happiness may pass to another person. The tradition which is common to all peoples is the young couple’s special wearing. Its color is different in each nation, for example, red in China, black in Spain, and white in lots of people. All the people pay special attention to the bride's headdress. Its basis is related to magic concepts. Traditions related to the bride's hair and headdress are a separate topic. Because not only Kazakh but also Slavic, some European peoples have ancient insight that only the husband can look at the bride. If a bride appears in front of another man without the headdress, it was considered cheating on her husband. Among the Turkic peoples, if somebody took off the veil from a woman's head, it was considered a humiliation. The woman is kerchief thought to protect her from the harmful forces. And it was a symbol of the bride's loyalty and integrity. It is often decorated with flower embroidery. That is, the bride's headwear in different nationalities is not merely the attribute of the wedding, it is a sign of purity, unfaithfulness, and the transition to a new family of girls.

Shashuis's common tradition for different peoples nowadays the essence of shashu has also changed. In Europe, Asian people have sprouted wheat and rice on a couple with the belief that their younger generations will “multiply their descendants”. Sometimes they were sprinkled with dry grapes. Today people mainly throw sweets.

The white fabric called “The White Way” symbolizes cleanliness, loyalty and is laid on the way of a girl while she leaves the house. Due to the modern flow, these days’ people throw leaves of flowers on this fabric on the way of a girl. The process of sprinkling the flowers here is quite different from the peoples of the world. The essential attribute of the wedding - the concept of flower bush also has a commonality and specialty. At the moment, the ceremony where the bride throws flowers to the unmarried girls came from Europe. But the meaning of tradition bride's wreaths was different. The groom presented the flower wreath as a sign of love and purity, which he chose from the field. It is understood that this property of the plant will pass for the bride, but the flowers were not thrown.

On the contrary, in the tradition of the Russian people, the bride have surrounded girls who were singing, her eyes were tied. It was understood that the girl, who is chosen by the bride, will be the next bride. In many respects, the leaves that are cut off from the stems are associated with the concept of death, broken life. Origin of the wedding blossom, which is held by the bride's hands as an obligatory attribute of modern wedding tradition, originates from ancient times to modern times. But then, in the bride's headdress, the plant was utilitarian: people believed in the magic power of the plant. For example, the young couple was given the leaves of aromatic herbs, and in the Middle Ages, they put on the garlic on their necks. In Greece, brides made the braids with the addition of wildflowers, in Spain the prevalence of citrus fruits is dominant. The bouquet at the hands of the bride took place in England in the 19th century, starting with the wedding of Queen Victoria and Prince Albert and spreading throughout Europe. It has become a symbol of the wedding.

It seems that the traditions of European people were not to pluck the flowers but to raise them. In Germany, for example, a bride's headdress is worn with a white flower, which is a symbol of the wedding, and a wedding feast of roses on a wedding day. That is to say, if one flower is plucked, another several flower will replace it, there is an emphasis on the flowering and reproductive qualities of flowers. In Spain, the orange tree flower is understood as a symbol of innocence and youth, in Italy, there is also a tradition of planting linen at a wedding feast.

DISCUSSION

The tradition of tasting special cakes, which has become a mandatory attribute of modern Kazakh weddings, has a deep history. The tradition of this tradition comes from ancient Rome, where the generation of young couples can be multiplied by breaking their bread crumbs. In the old Slavic peoples, a special black bread is baked for young couples. Special attention is paid to baking and it was forbidden for single widows to bake this bread. Sometimes, the bride made the dough, the groom baked and a small child cut the cake. The bakery decorates it with sophisticated ornaments that reflect the happy life of a couple.

Even nowadays, in the Russian nation, the parents welcome by the young couple with caravai, who bites with teeth on both sides and it is assumed that that one, who bites more, will be the head of the family. In general, the role of bread and flour in traditions are similar in world people. In Greece, for example, a special bread baked in a bride's house. The bride was also sent to her bride with her closest relatives and was baptized with flour. As a return, the friends of a bride did the same with the groom’s side. In general, the wedding ceremonies of the peoples of the world the tasty bread was of varying significance. In England, the first cake was decorated with various nuts, while in Scotland people used cookies, in some countries the cake was thrown out of the window without eating a piece. If the dish breaks down, the bride's and groom’s happiness will last for a long time. In England, for example, the rings are held in the wedding cake, and the one who finds the first, he finds happiness. There are also rituals of the same cake to preserve the first child.

Rarely, you can meet in Kazakh traditions the habit of breaking the glass at weddings. It comes from Europe, especially, from Italy. They say that the more fractures there are, the longer they will live together.

In general, the vessel is a symbol of integrity (space, soul, family). It is common for many people to believe that crumbling is a scratch. In this sense, the fragmentation of the fracture was the result of the cleansing of light vessels that led to happiness. That is, old, useless dishes have been broken. And now, at the cheerful feast, they break a whole new bowl, which leaves the energy of eating and drinking. It means that the essence of the ritual for purification from the past has now and has become reversed to get rid of the new. The conclusion that comes from this is that whenever any ritual is performed, it is necessary to study its ancient and new essence.

According to this study, the character of the modern Kazakh wedding was differentiated and compared with the traditions and customs of other nations. As a result, Kazakh folklore is an integral part of world folklore. At the same time, the traditions of other peoples have changed in Kazakh society.

The phenomenon revealed during the experiment is that the mother of the bride is more likely to be the image of her country at the time of kyzuzatu. Europe and the Slavic peoples are distinguished by the small number of people at the wedding. Because, according to them, the wedding is not a parent's holiday, but the young couple's. And among the Kazakh people, who are considered as "a crow rooted" it is imperative if you do not invite all people who know you, but only relatives.

At today's kyz uzatu tradition there is a ritual against Kazakh customs, that is when father dances with his daughter and passes to a groom's hands. That is the influence of the West. In Kazakh tradition, only wives of the bride's elder brothers, girlfriends, sometimes mother could stay near the bride and pass her hands to her future husband's hands, but no father. Father could give his agreement, but he did not take part in this ceremony. It is against national tradition. The father of a girl could even ride his horse away from the village in order not to see his daughter's leaving the home.

In modern folklore studies, research has been widely studied in various aspects of marriage. For example: in recent years 1) based on materials collected from the country (Bascom: 1953, pp. 283-290). 2) About the peculiarities of family transitional traditions; (Foutz: 2017, pp. 253-256). 3) As well as the functions of women in traditions; (Duisenbayev et al.: 2016, pp. 7799-7905) started to be considered in depth.

CONCLUSION

As we have seen in the study, wedding ceremonies are a complex, complex process starting with the era of humanity's transition from pair to marriage. It has passed through the centuries and has become a lifelong tradition of every nation. It contains the history of cognition and education, the history of life, the history of emotional and aesthetic views. While the weddings of different peoples spread from the common concepts of ancient origin, they are unique to each nation's uniqueness. The Kazakh wedding was influenced by various historical periods. For example the necessity to introduce the Russian culture with internationalization under the influence of Soviet times "soviet politics" could not essentially eliminate the essence of the national tradition but violated the outward form of the tradition.

While the weddings of different peoples spread from the common concepts of ancient origin, they are unique to each nation's uniqueness. The Kazakh wedding was influenced by various historical periods, i.e.: "Democratic reforms in the Republic of Kazakhstan have affected all spheres of public life" (Elliott: 2016, p. 167). For example the necessity to introduce the Russian culture with internationalization under the influence of Soviet times "soviet politics" could not essentially eliminate the essence of the national tradition but violated the outward form of the tradition (Gulmurzaevna: 2018, 41-48).

Due to the change in the lifestyle change (especially in the case of the city), the whole system of tradition was violated and its structural and meaningful meaning changed due to the change of place of the wedding (not in the wedding or the girls or fellows' houses, but the restaurants and special-purpose shops).In connection with such a change, the celebration came from special persons (asabas), and the wedding content began to depend on their knowledge. In most cases, wedding scenarios are created, where the meaning of the tradition is predominantly of a concerted character, and, as discussed above, there are cases where some traditions have a meaningless realization. The meeting of two young people is not only about their personality but also about the future of society and the nation. Therefore, the modern Kazakh wedding tradition should take advantage of the traditional culture and use the best examples of traditions of other peoples in the philosophy of thinking and reproduction.

For example, it is a good idea to get used to the wedding feast of other peoples, gradually introducing a wedding for each family, and performing the custom. The main task is the modernization of the traditions of the community, brotherhood, unity, commonality, ethics, and traditions in ancient traditions.

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ARTÍCULOS

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Diagnosis of Intrapreneurship-Based Professionalism to Bridging the Culture Gap Innovation Approach

Diagnóstico de la profesionalidad basada en el intraemprendimiento para cerrar el enfoque de innovación de brecha cultural

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RESUMEN

Este estudio tiene como objetivo analizar la actitud de la orientación emprendedora de los auxiliares de empleados de la empresa (EOS) y la actitud de los empleados de liderazgo emprendedor (ELQ) de la empresa objetivo con el análisis de importancia-desempeño (IPA). Las muestras son empleados que tienen un negocio que se determina utilizando técnicas de muestreo no probabilístico. Los datos se analizan mediante la aplicación de modelos de ecuaciones estructurales (SEM) con el programa 24 AMOS. Los resultados del estudio que utiliza el enfoque IPA muestran que no existe una brecha entre la percepción y las expectativas de los encuestados.

Palabras clave: Aprendizaje organizacional, Innovación, Profesionalismo Cultural, Ventaja Competitiva.

ABSTRACT

This study aims to analyze the attitude of the entrepreneur orientation of the company's employee auxiliaries (EOS) and the attitude of entrepreneur leadership (ELQ) employees of the target company with importance-performance analysis (IPA). The samples are employees who have a business which is determined using non-probability sampling techniques. The data are analyzed by applying structural equation modelling (SEM) with 24 AMOS program. The findings of the study using the IPA approach show that there is no gap between perception and expectation of the respondents.

Keywords: Competitive advantage, Innovation, Organizational Learning, Professionalism culture.

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INTRODUCTION

At current prices, the agricultural sector accounted for 14.43 per cent of Gross Domestic Product (GDP). Indonesia's agricultural workforce remains the largest position capable of absorbing 38.07 million people, or 34.6% of the workforce of 100 million national workers. PT Perkebunan Nusantara IX, currently operating in Central Java province with a total of 15-unit Gardens Work Gardens 1 Agrowisata unit and 8-unit Sugar Factory (PG), officially manages four main commodities such as rubber, sugar, tea, and coffee. Also, the firm has produced many downstream goods such as Kopi Luwak, Banaran Premium Coffee, Kaligua Tea, Semugih Tea, Sugar 9 and Syrup Pala. The business unit that has seen beautiful visitors because of its unique character has been established as a regional agro-tourism, such as the Agro Tourism Gardens Kaligua, Agro Tourism Gardens Semugih, Scenic Gardens Jollong, Kampoeng Kopi Banaran, Central Park Balong, Banaran 9 Resort, Travel Agro Gardens Semugih, Agro Tourism Sondokoro, Sugar Factory Pangka, Sugar Factory Gondangan Winangoen and Banaran 9 Coffee & Tea. PT Perkebunan Nusantara IX will grow into a rubber plantation corporation with a backbone industry (width closer to 50,000 ha) and a sugar sector as one of the cornerstones of the company's revenue.

Central Java Province is one of the relationship trends among the Smallholder Plantations PIR KKPA (Primary Cooperatives Members) or AABA (Adopted Father Lift). This relationship is a collaboration between the corporations and a collective cooperative within which it belongs to the farmers. Cooperative is a partnership to try together those who are vulnerable and always developed in the spirit of selflessness in such a way that each person may fulfil his or her responsibilities as a participant and is compensated in proportion to his or her use for the organization. The partnership approach emphasized in the construction estates in favour of the small people.

The issue in this analysis is the cultural significance of intrapreneurship (Corporate Intrapreneurship) companies on Perekebunan PT Nusantara IX (Persero) needs entrepreneurial qualities in their business. The behaviour of entrepreneurial leaders of work units auxiliaries who plays as an employee PTP IX (Persero) needs identification, importance, and implementation (Expectations and Perceptions) means how important is the work unit performance businesses built (which depicts Hope) and how well does the work unit performance businesses built (which depicts Perception). Thus, the company can determine managerial behaviour should be increased or decreased to amplify the desired corporate culture and to achieve its goals.

Importance performance analysis (IPA) theory or the theory of interest and performance analysis is a method developed by Martilla and James in 1977 (Martilla & James: 1977, pp. 77-79). IPA is used to assess the company's interest and results. IPA is used in the future to develop an effective company strategy to identify areas that need to be concentrated to be repaired, maintained or eliminated.

At IPA, factors analyzed for visualization in a Cartesian diagram separated into four regions or quadrants, which attributes to improve - the main priority (A), maintain performance - priority achievement (B), attributes to maintain - low priority (C) and attributes to de-emphasize - priority end (D). Positioning an attribute into four regions depends on the average value of the overall attributes.
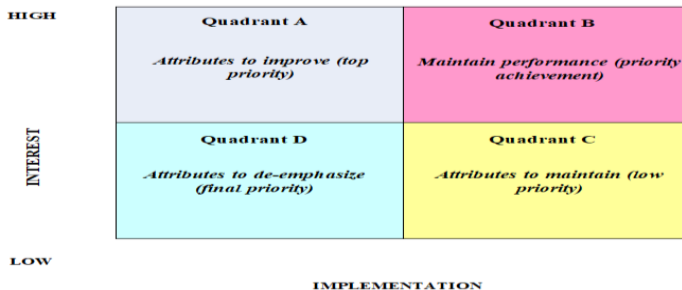
Figure 1- Diagram Matrix Importance Performance Analysis (IPA) (Martilla & James: 1977, pp. 77-79)

There are two characteristics, according to Pererva et al. (Pererva et al.: 2018, pp. 1-10) can determine a sustainable competitive advantage: durability and imitability. Durability is the durability of the core competencies company from obsolescence, while imitability is the durability of the core competencies of a competitor who wants to imitate. Wingate et al. (Wingate et al.: 2019, p. 147) describes the capability of the company could potentially create a competitive advantage that has staying power if it has four criteria: unique, rare, too expensive to replicate, and the absence of a replacement.

According to Handayani et al. (Handayani et al.: 2017, pp. 398-406), having a sustainable competitive advantage is the continuous adaptation to patterns and external events, as well as ability, competence, and internal resources; and effectively formulate, implement, and evaluate strategies that take advantage of these factors.

Organizational learning means continuous testing experience and transforms the experience into knowledge that is accessible to the entire organization and relevant to its core purpose (Ng et al.: 2016, pp. 11-32). Learning organization that continuously change themselves to manage knowledge, use of technology, to empower people, and extend the learning to better adapt and succeed in a changing environment (Udin et al.: 2019, p. 25; Ahmad & ahmad, 2019, pp. 746-778; Ríos et al.: 2019, pp. 407-419; Ríos et al.: 2020, pp. 452-468). Aina and Solikin (Aina & Solikin: 2020, pp. 288-297) defines the learning organization as an organization that can create, acquire, and transfer knowledge and modifies the behaviour of the organization to reflect new knowledge and insights.

The transformation of organizational culture is a strategic change process from input to output competitiveness through internal processes (Bakhri et al.: 2018, pp. 172-178). Harvey et al. (Harvey et al.: 2018, pp. 51-110) suggested that to be able to adapt to the market changes and the company should create a way to transform the competence of organizational culture associated with the operational transformation, the transformation of corporate self-renewal and strategic transformation.

Innovation refers to the process that follows the conception of a new idea and involves several people, each of which offers different suggestions and contributions. Goffin and Mitchell (Goffin & Mitchell: 2016) defines innovation as: Innovation = Invention + conception + Exploitation.

In line with the increasing emphasis on creativity and innovation in the world of work, organizations are facing the challenge to cultivate new ideas and effectively transform this creative new idea into innovative products. According to Pinchot (Pinchot: 1985), innovation is required to match the competitors increased productivity. He showed that the favourable findings often discarded because such innovations do not seem to correspond to the organization's core competencies.

Intrapreneurship is a relatively new concept that focuses on employees of companies that have many of the attributes of entrepreneurs. Entrepreneurship is a person in the company who take risks in an attempt to solve a given problem. The main difference between entrepreneurs, intrapreneurs is that intrapreneur are employees, and employers are free, and the leader of the operation. Intrapreneurship is the change initiative taken in continuing concern by people who work in the organization.

The term entrepreneur in the business world certainly is not foreign. Etymologically, entrepreneur means the entrepreneur, one who is a smart or talented and innovative entrepreneurial activity both recognize new products, determine how the production of new products, draw up operational management of the procurement of products, market products, and set up his business capital system.

METHODS

The data in this study are primary data and secondary data. Primary data are collected directly from the field, which is obtained by observation, surveys, and interviews or provides a list of questions. This study uses a measurement tool EOS, and ELQ distributed to work units that employees of PT Perkebunan Nusantara IX (Persero). Secondary data is data obtained from the corporate environment. EOS is used to measure the

overall entrepreneurial environment in a company. EOS will be studied in the critical dimensions of corporate entrepreneurship, while ELQ entrepreneurial aims to study the behavior of managers and top management of the target company's work unit.

The target company is PT Perkebunan Nusantara IX, with 8 test sample units of the subsidiaries (the main business) with the details given in Table 2. In each of the goal Enterprises distributed in 8 Unit of Work PT Perkebunan Nusantara IX, took 40 Enterprises inmates who position as employee and business leaders established, for a total of 200 respondents taken by purposive (non-probability sampling), but the data can be processed as many as 190.

No.	Name	Address	Commodity
1.	Tobun Kawung	Desa Karangrejo Kec. Cimanggu, Kab. Cilacap.	Wood, Rubber
2.	Tobun Krumput	Desa Karangrau Kec. Banyumas, Kab. Banyumas.	Wood, Rubber, Agrotourism
3.	Tobun Semugih	Desa Banyumudal Kec. Moga Kab. Brebes.	Tea, Wood, Agrotourism
4.	Tobun Jolotigo	Desa Jolotigo Kec. Talun Kab. Pekalongan.	Tea, Rubber, Wood
5.	Tobun Siluwok	Desa Plelen Kec. Gringsing Kab. Batang.	rubber, Wood
6.	Tobun Sukamangli	Desa Sukamangli Kec. Sukorejo Kab. Kendal.	Rubber, Coffee, Wood
7.	Tobun Getas	Desa Kauman Lor Kec. Pabelan Kab. Semarang.	Rubber, Coffee Wood
8.	Kampoeng Kopi Banaran	Jl. Raya Bawen – Solo Km. 1.5 Kab. Semarang.	Agrotourism

Table 2- Unit of Work PT Perkebunan Nusantara IX

The method of analysis used in this research, utilizing IPA Theory (Importance Performance Analysis). Quadrant analysis or Importance Performance Analysis (IPA) is a descriptive analysis technique introduced by John A. Martilla and John C. James in 1977 (Martilla & James: 1977, pp. 77-79). Importance Performance Analysis is an analytical technique used to identify critical performance factors that should be shown by an organization. Questions that are qualitative quantified and measured using a Likert scale. According to Husein Gursoy and Guven (Gursoy & Guven: 2016, pp. 152-162; Ahmad & Sahar, 2019, pp. 1540-1543) scoring on each item, the question of the issues examined was measured by the Likert scale, the scale associated with the statement of one's attitude toward something.

Furthermore, at this stage of the analysis and interpretation of the results of analysis and discussion of the data obtained and processed. It will examine the culture of entrepreneurial PT Perkebunan Nusantara IX (Persero), whether by the dimensions of Intrapreneurship. The researcher also analyzes the nature of entrepreneurial leadership at PT Perkebunan Nusantara IX (Persero). From the results of the analysis carried out will be known that the actual corporate culture and corporate culture are expected. According to the creator EOS and ELQ that Neal Thornberry (Thornberry: 2006), both the gauge is a measuring instrument that has been tested reliability and validity, and is often used to measure the dimensions of Corporate Entrepreneurship in big companies such as Mott's, Siemens and Sodexho.

RESULTS

In each of Enterprises assisted scattered in 8 Unit of Work PT Perkebunan Nusantara IX, taken 40 Enterprises inmates who serve as employees and business leaders built, for a total of 200 respondents taken by purposive (non-probability sampling), but the data can be processed as many as 190. Based on data from 190 respondents, gender, there are as many as 157 men and 33 women in total. While the level of education was 51.05 percent high school (SMA), the bachelor's degree (S1) was 32.63 percent, and the diploma degree was 14.21 percent. Based on age, the largest age group of 36-40 years is 34.74%, the age group of 31-35 years is 26.32%, and the age group of 26-30 years is 19.47%.

Analysis IPA (Importance Performance Analysis)

EOS attributes divided into two dimensions: Dimensions Attitude/Personality Dimensions employee and boss attitude on aspects of business development. Questions asked of respondents was as follows:

Eos1.The orientation of the company (EOS) Dimensions Attitude / Personality Tops: (1) In a positive communication with superiors concerning things that could be done better; (2) It effectively convince your boss on business ideas; (3) communicate-kan conditions better company in the future, if the need to make changes; (4) Delivering to subordinates in which the company's position against competitors; (5) To motivate subordinates to think of innovative ways to beat the competition; (6) Supporting the suggestions of subordinates for the betterment of the company; (7) To encourage subordinates to innovate in carrying out the work; (8) Showing enthusiasm when subordinates learn new skills; (9) Support employee initiatives to realize their ideas; (10) To motivate employees to think to find ways of working; (11) Provide time to help employees find ways to improve products and services; (12) Create an atmosphere that supports continuous improvement; (13) Expect subordinate to constructively mengiidentifikasi and solve problems across the organization; (14) Support subordinates in pushing for changes for the betterment of the work.

Eos2.The orientation of the company (ESQ) Dimensions boss attitude on aspects of business development: (1) Taking into account the competitors' weaknesses and find ways to take advantage of their weaknesses; (2) Take the time to develop new business; (3) Listen to and act on consumer complaints; (4) Encourage thinking to find new and better ways to carry out the work; (5) Looking for creative ways to organize and use of assets and resources of the company; (6) Eager to find new ways to grow the business; (7) Ensure that the interests of consumers in mind when we make changes in the organization; (8) Actively seek new business opportunities; (9) To ensure that we have the right team to take advantage of business opportunities bar; (10) To encourage organizations to be more flexible so quick to react when emerging business opportunities; (11) To analyze the resources, processes, and workflows for better results for companies and consumers.

EQL1.Entrepreneur Leadership (EQL) Tops Attitude Dimensions: (1) Trying desperately to build an innovative culture within the company; (2) To encourage entrepreneurial behaviour / and take the entrepreneurial risks; (3) Reacting quickly to eliminate organizational barriers that can disrupt business; (4) Encourage open communication and sharing of ideas across the functional units; (5) Provide the latest information on industry trends and competitor strategies; (6) Actively encourage business improvement suggestions from all components of the organization; (7) Perform real action to implement the various suggestions for improvements; (8) Make the organization always focuses on its core business, but also to support new business initiatives; (9) Set aside money outside the regular budget for financing and supporting innovative ideas;

Difference Analysis Expectations and Perceptions in Entrepreneurial Dimension Orientation

From the results of the normality test, calculations have been done using the One-Sample Kolmogorov-Smirnov test, the average perception, and above-average expectations ESQ Kolmogorov Smirnov statistic values obtained at 0.098 and 0.082 with a value of 0.092 and Asymp. Sign Asymp. Sign at 0.200. Because of

the values for the mean expectation ESQ Asymp.Sign greater than 0.05, and it can be concluded that the data were normally distributed. Then, test different tests using a Paired sample t-test. The result of the Paired sample t-test for differences in perceptions and expectations of above-average entrepreneurial orientation can be seen in Table 3. The value sig (2-tailed) in Test Paired sample t-test showed that the value of 0.763 means probabilities value> 0.05. So this study can conclude by approving H0 and denying Ha, implying there is no difference between the perceptions of the understanding of entrepreneurial orientation.

	t	**df**	**Sig. (2-tailed)**
Mean Perception ESQ - ESQ Mean Hope	.302	69	.763

Table 3- Results of paired samples t-test

Difference Analysis Expectations and Perceptions in Dimension Entrepreneurial Leadership

From the results of the normality test, calculations have been done using the One-Sample Kolmogorov-Smirnov test, the average perception, and the average expectation of ELQ Kolmogorov Smirnov statistic values obtained at 0.177 and 0.202 with a mean value for the variable perception Asymp. Sign at 0.00, and variable expectations mean Asymp. Sign at 0.00. Because of the values for the mean expectation ELQ Asymp.Sign smaller than 0.05. It can be concluded that the data are not normally distributed. Then testing different tests using the Wilcoxon Signed Ranks Test Test Statistic. Test Results Statistics Wilcoxon Signed Ranks Test for differences in perceptions and expectations EQL dimensions are shown in Table 5. From the results of the output Rank (Table 4), 24 respondents experienced a decrease in perception and expectation.

Mean Hope ELQ - Mean Perception ELQ	N	Mean Rank	Sum of Ranks
negative Ranks	24	30.71	737.00
positive Ranks	32	26.84	859.00
ties	14		
Total	70		

Table 4- Output Rank

	Mean Hope ELQ - Mean Perception ELQ
Z	-.502b
Asymp. Sig. (2-tailed)	.616

Table 5- Test Output Statistics Wilcoxon Signed Ranks Test

Based on the statistical test output in Table 5, note Asymp. Sig (2-tailed) worth 0616. Because the 0.616 value is more significant than 0.05, it can be concluded that accept H0 and reject Ha. This means that there is no gap between the perceptions and expectations of respondents in judging.

Important Performance Analysis (IPA) for the orientation of the Company (EOS) at Dimensions Attitude / Personality Tops

Overall assessment of the Orientation attribute Companies (EOS) Dimensions Attitude / Personality Tops produces an average attribute value totalling 87 250 and in the category of Very Good. It can be concluded that attribute the behaviour performed by the manager/supervisor by what is expected by the company's employees in aspect orientation (EOS) Dimensions Attitude / Personality Tops. Of the value of Performance Rate and Importance Rate obtained from the weighting of the processing results of questionnaires carried out in the criteria for each item, then searched averaged to obtain the value of importance and the level of performance next in the plot into Cartesian diagram foresee the distribution of attributes.

Important Performance Analysis (IPA) for Entrepreneur Leadership (EQL) in Dimension Attitude Tops

Total attribute evaluation Leadership Entrepreneur (EQL) Dimensions Attitude Tops provides an average value of 79 525 attributes in the Good category. It can be inferred that the actions conducted by the manager/supervisor are credited in keeping with what employees in the Leadership aspect Entrepreneur (EQL) Dimensions boss attitude. Of the value of Performance Rate and Importance Rate obtained from the weighting of the processing results of questionnaires carried out in the criteria for each item, then searched averaged to obtain the value of importance and the level of performance next in the plot into Cartesian diagram foresee the distribution of attributes.

Figure 3- Diagrams of IPA to attribute Orientation firms (EOS) at Dimensions Attitude / Personality Tops.
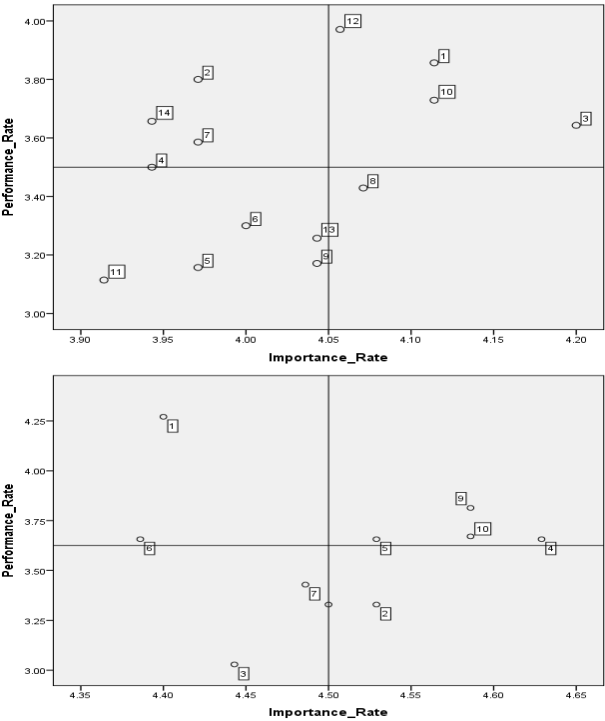
Figure 4- Diagrams of IPA for Entrepreneur Leadership Attributes (EQL) in Dimension Attitude Tops.

Full Analysis Model Structural Equation Model (SEM)
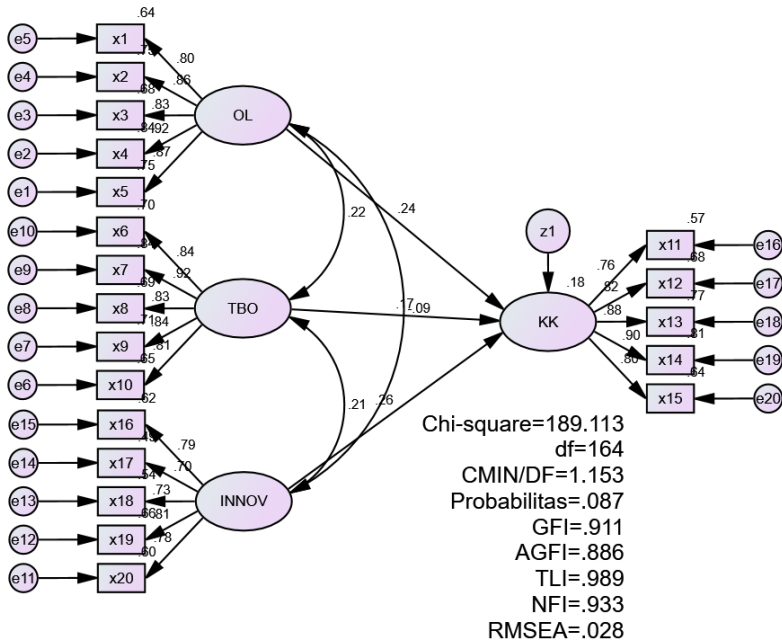
Figure 5- Test Results Full Model Structural Equation Model (SEM)

Having obtained the full model SEM study, further testing is done in conformity with the cut-off value of Goodness of Fit with the results shown in Table 6.

criteria	cut Off	Result	Conclusion
Chi-square	expected small	189.113	marginal
significance Probability	≥ 0.05	0.087	Fit
CMIN / DF	≤ 2.00	1.153	Fit
RMSEA	≤0.08	0.028	Fit
GFI	≥0.90	0.911	Fit
AGFI	≥0.90	0.886	Fit
TLI	≥0.90	0.989	Fit
NFI	≥ 0.95	0.933	Fit

Table 6- Goodness of Fit All models SEM Eligibility Test Results

Table 6 reveals that the chi-square check on the complete model obtains research results at a value of 189.113 below the chi-square table with a degree of freedom of 98 at a sense point of 147.010 of 5 percent. A probability value of 0.087 is more significant than 0.05, which is a suitable threshold value means good

standard probability values. The GFI value of 0.911 on the 0.90 scale, which is the minimum value, implies that the GFI value has a good value.

DISCUSSION

From the calculation through the confirmatory factor analysis and structural equation modelling in this study, it may otherwise accept that it is also supported by the values of fitness goodness which have shown results that fit, although some testing fit goodness has shown marginal, the model is still acceptable.

This study can then use t-Value with a significance level of 0.05 to do hypothesis checking. The system T-Value, AMOS 24, is the value of the model's Critical Ratio (CR) on Regression Weights. Testing criteria is if the value of t-Value or value (CR) ≥1.967 or a probability value (P) ≤ 0.05 (in AMOS indicated by ***) and then HO rejected if the values and the research hypothesis is accepted.

			Estimate	SE	CR	P
Competitive advantage	<--	Learning organization	0.172	0.054	3.178	0.001
Competitive advantage	<--	Organizational culture transformation	0.147	0.066	2.243	0.025
Competitive advantage	<--	Innovation	0.25	0.079	3.187	0.001

Table 7- Regression Weights

Hypothesis	Decision	Findings
H1	Accepted	Organizational learning has a positive effect on competitive advantage
H2	Accepted	Organizational culture transformation has a positive effect on competitive advantage.
H3	Accepted	Innovation has positive and significant on competitive advantage

Table 8- Summary of Invention Hypotheses

CONCLUSION

Keeping because of the findings of the aforementioned studies, this study has several practical implications. Firstly, this study proposed the idea of "content innovativeness" utilizing contextual information from online tourist review websites about Muslim friendly practices offered by the hotels in Indonesia. The online tourist reviews were collected and analyzed to extract information about the quality of hotel services, ratings, and overall experience of the tourists. There is a need to redefine the concept of generativity, particularly in the context of the smart tourism system. Issues like negative reviews and sustainability are

important to address in this regard. Sustainability deals with the user-oriented review's reliability and accessibility of information generativity. Controversies like information security, privacy, reliability, and data ownership may affect information generativity in the long run, especially for the smart tourism system. Therefore, smart tourism system operators need to understand information generativity as it is likely to impact the customer's reviews. LinkedIn may provide an excellent example of this, how they maintain their relationships without imposing on others.

The findings of this study are equally important for the hotel industry, the findings of this study revealed that although Muslim friendly practices do not have a significant impact on customer satisfaction an indirect impact was observed through relative service quality. Therefore, it is important to implement Muslim friendly practices, along with luxury and lavish services in the Indonesian hotel industry to increase customer satisfaction.

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Artículos

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Strategy of Managing Cultural Diversity to Develop Creativity in a Learning Organization

Estrategia de gestionar la diversidad cultural para desarrollar la creatividad en una organización de aprendizaje

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RESUMEN

Este estudio tiene como objetivo identificar estrategias para gestionar la diversidad cultural y desarrollar la creatividad en "Fertial Company" en Argelia, luego de una asociación con un socio español que causó problemas de comunicación intercultural entre competencias multiculturales. Como solución, los gerentes han trabajado en métodos de gestión de la diversidad cultural para soportar las presiones externas derivadas del entorno externo y las presiones internas relacionadas con la combinación funcional de los fondos culturales. El estudio encuentra que el multiculturalismo mejora el capital humano y organizacional, conduce a la flexibilidad organizacional y conduce a la creatividad, múltiples opciones, alternativas creativas y resuelve problemas de manera eficiente.

Palabras clave: Competencias, Diversidad, Comunicación Intercultural, Organizacional.

ABSTRACT

This study aims to identify strategies to manage cultural diversity and develop creativity at “Fertial Company” in Algeria, following a partnership with a Spanish partner that caused intercultural communication problems among multicultural competencies. As a solution, managers have worked on cultural diversity management methods to support external pressures arising from the external environment and internal pressures related to the functional combination of Cultural backgrounds. The study finds that multiculturalism enhances human and organizational capital, leads to organizational flexibility, and leads to creativity, multiple options, creative alternatives, and solves problems efficiently.

Keywords: Competencies, Diversity, Intercultural Communication, Organizational.

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INTRODUCTION

The world has witnessed developments and transformations in various fields, including human society. The most prominent of these is the scientific development in the field of management and organization by taking an interest in human behaviour. The process of Internationalization and labour movement has boosted employment opportunities in the context of intercultural differences and created the phenomenon of cultural diversity within organizations with which the nature of jobs and professions, skills and experience needed for performance have changed and introduced new challenges primarily the adaptation to cultural differences and diversity.

This situation has imposed on organizations, regardless of their nature public or private, the gradual transformation into multicultural entities, reflecting the cultural characteristics of their constituent members. Logically, cultural diversity constitutes a major challenge for these organizations, especially since the management of intercultural working groups requires communication and interaction between individuals with different beliefs and values, and dealing with different national cultures to achieve coexistence, cooperation, and working within the framework of the organization's guidelines (Klyukanov: 2020).

In return for this, cultural diversity offers a real competitive advantage for the organization, allowing it to gain a better understanding and knowledge of its markets, and enables it to present a local aspect to its customers. The intercultural reality also offers an opportunity to exchange ideas and analysis and to bring new hypotheses based on distinct knowledge emanating from different cultural contexts. Cultural differences give administrators a wide range of alternatives to solve complex problems, explore new pathways, and stimulate innovation and creativity among the actors.

Therefore, the practice of management strategies in organizations with monoculture contexts does not pose many problems, but it turns into a strategic challenge in multicultural contexts. The presence of individuals belonging to different cultures interacting within the general framework of the organization puts us in front of an intercultural contact, which requires the organization to provide its employees with some competences and qualifications for the success of intercultural interaction and realizing common understanding (Georgescu: 2016, pp. 67-76; Villalobos: 2019, pp. 65-77).

The strategies are integrated into the learning process from the intercultural perspective based on intercultural coexistence, and it is not aimed at the total elimination or fusion of the individual or the group culture; however, it creates desire and conviction and fosters will and conscious voluntary commitment and seeks to take advantage of the inter-cultural commonalities and shared links. It builds trust between cultures to make all of its members share the organization’s cultural identity and feel that they belong to it in spirit, values, principles, ethics, and behaviour, as cultural diversity represents a tool that reflects the organization image and the aspirations and ambitions of parties with different cultural affiliations so as work within the organization would reflect the pride of cultural diversity and the strength of attracting talent and distinctive competencies.

Objectives of the study

-Identifying the cultural differences within multicultural organizations in Algeria and the extent of their understanding and management of this variable.

-Identifying the relationship between cultural diversity and organizational values that are directed to the creative process in Fertial Company.

-Studying the learning process within a multicultural environment based on intercultural communication.

The importance of the study

-This study is based on a topic of great importance to organizations, which is cultural differences. Researchers have been increasingly interested in this subject in recent years because understanding and managing these differences and dealing with them correctly is a competitive advantage for organizations.

-This study is based on the Hofstede model to explain the dimensions of cultural difference, which is considered as one of the important models on which the researchers are currently relying on and which is currently under development and renewal.

-This study shows the cultural aspect of the organizations as one of the important elements in the open format in which the organization is active and attracts from the human resource, which is the capital of modern organizations.

LITERATURE REVIEW

Ting-Toomey's definition of intercultural communication focuses on three elements:

1) Two people / two groups, 2) of different cultures, 3) in interaction (Zakaria: 2017, pp. 350-366; Samovar et al.: 2017).

Chaplier (2012) defines cultural communication metaphorically using the metaphor of the "iceberg", which is often used to talk about culture to highlight the difference between its visible part and the invisible part, which is more important. This image becomes more eloquent if we talk about intercultural communication, "as communication between two icebergs" (Coldwell: 2019, p. 84; North & Kumta: 2018).

KhosraviNik considers that:

Intercultural communication can be defined as a state of interaction between individuals belonging to different national cultures. Intercultural communication refers to the idea of interaction between individuals from different languages, and it also involves the conduct of thought patterns (assumptions, principles, values) as well as forms of nonverbal communication (body language, visual communication ...) (KhosraviNik: 2019).

Sitaram defines intercultural communication as "the interaction between members of different cultures, no matter small or large, and these differences are and usually involves a communicator from a culture and a recipient of another culture." (Huang: 2020a, pp. 9-26; Huang: 2020b; Rosell: 2020, pp. 792-818).

According to Barmeyer, C. "Intercultural communication is related to interactions and relationships between individuals, as opposed to the cultural comparison, which deals with the variables and characteristics of cultures." Intercultural communication with the current and international perspective analyzes the transmission of a culture essentially through communication and works on decryption through synchronic-diachronic analysis of previous models (Barmeyer: 2016).

Whereas Barmeyer considers: "Intercultural communication is an interpersonal interaction between members of different groups at the level of knowledge, expressions forms and symbolic action. These differences may exist among groups of a particular society or within the nation or state" (Barmeyer, 2004, pp. 577-594).

The concept of intercultural management

Barmeyer argues that:

> Intercultural management means the cultural differences and common points of members of different societies, which appear within the framework of interaction within internationally active organizations. These differences and common points may relate to the internal level of the organization (organization, human resources management) and can also be related to its external level (Distribution, marketing), which are manifested in conceptual models, patterns of thinking, and working methods. Cultural differences can have a positive effect through promoting the concept of collaboration, and in the opposite case, they may lead to the cultural misunderstanding that leads to serious consequences (Barmeyer: 2004, pp. 577-594).

The concept of creativity

Wilson explained the process of creativity through three basic stages aimed at introducing changes in the organization:

- Perceiving change
- Suggesting change
- Adopting change and applying it.
- Assuming that the creativity level in these three stages is different due to several factors, including:
- The complexity of tasks (bureaucracy).
- Multiple tasks; the more non-routine tasks increase, the easier it becomes to realize collective creativity
- Incentives have a positive impact on generating proposals and increasing the contribution of most organization members.

A distinction can be made between three levels of creativity in the organization:

- Individual Creativity
- Group Creativity
- Organization creativity

These three levels complement and reinforce each other, all of which are essential for learning organizations.

The theoretical framework of research

Individual versus group learning as a strategy to develop creativity in a multicultural organization: Creativity in contemporary in various forms of organizations is no longer a luxury act, but it has become necessary, inevitable, and indispensable if the organization wishes to survive.

METHODS

1. Spatial field: The study was carried out at Fertial Company Annaba; an institution specialized in the production of fertilizers and organic fertilizers, incorporated under a partnership contract between the Villar Mir Group and Asmidal Group concluded on 4th August 2005. The Spanish partner owns 66% of the capital share, equivalent to $ 160 million, which entitles it to management whereas Yang contributes by 34% in the company's share capital (Yang: 2019).

2. Temporal Field: The study started in December 2017 and extended to January 2018.

3. The Study Population: The study population included all 50 managers of Fertial Company, 15 managers from the General Directorate, and 35 managers from Annaba Factory. Due to the limited size of the study population, we chose the comprehensive survey method. We chose the category of managers because of their constant contact with foreign managers.

4. Methodology: This study uses the interpretive Description method, which the most appropriate for the study subject, it aims to describe the relationship between the variable of cultural diversity and the variable of organizational learning and then explain the synchronic relationship between them. The descriptive dimension is shown by describing the facts and collecting, classifying and quantifying data, using frequencies and percentages, and presenting them in tables and figures, whereas the explanatory dimension, used for getting a thorough knowledge of qualitative data, is reflected in the comment on quantitative data, its analysis and the attempt to relate between the empirical indicators, which reflect the study variables dimensions, to reach field conclusions.

5. Data collection tools: The questionnaire was the main tool on which data collection was based. Through the theoretical data and the field survey, we constructed the general structure of the questionnaire according to the study questions whose variables were decomposed into basic dimensions; we tried to approach them on the field through indicators translated into questions, to ensure that all aspects of the subject are covered. The questionnaire method was applied in the interview to ensure that all questions are answered, and the questions are clarified to respondents. The total number of adopted questionnaires was 52.

RESULTS

Answers to the research questions have been obtained through analysis of the data, and they are presented below:

Study population Characteristics:

Findings reveal that the study population consists of 50 managers; men represent 96% of this population, while women represent only 4%. This is due to the nature of the labour force in the organization, as the female component represents 9.28% of the total number of employees in the organization, and this perhaps due to the specificity of the organization's activity. According to the age variable, 64% of the study population belongs to the youth group, their ages ranged between 25-35 and 35-45, and they represent respectively 34% and 30% in the study population. The age group 45-55 represents 24%. The percentage of workers between 55 and 65 years old is estimated at 12% of the total study population.

All respondents attended university graduates, 24% of them hold bachelor's degrees, 56% are engineers, and 20% are master's degree holders. This is because of the nature of the position held by members of the study population (manager), which requires a range of qualifications and experience to perform the administrative tasks entrusted to them. As mentioned above, the respondents are from General Directorate and the factory, 30%, and 70% respectively. The employees in the factory outnumber those in the Directorate General due to a large number of departments and sections of the factory

Intercultural Interaction in the Company:

All respondents confirmed that they interact with members of other nationalities, and their answers reveal that 11.49% of the total managers 'responses stated that they work with foreigners because of their positions at work as some of the managers are in direct contact with the Spanish officials in the company, while 17.24% of the responses stated that they work with foreigners in the context of completing a study. According to the respondents' answers, the senior management involves Algerian workers in company problem solving, the fact that is indicated by 13.79% of the responses. The managers also participate with foreign specialists in completing the projects that the company sets for its growth and expansion with 6.9% of the responses. Also, Fertial Company sends missions to Fertiberia Company (Spain) of the Group Villar Mir, the factor that represents the highest rate of 44% of the total responses. These missions, from which the managers benefit predominantly, aim at training and benefiting from modern technology in production and bringing the two companies closer together.

By reading the obtained data, it appears that intercultural interaction is realized in the company; whether through the performance of tasks related to the job position or through cooperation with foreigners in solving problems or completing projects and studies established by senior company management, or also through training missions and visits organized by the company to the branches of the Villar Mir Group in Spain. The three conditions for intercultural communication are realized in the company context, and specifically with the study population (managers), namely: 1) two individuals or two groups / 2) of two different cultures/ 3) in interaction. The following dimensions will illustrate the existence of obstacles to intercultural interaction in the company, which prevent effective intercultural communication.

After Cultural Shock:

Adaptation to cultural differences:

The study reveals that 76% of respondents confirm that they felt uncomfortable when they started working with foreigners, while 24% say that they could adapt to the new context and they were able to deal with other cultures from the beginning.

This can be considered as an indicator of the cultural shock, reflected in the sense of uncertainty and unease felt by workers when they deal with a new, unfamiliar culture due to their belief that others unimaginably differ from them. At first, workers see that they abandon their traditions and customs or part of them when they get integrated into a multicultural context. The cultural shock is due to the narrow view of some people when they interpret the behaviour of others. They believe that there is an ideal and only way to behave and act, in addition to believing that their way of life is the ideal way. But the cultural shock hurts the company, which requires attention and developing plans and strategies to manage it, to achieve worker's adaptation to cultural differences and integration in the context of cultural diversity to be an active and effective member seeks to achieve its objectives.

Conflict of values:

The findings reveal that 80% of the respondents said that there was a conflict between their values and the values of the foreign managers, while 20% of them confirmed that there is value consensus with the Spanish leaders. The percentage is shown in the figure above reinforces the results of the previous one, which confirms that the majority of the employees in the company felt uncomfortable when they began to work with individuals who were culturally different from them. This proves that the majority of the study population experienced "cultural shock" when they started working under the supervision of Spanish managers

Conflict of values factors:

Results indicate that 38.46% of the responses attribute the conflict of values with the foreign managers in the company to the difference in religion, while 32.69% of the responses attribute it to customs and traditions. 17.31% consider the language as a factor for values conflict. The management methods recorded the lowest percentage of all responses with 11.54%.The employees of the company went through a cultural shock when they started dealing with the foreigners in the company. Its indicators were specifically manifested in the feeling of value conflict, which is mainly due to differences in religion, customs, traditions, and language.

After stereotypes:

The Algerian Workers' View towards the Company:

The findings of this study, reveal that 62% of the respondents believe that Fertial Company is an international organization, while 24% think it is Spanish, and it is an Algerian one for 14%. Also, 43.5% of the respondents consider that Fertial is an Algerian company because of the partnership with the Algerian Asmidal group in its capital. 37.5% of their responses attributed this to the fact that the majority of the employees are Algerians as the partnership contract between the Algerian Asmidal and Villar Mir Group stipulated maintaining the Algerian labour. The number of Spanish who work in the company is seven (7), but they hold senior positions. 12.5% of responses consider the name of the company, "Fertial, Company of Algerian Fertilizers ", makes it look Algerian for them. While the lowest percentage, 6.25 % of responses attributes their view that Fertial is Algerian to the logo of the company.

As for the respondents who consider Fertial is a Spanish company, 31.43% of them attribute their view to the fact that Villar Mir Group owns 66% of the share capital, which entitles it to management. 28.57% of the respondents consider Spanish management of the company another reason making of Fertial a Spanish company. While 22.86% of respondents said that the arrangement of the offices and the public space in the company gives the impression that the company is Spanish. The firm adopts a non-insulating glass office style that allows workers to communicate visually and reflect greater transparency. The company's logo was not

considered by the respondents as a strong reason to consider Fertial as a Spanish company, representing only 5.71% of the total responses which confirmed the Spanish nature of the company.

As for the majority of the respondents who consider Fertial as an international company, 40.3% of their responses attribute this to the company's leadership in the production and export of fertilizers at the Mediterranean level and is ranked the second in the Arab world. The following percentage justified its opinion by the joint ownership of the company under the Algerian-Spanish partnership. 28.36% of the respondents said that the company's international character could be attributed to the international quality standards certificates obtained by the company. Fertial is a leading company in the field of nitrogenous and phosphate fertilizers thanks to the great efforts exerted by the company to provide the best quality products at the national and international level and to improve its overall performance; the Corporation has achieved many ISO specifications over the years: ISO 9001, ISO 14000, OHSAS 18001.

The respondents' view towards the Spanish managers:

All respondents confirmed that their view of the Spanish managers was positive. The findings reveal that 70% of the managers said that their positive view towards the Spanish manager is mainly attributable to the latter's ability to improve the working conditions in the company through providing an occupational safety and security system which has reduced the number of incidents and the company now aspires to reach (0) incident, in addition to the rise in employees' wages since the arrival of the Spanish partner. While 20% of the respondents consider the Spanish managers, as human capital, a strategic resource for the company, the fact that has created a positive impression. 6% justify their positive view towards the Spanish managers by the appreciation that they show to the Algerian competencies that the company is proud of, only 4% of the respondents consider the leadership style a determining factor for the positive view towards Spanish management.

The Spanish managers' view towards the Algerian worker:

In contrast to the positive attitude of the Algerian workers towards Spanish leaders, the same respondents believe that the foreign partner has a positive impression of the Algerian worker. 62.5% of respondents say that the Spanish managers consider the Algerian worker to be efficient, while 37.5% of them see that the Spanish administration considers the Algerian employee is a dedicated worker.

The employees of the company are aware of its international nature, which is manifested in its leadership in the production of fertilizers at the Mediterranean level. This success is due to the appreciation of the human resource and the improvement of the working conditions, which was reflected in the positive image that the Algerian worker has for the foreign managers, and the same is true for the Spanish mangers, which would be a factor in reducing cultural differences in the company.

Cultural change and the resistance to change within Fertial Company:

Accepting the foreigners' values at work:

The study reveals that 78% of the research population members say that they do not oppose the management values adopted by foreigners at work, while 22% of them do not accept these values. This may be due to the convergence of the administrative values between the Algerian managers and their Spanish counterparts as most of Fertial Company managers received training abroad, and thus they are experienced in dealing with foreigners at work, even before the arrival of the Spanish partner.

Accepting decisions issued by senior management:

The findings reveal that all members of the research population say that they accept the decisions of the company senior management, which is composed of foreign partner managers. Perhaps, this dimension reflects the positive view exchanged between the parties. On the one hand, the foreign partner contributed to the development of the company and the improvement in the human resource status and working conditions.

On the other hand, the Algerian worker is dedicated to his work, and he is keen to implement the decisions of the senior management to achieve the company's objectives, which ultimately benefit both parties.

Cultural Change within the Company:

Findings indicate that as with any foreign partnership process, the change in the culture of the organization is possible, which is confirmed in the organization covered by the study through the data shown in the graph above. The total number of respondents confirmed the emergence of new values within the company which was not strongly present before, such as the value of quality which represented 39% of the respondents' answers, manifested in the several international standards of quality certifications (ISO 9001, ISO 14000 and OHSAS 18001) obtained by the company since the Spanish partner undertook its management.

As well as the value of the time, representing 33% of all responses, reflected in the discipline within the organization, which we have noticed throughout our presence in the company. In addition to the value of the security, which represented 24% of respondents' answers, the senior management has given great importance to security considering the nature of the company's activity in which the risk rates increases due to the chemicals materials and gases the workers are exposed to. It has enacted several rules of protection like the provision of the necessary safety equipment (helmet, glasses, gas mask, special shoe ...), as well as the adoption of monthly rewards systems if the worker has not been subject to any work accident. The percentage of occupational accidents in the company has been significantly reduced since the foreign partnership was introduced, and the Corporation aspires to reach a rate of zero accidents. While the value of competition represented only 4% of the respondents' answers which is the lowest.

The majority of the respondents stressed the absence of the spirit of patriotism in the company which represents 68% of the responses; perhaps this is due to the historical value of the company as it was a part of the Sonatrach company, the industrial pole from which most of the Algerian economic institutions emerged, known for its socialism nature for a long period. Moreover, the Villar Mir Group owns 66% of the company's share capital and monopolizes its management. All of these factors have made sense of patriotism spirit decline against the logic of profitability and economic benefit imposed by economic globalization, which affected the value of loyalty to the organization, where 27% of the responses stress its absence within the company. In addition to the human dimension, which was expressed by only 5% of the total responses of the study population.

Although Algerian workers experienced cultural shock when the foreign partner joined the company, and despite the existence of differences between the Spanish and Algerian cultures, this conflict did not extend to administrative values, which was translated into the acceptance of the senior management decisions issued by the foreign partner, the fact that enhances the employees' awareness of the international nature of the institution. Although there is a change in the culture of the organization, it can be considered a positive one in its entirety that has led the organization to generate new innovative ideas.

Manifestations of benefiting from cultural diversity in the Company:

Fertial Company is keen to benefit from the advantages of cultural diversity, which appears in several aspects: 37.5% of respondents' answers, while 32.81% of them consider that the company benefits from cultural diversity through holding mixed meetings, Which is reflected in the "Fertial Executives Meeting" organized by the company at the end of each year to evaluate the achievements of the strategies and to address the future projects for growth and development. 21.88 % highlighted the fact of involving Algerian managers and their Spanish officials in solving the problems facing the company, considering their knowledge of the company's local context and their ability to diagnose problems related to the Algerian economic, social and cultural environment. The respondents said that problem solving is one of the manifestations of intercultural interaction in the organization. It should be noted in this context that the company experienced many problems at the beginning of the partnership, especially after organizing the labour force and rejecting the temporary workers' contracts, the fact that provoked protests among these workers who considered the decision to be arbitrary and demanded their right to maintain their positions, a group of managers contributed

significantly at that time to solve the problem. Participation in decision-making in the company accounted for 7.81% of respondents' responses.

Management practice and valuing cultural diversity:

The study reveals that 90% of the study sample members confirm that they can express their ideas within the company, while the other 10% said that the company does not provide them with the opportunity to express their ideas and suggestions.

DISCUSSION

The findings reveal that the sample members of managers agreed that Fertial Company has been able to invest the cultural diversity of its resources, which endowed it with a local aspect contributed to improving its image internally and externally. According to 25.45% of the respondents, such investment has been reflected in the concern of the company in its environmental responsibility, and for 19.09% in the various charitable activities, while 17.27% believe that it is reflected in the company's attempts to establish good relations with the local authorities whose representatives attend events organized by the company. 15.45% of the respondents highlighted their social role in providing jobs for young people, while 11.81% mentioned the presence in the events related to its area of specialization. 10.91% of the respondents cited the support and sponsorship it provides for the scientific and sports associations. The Company invests cultural diversity data in adapting itself to the local Algerian context, and it enhances its citizenship through various social, environmental charitable activities as well as through participation in national events to create a climate of confidence between the company and its employees and to gain a local aspect that makes the public have a positive impression on it.

CONCLUSION

The challenges imposed by the intercultural communication on Arab organizations, like all other organizations in the world, necessitate the adoption of effective management strategies to deal with the cultural diversity that characterizes their human resources. These organizations shall benefit from the positive side and the opportunities offered by the intercultural reality. They shall also strive as far as possible to avoid the various problems caused by cultural differences. Through overcoming these internal challenges, the organizations can move on to face other external ones, related mainly to marketing strategies targeting global markets in which consumers' tastes and cultural affiliations differ. The intercultural dimension then appears to be a renewed challenge for the organization's external communication.

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Disputes Between US vs Iran Regarding Nuclear Issues: Harian Analisa Coverage, Indonesia

Disputas entre Estados Unidos e Irán sobre problemática nuclear: Cobertura Harian Analisa, Indonesia

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RESUMEN

Una serie de fortalezas que juegan un papel importante para producir los hechos, como lectores, ideología, organización y reputación económica, son las variables que afectan el contenido de las noticias. El periódico Harian Analisa, cuyo dueño es musulmán y su audiencia es la comunidad islámica indonesia, afecta la ideología que posee este periódico como ideología de defensa para los ciudadanos musulmanes. Por lo tanto, se puede suponer indudablemente que las noticias presentadas en relación con la disputa entre Estados Unidos e Irán llevarán una defensa a Irán, ya que la mayoría de sus ciudadanos son musulmanes.

Palabras clave: Audiencia, Ideología de los medios, Problemática nuclear de Irán, Periódico Harian Analisa.

ABSTRACT

Several strengths play a part to produce the facts, such as readers, ideology, organization, and economic reputation are of those variables that affect the contents of the news. The Harian Analisa newspaper whose owner is a Muslim and its audience is the Indonesian Islamic community, affects the ideology possessed by this newspaper as an ideology of defense to Muslim citizens. So, it can be undoubtedly assumed that the news presented in it regarding the disputed between America and Iran will carry protection to Iran as the majority of its citizens is Muslim.

Keywords: Audience, Harian Analisa newspaper, Iran's nuclear issue, Media's ideology.

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INTRODUCTION

Several types of research conducted by social scholars (Bennett: 2015, pp. 1-30; Tejkalová et al.: 2017, pp. 629-644; Wilson & Ibrahim: 2018), found that the news in a newspaper is not entirely free of value to the facts presented to the audience. The process of news production consists of the selection, the interpretation, and the fact presentation to the audience. Various powers and strengths play a part in creating news. According to Shoemaker & Reese (Shoemaker & Reese: 1996), an ideology of the organization and economic reputation of the media is of those influence the news content of a media. Koosha & Syams (Koosha & Syams: 2005, pp. 107-141) stated that in building a reality through news, media is grounded by the ideology of its producers and journalists. However, Fowler (1991) addressed that news imposes the value structure it represents and will produce meaning that builds an ideological representation of society.

How the media constructs ideological representations linguistically and how these representations use a lot of powers to shape the readers' interpretation of the facts presented. On the other hand, according to Wilson & Ibrahim (Wilson & Ibrahim: 2018), another consideration of the media in reporting a fact is to bring in the readers' interest in reading. So that many of the media are competing to use the fact packaging strategy as something interesting to be read by the public. It can be linked to the ideas suggested by Curtin (Curtin: 1999, pp. 53-90) and Shoemaker & Reese (Shoemaker & Reese: 1996), who alleged that the content of the news presented by media is also affected by economic factor. As suggested by Golding & Murdock (Golding & Murdock: 1991, pp. 15-32), that audiences have the freedom to decide the commodities based on their principle of benefits and satisfaction. Thus, the news that nuanced bombastic and dramatization of a fact was born.

THE PROFILE OF HARIAN ANALISA NEWSPAPER

The Harian Analisa newspaper which was born on March 23, 1972, is the youngest in North Sumatera comparing to other newspapers such as Mimbar Umum, Waspada, Bukit Barisan, Sinar Indonesia Baru, Medan Pos, and Garuda. When it was first published, the Harian Analisa newspaper was in the form of tabloid, a weekly publication that was published every Saturday. This condition lasted for one year. Starting on March 21, 1973, Harian Analisa became a daily newspaper which is published seven times a week. This newspaper has a motto: "Awaken People's Participation in Development".

The 1997's economic crisis in Indonesia had reduced the number of workers and made paper prices rice. Harian Analisa carried out publishing adjustment steps such as reducing the number of pages to 12 from the previous 18 pages. Harian Analisa currently publishes 24 to 32 pages and in certain editions is published up to 36 pages. It presents the news distributed in the form of rubrics including national news rubric, Medan city rubric, Aceh regional rubric, North Sumatera rubric, foreign rubric, economy, sports, and religious rubric.

On Sundays' edition especially, the audiences are presented with the rubric of tourism, lanterns, music, culture, and cheerful part, it also provides a column of criticism through the corner rubric named "Guit Deli". Harian Analisa newspaper has received several awards so far from various parties including the achievements of journalists at the regional, national, and international levels. Additionally, as a mass media that is close to the community, it cares about social, humanitarian, sports, religious activities as well as gives opportunities for students from tertiary institutions to conduct final project research.

According to Nurainun (Nurainun: 2017), the Harian Analisa newspaper also has a vision of "Being a printed media that helps to educate the nation". With the intention that the development and progress of Indonesian's nation should be supported by all parties, including the pers. The role of the press is very large in developing, advancing, and educating the nation. The national press has to play an active role in national development. The mission is "To support the development program while implementing the functions and roles of the press". The purpose of the mission is to participate in advancing the nations; disseminating positive, informative and educative information; broadening people's insight; delivering a message from the government and other parties that are positive and express the aspirations of the people; and defending the

interests of the people according to national life, having a state based on the philosophy of Indonesia (Pancasila and the 1945 Constitution). Harian Analisa newspaper has a motto: "arouse people's participation in development". The purpose of the motto is that it is expected through the news, writing, and photos presented, and these can motivate the community to be active and concerned about various development programs carried out by various governmental, private, and individual parties.

MEDIA, IDEOLOGY, AND AUDIENCE

Mass media coverage focuses on media relations with the structure of the mass media itself, including its relationship with the media system adopted by the state, developing internal systems in the mass media industry, media ownership and mass media relations as a social institution with other social institutions in communities such as state institutions, political parties, opinion leaders and the social culture of the local community (Gunaratne & Hasim: 1996, pp. 97-107; Villalobos & Ramírez, 2018: pp. 1012-1587; Villalobos et al. 2019: pp. 65-77).

According to Wilson & Ibrahim (Wilson & Ibrahim: 2018), it is often not realized that the reality conveyed by the mass media is different from the reality that occurs. Through news that is read by the public, a person is led to understand the reality that has been framed by the mass media. His understanding of reality depends on the reality reported by the mass media. Through the text delivered, the mass media can articulate in an integrated way the idea of how to perceive or understand reality. Various types of messages on mass media offer perspectives on various things, including being able to direct the audience about how to look at certain ethnicities, certain cultures, women, leaders, or certain communities. Mass media also offers to its audience the path taken by certain figures, for example, related to important decisions or policies taken, ways to pursue or maintain powers, and others.

Shoemaker & Reese (Shoemaker & Reese: 1996) confirmed one that influences mass media coverage is the ideology adopted by the media. Koosha & Shams (Koosha & Syams: 2005, pp. 107-141), defined ideology as a belief system that characterizes a group of community. It can also be interpreted as a belief system which then provides a reference is viewing and understanding reality. Media's ideology can be said regarding images or representations of the reality of society displayed by the mass media in various message packages. This means that the ideology of media is ideas or core values carried by the mass media through messages conveyed to the public whether it is in the form of news packages, advertisements, films, opera shows, or reality shows and so on. Media's ideology seems implicit in the form of meaning systems contained in symbol systems that can help define reality. Shoemaker & Reese (Shoemaker & Reese: 1996) said that the ideology of media is an important part of which can trace certain intentions about something reported.

The constructivists and positivists understand the tasks and functions of mass media differently. In the view of positivism, mass media is understood as a means of channeling messages. It is a means of how messages are spread from communicators (journalists) to the public (listeners, readers). Mass media is truly a neutral tool, having the main task of channeling messages, and it has no other purpose than that. A mass media reports an event the way it is with its fact and reality, neither added nor subtracted.

METHODS

In the view of constructivism, mass media is understood to be the opposite. Mass media is not only a message reporter, but it is also a subject that constructs reality, with the views, biases, and partialities. Here mass media is seen as an agent of social construction that defines reality (Bennett: 2015, pp. 1-30). This view rejects the argument that media is a place for free channels. According to Gunaratne & Hasim (Gunaratne & Hasim: 1996, pp. 97-107), the news presented in media not only depicts reality, shows not only the source of

the news but also shows the construction of the media itself. Through its various instruments, media has helped shape the reality that is packed in the news. It does not show the actual reality but also illustrates how the media has a role in constructing reality. Media are agents that actively interpret reality to be presented to the public. Media can choose which events should be exposed as news materials and which are inappropriate.

Media also choose people or figures as sources of the news based on their criteria so that the results of their reporting tend to be one-sided. Thus, media not only select events and determine news sources, but also define events and news sources. Media can also frame events with particular frames. These framed events are what the public hears and reads. The audience then will catch these issues through their respective cognitive processes.

This study uses a qualitative approach by analyzing the contents of the Harian Analisa newspaper using the thematic analysis method. According to Boyatzis (Boyatzis: 1998), the thematic method is the method for identifying, analyzing, and reporting themes contained in a phenomenon. Van Dijk (Van Dijk: 1995, pp. 9-36) said that thematic analysis is a method for identifying, analyzing, and reporting patterns and themes in data.

RESULTS

Nuclear issue on Harian Analisa newspaper, Indonesia

In reporting the issue of Iran's nuclear energy published on December 1, 2018, Harian Analisa newspaper used the theme "To Face Iran, the US is ready with Its Military Power. Citing a statement by the US State Department official, Harian Analisa reported that "the US will not hesitate to use military force against Iran". The statement was reported by Harian Analisa by showing the weapons which said by the US Department of State were sent by Iran to various countries and organizations supported by Iran. From this theme, Analisa wants to show that "military" power is one of the solutions used by the US to subdue Iran to comply with all US proposals, because according to the US, Iran has sent the weapons to its Middle Eastern allies such as Yemen and Syria. Quoting the statement of the US special envoy to Iran, Brian Hook, in the next paragraph Harian Analisa reported "we have been very clear with the Iranian regime that we will not hesitate to use military force when our interests are threatened. I think they understand that".

It can be seen from the news reporting that Harian Analisa wants to provide information to the reader that the US will not hesitate to use military power. The statement is a US assertiveness so that Iran complies with an agreement not to produce nuclear weapons and does not deliver it to its allies. The word "when our interests are threatened" is indicating that the US has an interest in the Middle East which is protecting Saudi Arabia and Israel. The US is interested in Saudi Arabia is because of the petroleum industry and is trying to moderate Saudi Arabia through secularization.

Hence, the news on December 3, 2018, entitled "Related to Missile Trials, Tehran: Iran does not Violate United Nations Resolution" reported that Iran's nuclear program is only defensive to guard itself against other countries' attacks. It can be seen in the following news:

> The Iranian government said Teheran's missile program was defensive and did not violate resolutions of the United Nations. This statement propounded the Iranian government post-accusations of the United States that Iran performs new missiles. "Iran's missile program is defensive. There are no UN Security Council resolutions prohibit missile programs and missile trials by Iran, "said Iranian Foreign Ministry spokesman Bahram Qasemi. (Translated from the Indonesian language)

The news of Harian Analisa above citing interviews from the Iranian Foreign Ministry spokesman, Bahram Qasemi. In the news of Harian Analisa uses the words "missiles". According to the meaning of the word "missile" is a dangerous weapon and is a threat to human comfort. Yet, on the other hand, Harian Analisa uses the word that Iran's nuclear is "defensive". By using such words, Harian Analisa conveys to the reader

that Iran's nuclear is only defensive, only for self-defence if any other country plans to invade Iran. Then news reporting on the same day on another paragraph mentioned that:

> The US president, Donald Trump, pulled Washington out of a nuclear deal and imposed sanctions against Tehran. Trump said the deal did not run because it did not include restrictions on the development of Iranian ballistic missiles or its support for armed proxies in Syria, Yemen, Lebanon, and Iraq. The US has taken a much harder stance against Iran since President Donald Trump pulled Washington out of Iran's nuclear deal and imposed sanctions over Tehran in early November, and even stating that the US will not hesitate to use the military power against Iran. (Translated from the Indonesian language)

Using the statement that "Washington came out of the nuclear deal", Harian Analisa wanted to convey that is happened because of Iran manufactures and enrich nuclear. America will also no doubt to impose "sanction" to Tehran. In the news, it is seen that Iran supports and sends "armed proxies" to Syria, Yemen, Lebanon, and Iraq. If analyzed further, it would appear that Syria, Lebanon, and Iraq were close Iranian friends. Thus the news gives the meaning that if Iran produces nuclear, it will strengthen weapons and will be influential in the Middle East. If that happens, then the Americans are not powerful anymore in the Middle East and will threaten the government of Saudi Arabia.

Harian Analisa news reporting on December 22, 2018, which entitled “Related to the US Sanction, Erdogan: Turkey – Iran Relationship is not distracted”. By quoting Recep Tayyip Erdogan’s (Turkish President) statement, Harian Analisa reported that Turkey and Iran need to prevent the US sanction inhibit neighbouring countries from achieving their bilateral target. Turkey and Iran as neighbouring countries and filled by Muslim majorities united to face the US to avoid the sanction given to Iran. The phenomenon shown in the news reporting is that apart from neighbouring with Iran, Turkey also establishes bilateral relations in politics and economy sectors. Therefore, Harian Analisa wants to convey to the readers that Turkey has the interest to support Iran so that Muslims especially those are in the Middle East, will unite. The following is a quote from Harian Analisa news:

“We have to prevent the US sanction on Iran which inhibits our target”, says Erdogan in Business Forum Turkey-Iran at the capital city of Turkey, Ankara. He said Turkey is ready to do its part to achieve Iran's desired level of bilateral relations. None has to hope we end the trade and economic relations with Iran because of the sanction. Erdogan said he trusted the sanction on Iran could be transformed as an opportunity for both countries to enhance their bilateral relations.” (Translated from the Indonesian language)

On the other hand, from the news reporting, Harian Analisa aims to convey to the readers that the US sanction on Iran will make Turkey and Iran more closely. Also, Iran invites Turkey entrepreneurs to invest in Iran. Then, the next paragraph cited the statement of Iranian President, Hassan Rouhani, Harian Analisa reported:

“Tehran face cruel and unfair embargo. The embargo will be a threat and damage. The embargo will decline trade volume and limit our relation. Nevertheless, we can plan well and turn this threat into an opportunity”. (Translated from the Indonesian language)

The theme “Tehran face cruel and unfair embargo” indicated the collapse of the economy, sorrow, politics, culture, and religion. The sanction given by the US on Iran create a closer and harmonious relationship between Turkey and Iran. Apart from defending religion and human rights, the harmonious relationship will create a business, and the political opportunity of Turkey becomes capital in establishing Iran.

The mutually threatening situation between Iran and the US continues to be expressed on Harian Analisa. Through news reporting on 11 April 2019, Harian Analisa gave the headline "Iran: The World Does Not Forget the Crimes of Zionist". In the news terrace, Harian Analisa reported that "the Iranian Foreign Ministry spokesman Bahram Qasemi said the world would never forget the crimes conducted by the regime. In its news, Harian Analisa mentioned: "Zionist Israel is a killer regime of the massacre of innocent people when

the regime commits a covert murder to expel the opposition". The news theme gives the meaning that Israel is now ruled by people who like to murder innocent people. Thus, it makes Iran must take revenge.

Then, the news on 10 May 2019, Harian Analisa gave the title of news "EU urges Iran to Respect Nuclear Treaty". In the news, Harian Analisa said that the EU urged Iran to respect international treaties that curb the nuclear ambitions of the Islamic Republic, stating that they intend to continue trading with the country despite receiving US sanctions. From the news, it implies that Iranian nuclear issues received a positive and soft response from the European Union and wanted Iran to respect the agreement to continue trading. According to Harian Analisa, it happened because the European Union, especially the French, had close relations with Iran because it accepted Hayatullah Khomeini and gave political asylum for him. In Harian Analisa news exposure, it was stated that EU countries regret the dropping of sanctions. E.U. as a mediator in settlement of nuclear treaties as well as regrets the sanctions that the US gave to Iran.

In the next news reporting on 21 May 2019, Harian Analisa gave the headline stating "President Trump: Iran will end if it dares to attack". On the news terrace of Harian Analisa was reported that "President of the United States, Donald Trump has a recent warning to Iran amid the tension of both countries. Trump asserted that Iran would be destroyed if it attacks US interests." The embodied meaning of the words used in "Iran will be destroyed if it attacks the US interests" is Iran will face great risks, and the Iranian will face misery. The next paragraph was quoting US President Donald Trump's statement, Harian Analisa proclaiming "If Iran wants to fight, then it will be the official end of Iran. Never threaten the United States again". With such a proclamation, it will be depicted that the US-Iranian conflict is increasing. They threaten each other. The war between both countries will happen.

Then, Harian Analisa news on the next day was on 25 May 2019 given the title "If involved in a war with the US, President Rouhani: Iran will never give up". From that theme, on the news terrace, Harian Analisa cited the news source of Iranian president Hassan Rouhani reporting that "Iranian President Hassan Rouhani asserted that his country would not give up despite being bombarded, injured and arrested". The news gives implies that Iran does not retreat against its attitude to defend its independence even if its citizens die. The news sentence "will not give up though it is bombarded and its people killed, injured and arrested" gives the meaning that the Iranian leader and his people are ready to die when the US keeps attacking Iran. The next paragraph on the same news says that "Iran will not surrender humiliated in the face of US sanctions. Iran will defeat enemies through sacrifice and unity ". This statement implies that the sacrifice and unity indicated that the Iranian people do not need to fear death and must unite to defeat the US because that is the appropriate way to defeat the US.

The Harian Analisa news on July 18, 2019, gave the title "Iran and US tension began to subside". In that particular news, Harian Analisa stated the US President Donald Trump as a symbol of the world king trying to persuade Iran not to use nuclear enrichment. US President Donald Trump said progress had been reached with Iran, which signifies tensions can subside in the Middle East. This is because Tehran is softened and wants to negotiate with the US.

However, in the same edition, the news of Harian Analisa by citing Iran's foreign ministry statement, Mohammad Javad Zarif reported that the Iranian state is open for dialogue if the US removes sanctions against Iran. The word "remove sanctions" implies that it is the main requisite for negotiation. This was stated by the US attitude toward Iran. The issue is assumed to be closely related to China's economic prospects. Recently, China is a strong economic force and feared to be an impact on the US economy.

DISCUSSION

Regarding the US negotiations with Iran, Harian Analisa reported on August 5, 2019, by giving the news headline "Trump invites Iranian Foreign minister". In its news reporting, Harian Analisa reported that the US President, Donald Trump reportedly sent an invitation to the Iranian Foreign minister, Mohammad Javad Zarif. The US softened attitude is seen when Trump willing to negotiate with Rouhani. Then on 26 August 2019, Harian Analisa cited the statement of the US Senator, Rand Paul. In its news, Harian Analisa cited the US Senator who said "Trump repeatedly said he is ready for dialogue although referring Iran as a dangerous, corrupt, incompetent country as well as threatening US interests and regional security. Even though the last two years (2018), Trump announced that the US withdrew from the treaty, aimed to decrease Iran's nuclear production, as well as dropping a series of sanctions towards them. Even in the last two months, Muhammad Javad Zarif is also counted in as a US sanction target after being considered as a propagator from the Iranian top leader regime, Ayatollah Ali Khameini. From its news, Harian Analisa aimed to convey that the US had done the dialogue with Iran. However, on the other hand, Harian Analisa used the sentence "Iran is harmful, corrupt, incompetent and threatening US interests and regional security. Such a statement will bring another hatred from Iran to the US, whereas the previous sentence is said that the US and Iran are ready for dialogues. The words "corrupt and incompetent" are disparaging. But the words "threaten the interests of the US and regional" is to show Iran is important and powerful.

About the nuclear negotiations, the news of Harian Analisa was on the same edition (26 August 2019), giving the news headline, "Joining the G7 Summit, the Iranian Foreign Minister to Biarritz, France". In the news reporting, Harian Analisa conveyed that the Iranian Foreign minister, Mohammad Javad Zarif flew to Biarritz, southern France to attend the G7 SUMMIT, in an unexpected and dramatic attempt to break the diplomatic deadlock over the disputed Iranian nuclear.

The diplomatic deadlock between the US and Iran becomes a global issue. The reality is that Iran is the oil-producing country in the Middle East as well as this Persia State stores the source of sciences and technology, especially nuclear. Nuclear availability in Iran cannot be detected by the West. However, they know the technology was developed by Iran. Nevertheless, the lobbies, negotiations, and diplomacy continued to be run by major countries, including France. Related to the arrival of Zarif to France, Harian Analisa cited the statement of Abbas Mousavi, the Iranian Foreign Ministry spokesman at Twitter reported the following:

"He was not expected to hold face-to-face talks with the US President Donald Trump, but his second presence in the same place sparked hope to relieve tension. Zarif has arrived in Biarritz, to continue to talk about the most recent steps between the Iranian and French presidents" (translated from the Indonesian language)

From the above news, exposure can be implied that Iranian nuclear talks spark new hope. The important point in the news is if Iran wants to negotiate then the US does not set the terms and conditions. It means that the US is eager to negotiate about the Iranian nuclear issue.

In the next news on August 28, 2019, Harian Analisa gave the headline "Before the sanctions are revoked, Iran does not want to negotiate with the US" On the news terrace, Harian Analisa by citing the statement of the Iranian president, Hassan Rouhani, reported that Iran would not negotiate with the United States (US) unless all sanctions imposed against Iran were revoked. From this news reporting, it can be interpreted that Harian Analisa wants to display a symbol of Iranian assertiveness. Nevertheless, Iranian Foreign minister still flew to France to hold a negotiation meeting with French President Emmanuel Macron.

CONCLUSION

The thematic analysis of Harian Analisa gained from the research results regarding the Iranian nuclear issues, and disputes with Americans provides two important points of interest, which are given the discussion.

Firstly, in terms of the news reporting the disputes between the US and Iran regarding the Iranian nuclear program, Harian Analisa wants to convey to the reader that the nuclear program that Iran does is reasonable because the purpose is for defending mechanism from enemy attacks who are willing to attack Iran. It can be seen on the thematic news on December 3, 2018, stated that the Iranian government said the missile program owned by Teheran was defensive, using the news source of the Iranian Foreign Ministry spokesman, Bahram Qasemi. Then another news is on 22 December 2018 in Harian Analisa, it said that the Iranian nuclear program does not make the relationship of another Islamic country, namely Turkey, is distant. Citing news sources from the Turkish president, Recep Tayyip Erdogan, by proclaiming that Turkey and Iran as neighbouring countries and the majority of citizens are Islam unite against the US to avoid sanctions on Iran. Such reporting will have important implications in changing the mindset of the readers.

Such a proclamation, when connected with what Shoemaker and Resee (Shoemaker & Reese: 1996) and Koosha & Shams (Koosha & Syams: 2005, pp. 107-141), said that ideologies, organizations, and journalists (individual workers) would affect the reporting of certain mass media. From the news analysis on the United States conflict in Harian Analisa, and when associated with the background of this newspaper whose owner is a Muslim citizen, then the target audience is the people of Indonesia, is the majority of the Islamic faith. Then, it will open a great opportunity that the daily newspaper analysis is defending the Muslim community. The defence was caused by ideological factors, the organization (owner), and journalists working in the media. This assumption will strengthen the opinions of Shoemaker and Reese (1996), which was stated earlier.

Secondly is the economic interest factor that belongs to this media. From the thematic analysis, it is found that Harian Analisa news regarding the US and Iran conflicts is sometimes more likely to be bombastic. As news on 1 December 2018, Harian Analisa gave the title "to face Iran, US ready to use military power". Harian Analisa aims to bring out to the readers the news of conflict between the United States and Iran on nuclear issues. Then, the news on 25 May 2019 by quoting the statement of news source from the president of Iran, Harian Analisa gives the headline "If involved in a war with the US, President Rouhani: Iran will not give up". According to Lee (Lee: 2010, pp. 361-384; Stephenson: 2018; Rana: 2018, pp. 1-11), a conflict phenomenon has high news value. Conflict is always happening in human life and becomes something interested read by society. The issue of the chaos between the US and Iran are conflicts-related news. Then the chaos becomes interesting reported by the Harian Analisa because they are conflicted by two countries that have different ideological principles which are between Muslim and non-Muslim ideology, so it becomes interesting reported by Harian Analisa caused the majority of Indonesians are Muslims, including the community reader of Harian Analisa.

Thirdly, another picture that appears in the news of Harian Analisa is a tendency to give negative sides to the United States. In its news reporting, Harian Analisa has strengthened something that Iran did about the true development of nuclear programs. Harian Analisa has reported that Iran's nuclear program aims for self-defense for other countries' attacks. Hence, this tends to emphasize negative images for Americans. As news on May 21, 2019, by citing the United States President Donald Trump's statement, Harian Analisa gave the title "President Trump: Iran will end if dare to attack". In his statement reported by Harian Analisa that Iran will be destroyed if it attacks US interests. This news reporting implies that the United States is not doing any other well and wise methods to relieve conflict with Iran. It also implies that the American wanted to use violent ways to attack Iran. Thus, it will be depicted in the perception of Harian Analisa readers that the actions taken by the United States against Iran are cruel.

On the other hand, Harian Analisa expects these two countries (the US vs Iran) to create peace. As news on August 26, 2019, emphasized on the hopes that the US and Iran immediately be at peace. In that news, Harian Analisa gave a thematic emphasis on the subject of Iranian Foreign Minister Mohammad Javad Zarif flew to Biarritz, southern France to attend the G7 Summit in an attempt to break the diplomatic deadlock over Tehran's nuclear program in dispute with the United States.

From the discussion presented above, it can be concluded that the news reporting did by Harian Analisa regarding the disputes of the United States with Iran related to nuclear issues is much influenced by the interests of the ideology and the media economy. It was also influenced by the Indonesian state political system that changed from the authoritarian political system (New Order Era) to the Democracy political system (reform era). In this era of reforms, the media in Indonesia is so brave and eager to voice out the importance of the dominant interest which aims to influence its readers. This condition also leads to media having a desire to meet and influence public opinion through the media framing of an issue reported by the media including the opinion driving which is being framed by Harian Analisa regarding the conflicts between the United States and Iran on nuclear issues.

Therefore, in the conflict condition, the press should provide balanced, healthy information as well as providing a calm atmosphere rather than even propagating or provoking the public to get in the way of conflict. Ideally, the press or media should provide information that is honest, clear, and as wide as possible as to what is feasible and needs to be known by the public to help relieve and resolve conflicts. Although it cannot be denied that "most" media still blindly disseminate the facts related to the conflict.

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Construction of Mental Revolution Through State Islamic Higher Education in Indonesia

Construcción de la revolución mental a través de la Educación Superior Estatal Islámica en Indonesia

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RESUMEN

Este artículo examina la construcción, las estrategias y los obstáculos de las revoluciones mentales en la educación superior islámica en Indonesia. Los resultados del estudio encontraron que la construcción de una revolución mental en la Universidad Estatal Islámica de Indonesia se llevó a cabo mediante la implementación utilizando: Socialización de la revolución mental, liderazgo con integridad, construcción de un entorno de integridad y creación de una mención humanista, manejo, estándares de comportamiento ético para conferencias y revoluciones mentales. La estrategia de revolución mental de la Universidad Estatal Islámica de Indonesia se lleva a cabo con cuatro estrategias, incluido el proceso con integridad.

Palabras clave: Educación superior, Gestión humanista, Islámica, Revolución mental.

ABSTRACT

This article examines the construction, strategies, and obstacles of mental revolutions at the Islamic higher education in Indonesia. The results of the study found the construction of a mental revolution in the State Islamic University in Indonesia was carried out by the implementation using: Socialization of mental revolution, leadership with integrity, building an environment of integrity, and creating a lecture mention of humanist management, ethical behaviour standards for lectures, mental revolution values in lectures, and mental revolutions. The mental revolution strategy of the State Islamic University in Indonesia is carried out with four strategies, including process with integrity.

Keywords: Higher education, Humanist management, Islamic, Mental revolution.

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INTRODUCTION

The Islamic Higher Education (PTKI) is one of the important components in supporting the development of Indonesia, particularly in the field of human resources development in Indonesia to be competent, skillful, and independent, having character, and nationalist in their mentality. PTKI in general and the State Islamic University, in particular, take part in supporting government programs in the mental revolution. Mental revolution is a program of President Joko Widodo and Vice President M. Jusuf Kalla for the period of 2014-2019 to build a clean government system and to realize a prosperous Indonesian nation. The mental revolution program was delivered by President Joko Widodo and Vice President M. Jusuf Kalla during the 2014 presidential election campaign and subsequently became part of the president's priority work program.

The idea of a mental revolution arises based on the fact that the Indonesian nation has not been able to become a superior and characterized nation. Various habits that flourished from pre-colonial to post-colonial times continue today, ranging from corruption, intolerance to differences, greedy nature, selfishness, being violent in solving problems, harassing the law, and opportunistic nature. For this reason, anarchist actions and attitudes that can divide the nation must be eliminated so that togetherness and solid cooperation in building the nation can be realized with hard work, honesty, and integrity. Indonesia needs a progressive spirit of rapid movement by prioritizing the ideals of the nation to realize development, prosperity based on the principles of justice. The decline in the mental quality of the generation causes anxiety and concern, so a quick reflection of the solution is needed. Various criminal cases occur amid the Indonesian nation today. State officials are not trustful in authority given by the people; some of them do corruption and unhealthy politics (Sutardi et al.: 2018, pp. 13-18; Annía et al.: 2018, pp. 179-195; Villalobos et al.: 2019, pp. 65-77).

The Islamic Higher Education (PTKI) in Indonesia, specifically the faculty of Education and Teacher Training of the State Islamic University in Indonesia needs to respond quickly to the mental revolution that has been programmed by the government to be implemented in the lecture system at universities in Indonesia. The implementation of the mental revolution is a form of support for the implementation of the mental revolution that has been programmed by the government to build a clean government system. Based on these problems, researchers are interested in examining more in-depth to obtain accurate information about the construction of mental revolutions through the lecture process at the State Islamic University in Indonesia.

LITERATURE REVIEW

The term revolution, according to is a change in the arrangement of scientific beliefs or paradigms. The Coordinating Ministry for Human and Cultural Development explained the socialization material of the National Mental Revolution Movement (GNRM). It was stated that that the mental revolution is a movement of the whole society (government & people) in a fast way to re-establish strategic values needed by the nation and the state to be able to create order and prosperity for the people so that they can win the competition in the era of globalization.

The mental revolution in Indonesia was first sparked by Sukarno, the first president of Indonesia, in a speech commemorating the proclamation of Indonesian independence on August 17, 1957. The background to the idea of a mental revolution was because Sukarno saw the Indonesian national revolution at that time being stagnant, regarding the goal of the revolution to achieve Indonesia's full independence than had not been achieved. Therefore, to raise and continue the struggle to achieve the goals needs to be supported with a strong spirit. This is the fundamental reason for the idea of a mental revolution that President Soekarno initiated. The mental revolution initiated by President Soekarno was a movement to galvanize Indonesian people to become new people, white-hearted, strong-willed, eager with eagles, with spirits of blazing fire (Noor, 2016). The aim is to revive the spirit of struggle and form an attitude of nationalism. The idea of a

mental revolution was further echoed by the 7th Indonesian president, Joko Widodo in 2014. This idea was part of the work program included in the 2015-2019 National Medium-Term Development Plan (RPJMN).

The Coordinating Ministry for Human and Culture Development was tasked to be the Coordinator of the entire mental revolution movement. Furthermore, the mental revolution program was implemented in all ministries, including the ministries of education and the Ministry of Religion of the Republic of Indonesia and the Higher Education Institutions in Indonesia (PTKI). The purpose of the mental revolution movement during the days of President Joko Widodo and vice president M. Jusuf Kalla was to realize development and governance that were free of corruption. This was explained at the training module for facilitator formation of the mental revolution task force in 2016, namely: (1) Changing the perspective, mindset, behaviour, and way of working, which is oriented to progress and modernity so that Indonesia becomes a great nation and able to compete with other nations in the world. (2) Generating awareness and building optimism in looking at the future of Indonesia as a country with great strength to achieve high, productive, and potentially become an advanced and modern nation with the foundation of the three pillars of trisakti. And, (3) Realizing Indonesia to be politically sovereign, economically independent, and having a strong personality through the formation of a superior new Indonesian human being.

METHODS

The Reconstruction of Mental Revolution at the Faculty of Education and Teacher Training

The implementation of a mental revolution must certainly be supported and involve the community together to realize equitable development and a system of the integrity of government that is supported by competent, characterized, and nationalistic Indonesian human resources. For this reason, Islamic Religious Higher Education, particularly the Education and Teacher Training Faculty of the State Islamic University in Indonesia can play a role in shaping and giving birth to graduates or teachers who have character, integrity, and nationalism mentality.

The construction of a mental revolution in the Faculty of Education and Teacher Training (FTK) of the State Islamic University in Indonesia can go through the following roadmap: (1) Ethical Behavior Standards for Lectures (2) Humanist Management (3) Implementation of the Value of Mental Revolution (4) Implementation of Mental Revolution through three pillars of Higher Education. The integrity lecture process is key in giving birth to graduates or teachers with integrity. The implementation of ethical behaviour standards for lectures is one approach that can be done to form students with integrity. These ethical standards of behaviour affect the noble personality and attitudes (Abbas: 2008) and emotional reinforcement to form polite attitudes. Furthermore, it is supported by a humanist lecture management system to support the lecture process with integrity and develop lecture management based on the mental revolution. Construction of the mental revolution can also be done by implementing the values of mental revolution in administrative services and the lecture process to form individual students with integrity and character (Sulaiman: 2017, pp. 151-172).

The Strategy of Mental Revolution

The strategy of implementing a mental revolution in PTKI is carried out with four strategies; first, the socialization of the implementation of mental revolutions to all academic communities in universities. Second, the implementation of a leadership system with integrity to develop an education system with integrity as an important component in the construction of mental revolutions. Third, creating a conducive work environment (Sulaiman: 2017, pp. 151-172). Lecturers are expected to have the skills to create conducive lecture situations to develop a process of learning with integrity. Fourth, creating a lecture process with integrity and implementing the values of mental revolution in the lecture process (Nelson, Daniel, 1992) to internalize the value of mental revolution in the faculty management system and lecture process.

The Obstacles of Mental Revolution

The implementation of a mental revolution in the government and education system in Indonesia is currently still experiencing obstacles. Constraints are generally in the form of disciplined behaviour of Civil Servant and several cases of blaming using authority such as corruption. These behaviours are obstacles in the implementation of a mental revolution in Indonesia. The following are three obstacles to the implementation of mental revolutions in higher education:

First, individual awareness to have more integrity is still weak. Second, the mental quality of hard work is still low; some employees are lazy to enter the office and are not productive. Also, low mental quality can be seen from indicators of low service quality. Third, supporting facilities for building lectures with integrity are lacking. The mental revolution's construction through lectures should ideally be supported by a humane management system, a lecture process with integrity, and supported by lecture facilities.

This study used qualitative methods. The location of this research is the State Islamic University in Indonesia. The research subjects were three deans and 40 lecturers assigned to the Faculty of Education and Teacher Training of the State Islamic University in Indonesia determined purposively. Data collection was done by interviews, documentation, and observation. While the data analysis technique was done by using a descriptive approach (Terracciano et al.: 2005, pp. 96-100)).

RESULTS

The construction of a mental revolution in the lecture process at the Faculty of Education and Teacher Training of the State Islamic University in Indonesia is carried out through four strategies; (1) Implementation of humanistic lecture management, (2) Implementation of ethical standards of lecture behaviour, (3) Implementation of mental revolution values in administrative services and lecture processes. The values of mental revolution include; the value of integrity, work ethic, and cooperation, and (4) Implementation of a mental revolution through three pillars of higher education; education, research, and community service. The strategy of implementing a mental revolution in the Education and Teaching Faculty of the State Islamic University in Indonesia is carried out with four strategies, including: (1) Socialization, (2) Leadership with integrity, (3) Building a work environment with integrity, and (4) Creating a lecture process with integrity. The integration of mental revolution in the lecture process has implications for strengthening the personality and integrity of students.

Overall, the implementation of the mental revolution in the lecture process at the Education and Teacher Training Faculty of the State Islamic University in Indonesia is not constrained. It is just that there are still some lecturers and educational staff lacking integrity with indicators of lack of discipline in the implementation of the task. Construction of the Mental Revolution in the Education and Teacher Training Faculty of the State Islamic University in Indonesia. The research results obtained by the revolution of the mental revolution at the Education and Teacher Training Faculty of the State Islamic University in Indonesia were carried out through four strategies and can be seen in the following description.

Humanist Lecture Management

The implementation of humanist lecture management refers to the basic principles of humanist education to develop positive relationships in lecture interactions between lecturers and students. The skills of lecturers in the management of the lecture system are very supportive of humanity to remember the quality of lectures and the personality development of students with integrity. The humanist management approach requires lecturers to open relationships of interactions effectively with students so that the humanist lecture process occurs. Humanist lecture management can develop positive attitudes towards students and influence changes in ways of thinking. Thus, the progressive attitude and way of thinking of students are influenced by the humanistic lecture management system.

The use of a humanist management system is a step in the construction of a mental revolution carried out by lecturers at FTK UIN in Indonesia. Good service will affect student behaviour. Likewise, lecturers are expected to provide the best service in the lecture process by prioritizing humanist values to create conducive lectures. He added the move would affect the mental revolution of students. Humanist values will shape the personality of students with integrity. Furthermore, he added, so far it can be mentioned that all lecturers have good skills in managing humanist lectures. Likewise, information obtained from the Education and Teaching Faculty (FTK) UIN Ar-Raniry Banda Aceh and the Dean of FTK UIN Syarif Hidayatullah Jakarta and Dean and Lecturer in area field research.

This information was supported by the results of observation of the lecture process at the three Education and Teacher Training Faculties of the State Islamic University in Indonesia. Generally, lecture management is conducted by lecturers using a humanist approach in engaging students effectively in the lecture process. Based on the information obtained, the construction of a mental revolution in the lecture process at FTK in Indonesia is carried out through the following two strategies. (1) Humanist Academic/Administrative Management services and (2) Humanis Lecturer Management. The construction of the mental revolution of students in the lecture process at the Education and Teacher Training Faculty (FTK) of the State Islamic University in Indonesia has a positive effect on strengthening the mental values of students. For this reason, the dean emphasized that all lecturers and education personnel at FTK support the implementation of a mental revolution. The policy and firmness of the leadership are very supportive for the success of the education program as well as the implementation of the mental revolution at the Education and Teacher Training Faculty (FTK) of the State Islamic University in Indonesia, of course, it also must be supported by a supportive leadership policy so that the implementation of the mental revolution in the administrative service system and lecturing process successfully implemented.

DISCUSSION

College ethical behavior standards

The ethical behaviour standards of the lecture aim to shape the behaviour of FTK students with the integrity and values of the mental revolution. The standard of behaviour is important to be emphasized so that it becomes a guide for students in the lecture process. Students must know the ethics of learning and follow it as an appropriate standard of behaviour under the guidance of a lecturer with the aim of mental construction of students in the lecture process can be implemented. This information is supported by observations and has been documented in 2019 at the Faculty of Education and Teacher Training of State Islamic University in Indonesia. Lecturer ethics standards are applied and at the same time, serve as a standard of behaviour for students in the lecture process. These ethical standards govern the academic code of ethics that students must obey, including the ethics of writing papers and the values of integrity. These ethical standards are posted on faculty notice boards and in the lecture of FTIK UIN in Indonesia.

Implementation of mental revolution values

The implementation of revolutionary values is carried out in administrative services and the lecturing process (Sutardi et al.: 2018, pp. 13-18) through an integration process. Furthermore, in general, mental values can also be implemented in the curriculum. The implementation of mental values in the lecturing process can develop a personality of students with integrity. All work is carried out following SOPs and regulations. The lecturers have done the job well according to the semester program. The values of the mental revolution that are applied in the administrative service process and the lecturing process are the values of integrity, work ethic, and mutual gotong royong (cooperation). He added the efforts to develop a mental revolution in the lecturing process were also carried out monitoring the lecturing process, in which the aim is

to check the effectiveness of the lecturing process. The values of the mental revolution implemented in the service system and lecturing process at the Education and Teaching Faculty of the State Islamic Universities in Indonesia include two aspects. (1) Administration service and (2) Lecturing Process in the Faculties of Education and Teacher Training of State Islamic Universities (FTK UIN) in Indonesia

The details of these mental revolution values can be seen in the following explanation: (1) Values of Integrity; honest, trustworthy, responsible, consistent, and character. (2) Work ethic; optimistic, competitive, innovative, creative, productive, efficient, and effective. (3) Gotong Royong; cooperation, mutual help, sensitivity, solidarity, benefit-oriented. The implementation of the mental revolution in all services at the Faculty of Education and Teacher Training of the State Islamic University in Indonesia aims to develop the values of the mental revolution in students as aspiring educators or teachers with integrity to support the building of integrity and character. Higher education is responsible for developing mental values in students to form a generation of integrity (Terracciano et al.: 2005, pp. 96-100).

The construction of mental revolution in Islamic universities is generally carried out through Tridharma tertiary institutions which include three aspects; education, research, and community service. This step aims to strengthen the mental and character of students (Andriany: 2017, pp. 28-35; Carr: 2017, pp. 109-124). Rector, as a leader in higher education, can apply mental values through the tri dharma of higher education. Specifically, for the last semester students in FTK UIN in Indonesia, they were required to take Community Service Lecture (KPM). This has become one of the means to form a mental revolution in students. They are dealing directly with work experience in the field so that it will provide experience and insight as well as values of integrity, work ethic, and Gotong Royong (cooperation) for students while in the field. The implementation of the values of mental revolution through Tridharma of higher education at the Faculty of Education and Teacher Training of the State Islamic University in Indonesia is as follows.

The implementation of the mental revolution was also carried out through tri dharma of higher education at the FTK of State Islamic University in Indonesia. The followings are a brief description of the results of research on the implementation of mental revolutions: (1) The mental revolution at the FTK of State Islamic University in Indonesia is implemented in the process of education or lectures. (2) Community Service is an activity that involves lecturers and the academic community in social activities. The form of campus concern for community development is one of the mental revolutions of academics involved in various social activities. Community service has been actively carried out by lecturers and academics at the State Islamic University in Indonesia. (3) Research conducted by lecturers, students, and academics is beneficial constructive to the development and can be used by the community. Research must, of course, be carried out based on the provisions of scientific standards so that it can be accountable.

The implementation of the revolution at the Faculty of Education and Teacher Training of the State Islamic University in Indonesia is a form of the participation of the Faculty in supporting the mental revolution in Indonesia. The implementation of the mental revolution aims to shape the personality of students who have integrity, an optimistic work spirit, and strong cooperation. The development of the values of mental revolution in students is a strategy undertaken to develop competent, characterless, and integrity resources. Furthermore, the implementation of mental revolutions can develop effective socio-emotional that can develop social, mental values and togetherness.

FTK UIN in Indonesia three strategies on the Implementation mental revolution: The first, strategy is the socialization of the mental revolution. Provided information, the strategy carried out on the implementation of the mental revolution was to conduct socialization. He added that the socialization activities were carried out through various opportunities, for example, every time there was a lecturer meeting forum at the faculty related to the implementation of the tasks to be carried out optimally so that the values of integrity and work ethic could be improved. The socialization activities are carried out through appeals and application of standard rules that apply to all. Students are taught how to build good interactions with others and with lecturers. The followings are the activities of the mental revolution socialization at the FTK UIN in Indonesia: (1) Coaching (2) Affirmation of the application of mental revolution in the activities of the faculty meeting. (3) Application of

regulations. (4) Attachment of rules and ethics to the faculty. The socialization activities were carried out, so that campus residents know and understand the implementation of the mental revolution program at the faculty (Ene & Barna: 2015, pp. 30-35).

The second strategy is leadership with integrity. The mental revolution strategy is also carried out with the application of a leadership system with integrity. The Dean, as a leader element in the faculty, must show leadership styles that are open to building a management system with integrity. The dean's leadership must also be able to embrace to create energy in building cooperation in the faculty. Based on this information, the leadership style used by the Dean of FTK UIN in Indonesia is democratic and humanist. Openness in the faculty management system is one of the strategies undertaken to create lecture management with integrity and engagement of lecturers, education staff, and students to build effective cooperation to create clean management and leadership as well as to build lectures with integrity.

The third strategy is to create an integrated PTKI environment. The environment of Islamic Religious Colleges (PTKI) whose interactions are intended in this study is the work situation of PTKI, particularly the work environment situation in the FTK UIN in Indonesia which is conducive and supportive for building a work environment with integrity, which is characterized by honesty, a high work ethic, and cooperation. The followings are the details of the strategy to create an environment of integrity at the FTK State Islamic University in Indonesia: (1) Building a conducive work environment situation. (2) Cooperation, (3) Application of regulations, (4) Guidance on educational staff and lecturers. The strategy affects the development of a work environment with integrity, with indicators: The work quality of employees is good as is the LKH of each employee, the quality of lecturer work and, No work violations.

The fourth strategy creates a lecturing process with integrity. Data observation about the development of a conducive lecture situation is conducted by lecturers with the application of building a conducive environment, the application of discipline, active involvement of students in the lecturing process using the student-centred approach. Based on various information obtained, creating lectures with integrity is done by developing a conducive lecture situation. A conducive environmental situation is very supportive of the development of integrity values in the lecturing process.

The lecture development strategy with integrity is also carried out by lecturers with the following steps: (1) Creating a conducive environmental situation. (2) The use of cooperative learning models. The use of this learning model aims to develop mutuals cooperation values and optimistic values. (3) Student-centred approach. The use of this approach in lectures aims to develop activity and involve students actively in the lecturing process and build interaction so that cooperation among students will be fostered. (4) Discussion method. (5) Fostering morality done by lecturers in the lecturing process. Continuous guidance affects the strengthening of the student's mental revolution (Havril: 2018, pp. 151-176; Abbas: 2008). The lecturing process with integrity developed at the UIN FTK in Indonesia becomes a means of forming and strengthening the mental values of nationalism in students as people (Lerner: 2018, pp. 267-277; Lubis: 2017) who have strong mental values so that they can participate in the development of Indonesia with integrity.

The constraints of mental revolution in the Faculty of Education and Teacher Training of the State Islamic University in Indonesia

The obstacle of implementing a mental revolution in the lecturing process is caused by the administrative/academic service system factors that are less supportive and lack discipline. Disciplinary behaviour can inhibit the implementation of mental revolution and character education (Graham et al.: 2017, pp. 58-65; Hatta: 2020). Thus, a shared commitment is needed to implement the mental revolution in lectures. While the constraints of implementing a mental revolution in some of the Faculty of Education and Teacher Training of the State Islamic University in Indonesia have been effective. The constraints on the implementation of a mental revolution in the Faculty of Education and Teacher Training of the State Islamic University in Indonesia refer to the obstacles in the aspect of administrative services because there is still

some administrative service personnel who have not worked effectively and lacked discipline. The policy steps undertaken by the FTK dean were pursued by the lack of discipline among employees and the availability of necessary facilities in stages.

CONCLUSION

The construction of a mental revolution at the Faculty of Education and Teacher Training of the State Islamic University in Indonesia was carried out through the application of a humanist management system to the administrative services and lecturing process. Lecture management is conducted by lecturers with a humanist approach to developing the values of mental revolution in students. The implementation of the values of mental revolution; integrity, work ethic, and Gotong Royong (cooperation) in academic services and lecturing processes. The practice of implementing a mental revolution for students is carried out through community service, which is the three pillars of higher education. The implementation of the mental revolution at the FTK of the State Islamic University in Indonesia was carried out through four strategies; First, socialization activities to education staff, lecturers, and students at the faculty level. Second, develop a leadership system with good integrity in administration services and lecture management. Third, creating a work environment, and fourth, creating conditions for lectures that are conducive and with integrity.

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Preferred Thinking Styles of Gifted Students and the Implications for Curriculum Development

Estilos de pensamiento preferidos de estudiantes dotados y las implicaciones para el desarrollo curricular

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RESUMEN

Una muestra de 250 estudiantes (121) hombres y (129) mujeres en los grados 10-12 participaron en este estudio de sus métodos de pensamiento preferidos. Los métodos de evaluación del pensamiento que fueron preparados por Sternberg y Wagner (1991) se utilizaron como herramienta de recopilación de datos. El análisis de los datos reveló que los métodos de pensamiento preferidos estaban en orden descendente; legislativo, externo, jerárquico, judicial, conservador, anarquista, local, interno, monárquico y global. Además, el análisis de los datos reveló diferencias significativas en todas las dimensiones de la puntuación general que es mejor para las alumnas

Palabras clave: Estilos de aprendizaje, Estilos de pensamiento, Métodos de pensamiento preferidos, Métodos de pensamiento.

ABSTRACT

A sample of 250 students (121) males and (129) females in grades 10-12 participated in this study of their preferred thinking methods. The Methods of Thinking Assessment, which was prepared by Sternberg and Wagner (1991), was used as the data gathering tool. Analysis of data revealed that the preferred methods of thinking were in descending order; legislative, external, hierarchical, judicial, conservative, anarchist, local, internal, monarchic, and global. Also, analysis of data revealed significant differences in all dimensions of the overall score being better for female students; however, no significant differences were found about grade level.

Keywords: Learning styles, Preferred thinking methods, Thinking methods, Thinking styles.

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INTRODUCTION

An individual's learning style is crucial in the way one accumulates information and adapts to the surrounding world. According to Dunn and Dunn (Dunn & Dunn: 1992, pp. 7-12), an individual's learning style is considered to be the way a person processes, internalizes and concentrates on new material. The educational environment is one of the most fundamental places in which an individual student best discovers their preferred style to retain and absorb the most from their surroundings or environment to learn. In conjunction, the teacher's role in that environment is to be a major enhancer in that various teaching mechanisms and techniques are used to target differentiated student learning styles to support high achievement, greater academic success, establish student identity, and overcome obstacles of learning difficulties to reduce student failure. The gifted and the talented represent a national resource and a key factor for renaissance and progress. This category of the populace cannot reach its full potential for contributions if it is not nurtured by well- informed interventions.

The concept of thinking methods is one of the relative concepts that have emerged recently. The methods in general and the methods of thinking in particular help in a real understanding of the abilities and preparations of individuals. The methods of thinking greatly affect attitudes, problem-solving, and decision making (Peterson et al.: 2016, pp. 123-140). Sternberg (Sternberg: 1999) notes that in our lives, we need to use thinking methods at home, in education, and at work. If these methods are taken into account in schools, universities, and professional businesses, students or individuals will do the work they need most.

Thinking styles

Thinking Styles refer to the methods and techniques preferred by the individual in the recruitment of his/her abilities, acquiring knowledge, and organizing ideas and expressing them in line with the tasks and attitudes that present themselves to the individual. The preferred style of thinking when dealing with social attitudes in various aspects of life is different from the style of thinking used when solving scientific issues, which means that the individual may use several styles of thinking that might change over time (Sternberg: 1999; Annía et al.: (2019), pp. 1357-1372).

The styles of thinking differ from strategies of thinking in that the methods are more general and stable in the individual as a distinctive way of processing information, many situations, and mental problems. While the strategy is less general and may apply to certain mental problems, and include certain mental processes that occur either sequentially or slowly to achieve a goal or accomplish a certain task. According to Meltzer (Meltzer: 2018), every individual has a particular style of thinking. The style of thinking measures the cognitive and linguistic preferences of individuals and their levels of flexibility in working and dealing with others. One of the modern and important theories in the field of thinking styles, which was presented in 1997 was Sternberg's theory of thinking styles published in a book entitled Thinking styles. According to this theory, the methods of thinking differ in five dimensions, and each dimension includes a set of methods representing a total of thirteen methods which are as follows:

•Methods of thinking in terms of form: include the Monarchic method, Hierarchical method, Anarchist style, and Minority style.
•Methods of thinking in terms of function: include Legislative, Executive, and Judicial styles.
•Methods of thinking in terms of level: include the Global and Local methods.
•Methods of thinking in terms of trend and tendencies: include the Liberal method and the Conservative method.
•Methods of thinking in terms of domain: include the internal method and the External method.

A study Sternberg (Sternberg: 1999) was done to investigate the truthfulness of the predictability of the list of thinking methods in light of some mental abilities and the level of academic performance on a sample of (199) students at a United States High School of Excellence. The results showed a positive correlation between the thinking methods legislative and judicial compared to scholastic achievement, analytical thinking, and creative thinking. There were negative differences between functional thinking and academic achievement. Students' academic performance can be predicted through their thinking methods, and thinking methods are partly independent of mental ability.

Kolb (1984) developed four ideas concerning learning styles:

- •Converging learners prefer practical application; hence they like technical tasks and dealing with ideas. They are characterized by abstract conceptualization, and their learning styles tend to experimentation.
- •What he characterized as a divergent learning style is displayed in those who prefer visualization and have strong imaging abilities, prefer group work and are open to different types of people, open to feedback, and are characterized by using concrete experience and reflection when observing.
- •Assimilating learners like clear, logical information and tend to analyze and prefer concepts and abstractions to people. Their learning styles show the use of reflective observation along with abstract conceptualization and reflective observation and active experimentation.
- •Accommodating styles of learners tend toward practicality, are intuitive and like challenges. Like Assimilators, they like active experimentation but like concrete experience.

LITERATURE REVIEW

The Hussein study (Hussein: 2018, pp. 367-406) aimed to examine three critical questions about the learning styles of gifted students in comparison to those of non-gifted students. Data collected from the study indicated that gifted students had the highest rate of preference for visual and kinesthetic learning styles than any other type, while non-gifted students most preferred the auditory learning style. The researcher also found there to be statistically significant differences in all learning styles between gifted and non-gifted students. Based on whether these differences existed due to varying factors, the study concluded no significant differences of p= 0.05 or higher between differences in gender or the interactions between grade and gender, although the researcher found statistically significant differences between the learning styles and grade level. It has been shown by the Al Mane', (Al Mane': 2005, pp. 201-215) study that when students' preferred learning styles are implemented when working, students are more likely to have greater positive outlooks and hold higher motivations for learning. In an atmosphere of harmonious unity, the classroom environment is more likely to flourish in enhancing learning and offer new opportunities for effective communication between the educator and their students. Understanding the principles behind what sets apart the learning styles of both gifted students, defined as those exhibiting outstanding abilities and capabilities for higher performance and non-gifted students alike is an interdisciplinary branch of study that can contribute to further evaluation of the most effective ways to teach within an institution for all parties involved. This can be done through the preparation of curriculum standards, developmental approaches in augmenting student success and fulfilling the demands of students by cultivating their eagerness to learn.

The Altuna and Yazici study (Altuna & Yazici: 2010, pp. 198-202) focused on existing learning styles of gifted and non-gifted students in Turkey. Two prominent study instruments were used, including a data collection form measuring student success and additional demographics. There were higher test scores among gifted students compared non-gifted students. The auditory learning style was preferred by non-gifted students. Gifted females rated higher test scores than males at a significant level. With regards to grade level, the kinesthetic learning style was the most preferred among 8th-grade students teacher engagement in the motivation of their achievement within the classroom.

Dunn and Dunn (Dunn & Dunn: 1992, pp. 7-12) researched the learning styles of students at three basic achievement levels (low, moderate, and high) and cross-compared the results of each. The results showed that students of low achievement had a higher preference for the auditory learning style over those students of moderate and high achievement whose preference was for both sensory and kinesthetic learning styles. The study instrument included a questionnaire (VARK) that assessed 901 students, female (676), and male (225). It showed a preference for a modality when learning and exhibited significances in learning style preference among gender. Females preferred visual learners were (46%) followed by auditory learners (27%), reading and writing (23%), and kinesthetic (4%). Males of the study sample had preferred visual learning (49%), followed by reading/writing (29%), auditory learning (17%, and kinesthetic (5%). The Dilekli (Dilekli: 2017) study examined the relationship between critical thinking skills and learning styles of 225 gifted students' ages 9-15 years old at the Science and Art Centres of Turkey. They used the Kolb Learning Style Inventory and the Critical Thinking Scale. Results implied that gender was not significant among learning styles of students, but was a significant variable for critical thinking skills. Also, gifted student learning styles were perceived as having existing relationships among critical thinking skills via the Critical Thinking scale.

Objectives

The objective of the current study is to learn the preferred thinking styles of gifted students in grades (10-12) in Al-Ain and to assess the differences of statistical significance in the methods of preferred thinking among gifted students in grades (10-12) according to gender (male and female), and the grade level (10-12). More specifically, the study aimed at answering the following questions:

1. What are the preferred thinking styles of talented students in grades 10 to 12 in Al-Ain?
2. Are there any statistically significant differences in the preferred thinking methods of gifted students, due to the gender variable (male, female)?
3. Are there statistically significant differences in the preferred thinking styles of gifted students due to the variable of grade level (10, 11, and 12)?

METHODS

The present study adopts the descriptive analytical approach to answer its questions. This approach is based on describing the preferred thinking methods of the gifted students related to the study and then analyzing them to reach the appropriate results.

Participants

Participants were 250 students (121) males and (129) females in grades 10, 11, and 12. Of these, 87 (35%) were tenth-grade students, 82 (33%) were eleventh graders, and 81 (32%) were twelfth-grade students.

Instrumentation

The instrument that was used in this study is the modified version of the List of Thinking Methods of Sternberg (Sternberg: 1999), which was designed to measure thinking methods of individuals in different age groups using Sternberg's Self-Control Theory. The list measures thirteen thinking methods and consists of a list of sixty-five single words (five words for each method), and it takes twenty-five minutes to work through the list. The instrument is a self-report method that asks individuals to report on the mode of thinking that they use during the performance of a task using a 7-point type Likert scale. The list does not have a total score. However, each subscale is treated separately. Table (1) shows the areas of thinking methods and the item number that relates to it.

Methods	Item Numbers	Methods	Item Numbers
Legislative	1, 14, 27, 40, 53	Hierarchy	8, 21, 34, 47, 60
Executive	2, 15, 28, 41, 54	Royalist	9, 22, 35, 48 and 61
Judicial	3, 16, 29, 42, 55	Minority	10, 23, 36, 49, 62
Global	4, 17, 31, 43, 56	Anarchist	11, 24, 37, 51, 63
Local	5, 18, 31, 44, 57	Internal	12, 25, 38, 51, 64
Liberal	6, 19, 32, 45, 58	External	13, 26, 39, 52, 65
Conservative	7, 20, 33, 46, 59		

Table 1. Distribution of the list of thinking methods.

Validity and Reliability of the Instrument: the validity of the instrument was verified using the method of the veracity of the vocabulary on a sample of (60) students from the tenth grade through the twelfth grade by calculating the correlation coefficient between the degree of each individual and the total score of the dimension. The values of correlation coefficients ranged from 0.66 to 0.83, all of which are high, positive, and functional, indicating that the list of thinking methods has a high degree of validity. Reliability was verified by using the Cronbach's alpha method and a reapplication interval of (13) days from a sample number of (60) students from the tenth through twelfth grade. Table 2 shows the reliability coefficients that were reached.

Dimensions (styles)	The way Cronbach's alpha	Reapply the application	Dimensions (styles)	The way Cronbach's alpha	Reapply the application
Legislative	0.7 1	0.7 4	Hierarchy	0.8 0	0.8 2
Executive	0.6 7	0.6 9	Royalist	0.5 0	0.5 5
Judicial	0.7 4	0. 77	Minority	0. 75	0. 79
Global	0. 63	0.6 7	Anarchist	0. 51	0.5 3
Local	0. 59	0. 64 -	Internal	0.7 5	0.8 0
Liberal	0. 85	0. 83	External	0.8 1	0.8 5
Conservative	0. 89	0. 87			

Table 2. The values of correlation coefficients (stability) of the sub-dimensions of the list of thinking methods.

It is clear from the table (3) that all values of stability coefficients using the Cronbach's alpha method and the re-application function at level 0.01, are high and positive, indicating the stability of the list. All values of stability coefficients are high and positive, indicating a high level of stability.

Procedures

Survey instruments were administered with the permission and assistance of the principles of regular education schools in the United Arab Emirates. Four hundred and fifty surveys were sent to schools with a letter assuring students confidentiality and anonymity. The completed surveys were returned during three consecutive weeks. Two hundred and ninety-seven (297) surveys were returned, and 47 of them were not used because of missing information. The final sample included surveys from 250 participants which represented about 66% of those distributed.

RESULTS

Question 1: What are the preferred methods of thinking for gifted students in grades 10 through 12 in Al Ain City?

By looking at table 3, It is clear that the preferred patterns of thinking in the sample of the study were ranked in descending order as follows: legislative, external, hierarchical, executive, judicial, liberal, conservative, anarchist, monarchic, local, internal, minority, and global. The thinking of the first group tends to be more toward innovation, planning, and design when problem-solving. In second place are those with an External thinking style; this is a group with a tendency towards working as a team and forming social relationships in helping to solve problems. The Hierarchical thinkers in third place tend to complete many things at once using systems, realism, and logic. Executive thinking in fourth place are people that tend to follow the substantive rules and the application of laws and realism. Those demonstrating Judicial thinking styles tend to judge others and their work; they evaluate rules and write critical articles and provide guidance. Liberal thinking in sixth place are thinkers who search for answers beyond usual laws and attitudes. In seventh place, we find Conservative thinking which is those who uphold laws, show a

Order	The dimensions Methods of Thinking	N	Minimum	Maximum	Mean	Std. Deviation
First	Legislative	250	21.00	35.00	28.7480	3.26668
Second	External	250	25.00	33.00	28.6040	2.25823
Third	Hierarchical	250	24.00	34.00	28.4480	2.85937
Fourth	Executive	250	22.00	33.00	27.8120	3.09694
Fifth	Judicial	250	22.00	32.00	27.5520	2.73004
Sixth	Liberal	250	20.00	34.00	27.3360	3.27690
Seventh	Conservative	250	19.00	33.00	27.2160	3.44919
Eighth	Anarchist	250	21.00	33.00	26.6000	3.28805
Ninth	Monarchic	250	18.00	33.00	26.2360	3.89783
Tenth	Local	250	15.00	32.00	26.1400	3.75457
Eleventh	Internal	250	18.00	31.00	25.8920	3.37846
Twelfth	Minority	250	20.00	31.00	25.6680	3.78723
Thirteenth	Global	250	17.00	30.00	24.7840	3.43051
Total	Total	250	290.00	395.00	351.0360	30.70214
	Valid N (listwise)	250				

Table 3. The average performance on the dimensions and the total degree is calculated in descending order as follow:

Reluctance towards ambiguity and prefer the minimal possible change. Next were those with Anarchist thinking whose users were confused and hated the system, and whose motives were difficult to explain. Those in ninth place, the Monarchic thinking are characterized by flexibility, tolerance, and weak cognition using means of reaching maximum power. Tenth place is local thinking which demonstrates practical attitudes and details. Internal thinking ranked eleventh and showed individualization, internalization, internal focus, and analytical analysis, followed by bottom-line thinking. Minority thinkers in twelfth place tend to do many things at once, but they have concerns about priorities and hold that many contradictory goals are of equal importance. Global thinking which is directed towards dealing with abstract issues, change, and innovation came in thirteenth place.

Question 2: Are there any statistically significant differences in the preferred thinking methods of gifted students, due to the gender variable male, female?

Thinking Method	Gender	N	Mean	Std. Deviation	Std. Error Mean
Legislation	Male	121	27.6942	1.87013	.17001
	Female	129	29.7364	3.93009	.34603
Executive	Male	121	27.1240	2.77660	.25242
	Female	129	28.4574	3.25002	.28615
Judicial	Male	121	26.4959	3.07713	.27974
	Female	129	28.5426	1.89163	.16655
Global	Male	121	23.1322	4.02273	.36570
	Female	129	26.3333	1.65044	.14531
Local	Male	121	23.5207	3.25858	.29623
	Female	129	28.5969	2.21331	.19487
Liberal	Male	121	25.2893	2.37149	.21559
	Female	129	29.2558	2.81813	.24812
Conservative	Male	121	25.6364	3.40832	.30985
	Female	129	28.6977	2.77152	.24402
Hierarchy	Male	121	27.9174	2.71596	.24691
	Female	129	28.9457	2.91094	.25629

Monarchic	Male	121	24.6116	4.16207	.37837
	Female	129	27.7597	2.91219	.25640
Minority	Male	121	22.8017	2.89718	.26338
	Female	129	28.3566	2.23187	.19650
Anarchist	Male	121	25.8099	4.28819	.38984
	Female	129	27.3411	1.62738	.14328
Internal	Male	121	24.1240	3.39011	.30819
	Female	129	27.5504	2.38799	.21025
External	Male	121	27.6777	1.98417	.18038
	Female	129	29.4729	2.15812	.19001
Total	Male	121	331.8347	28.62847	2.60259
	Female	129	369.0465	19.74559	1.73850

Table 4. Averages calculated by gender.

Tables 4 and 5 show that there is a difference between the averages on the dimensions and the total score according to gender. The purpose is to discover if the differences are statistically significant. The table indicates that there are statistically significant differences in favour of females whose average performance is higher in all modes of thinking. This indicates that females have higher performance in innovation, planning, design, problem-solving, socialization, teamwork, solving social difficulties, problem-solving, the ability to multitask, to sequence, in realism and logic, following objective rules, applying laws and realism, the ability to judge others and their actions, evaluate rules, write critical articles, and to provide guidance. This indicates that females more than males show greater tolerance and a propensity towards practical attitudes and details, a tendency toward flexibility with attitudes in favour of practical situations and details, the realization of many contradictory goals, the handling of abstract issues, and change and renewal. It can be explained to management and supervisors that the guidance and supervision teams in the female schools are better trained and more qualified than the supervisors in the male schools.

Some studies, however, (Rais et al.: 2018, pp. 64-68) indicate that gender was a significant variable in thinking styles. Nevertheless, other studies (Dewi & Tandyonomanu: 2018) of gifted students' thinking styles found that there was no relationship between gender and critical thinking styles. The findings of our study agree with many studies (Nadya et al.: 2019) but contradict with other studies (Bonney & Sternberg: 2016, pp. 191-222).

Thinking Technique	t-test for Equality of Means						
						95% Confidence Interval of the Difference	
	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Legislation	-5.191	248	.000	-2.04222	.39343	-2.81711	-1.26733
Executive	-3.477	248	.001	-1.33340	.38349	-2.08871	-.57809
Judicial	-6.379	248	.000	-2.04677	.32088	-2.67876	-1.41478
Global	-8.323	248	.000	-3.20110	.38462	-3.95863	-2.44357
Local	-14.487	248	.000	-5.07624	.35041	-5.76639	-4.38608
Liberal	-12.001	248	.000	-3.96656	.33051	-4.61752	-3.31559
Conservative	-7.813	248	.000	-3.06131	.39182	-3.83304	-2.28959
Hierarchy	-2.883	248	.004	-1.02838	.35667	-1.73087	-.32589
Royal	-6.964	248	.000	-3.14812	.45206	-4.03848	-2.25776
Minority	-17.044	248	.000	-5.55494	.32593	-6.19687	-4.91300
Anarchist	-3.776	248	.000	-1.53117	.40547	-2.32976	-.73257
Internal	-9.284	248	.000	-3.42642	.36906	-4.15332	-2.69952
External	-6.834	248	.000	-1.79518	.26270	-2.31259	-1.27777
Total	-12.026	248	.000	-37.21180	3.09431	-43.30627	-31.11733

Table 5. Independent Samples Test

DISCUSSION

Question 3: Are there statistically significant differences in the preferred thinking styles of gifted students due to the variable of grade levels (10-12)?

Table (6) shows that there are no statistically significant differences in the preferred thinking styles of gifted students due to grade level (10-12). This indicates that the method of teaching the curriculum and training in

thinking styles are very close, and there is no difference among grade levels. Additionally, there is no difference in the interest of the family, teachers, or school administration in the educational attainment at these grade levels.

Thinking Techniqu	Source of Variances	Sum of Squares	df	Mean Square	F	Sig.
Legislation	Between Groups	13.819	2	6.909	.646	.525
	Within Groups	2643.305	247	10.702		
	Total	2657.124	249			
Executive	Between Groups	14.186	2	7.093	.738	.479
	Within Groups	2373.978	247	9.611		
	Total	2388.164	249			
Judicial	Between Groups	6.401	2	3.201	.427	.653
	Within Groups	1849.423	247	7.488		
	Total	1855.824	249			
Global	Between Groups	7.504	2	3.752	.317	.729
	Within Groups	2922.832	247	11.833		
	Total	2930.336	249			
Local	Between Groups	7.214	2	3.607	.254	.776
	Within Groups	3502.886	247	14.182		
	Total	3510.100	249			
Liberal	Between Groups	1.398	2	.699	.065	.937
	Within Groups	2672.378	247	10.819		
	Total	2673.776	249			
Conservative	Between Groups	10.006	2	5.003	.419	.658
	Within Groups	2952.330	247	11.953		
	Total	2962.336	249			
Hierarchy	Between Groups	6.401	2	3.201	.390	.678
	Within Groups	2029.423	247	8.216		
	Total	2035.824	249			
Royal	Between Groups	8.502	2	4.251	.278	.757
	Within Groups	3774.574	247	15.282		
	Total	3783.076	249			
Minority	Between Groups	10.672	2	5.336	.370	.691
	Within Groups	3560.772	247	14.416		
	Total	3571.444	249			
Anarchist	Between Groups	10.736	2	5.368	.495	.610
	Within Groups	2681.264	247	10.855		
	Total	2692.000	249			
Internal	Between Groups	6.319	2	3.159	.275	.760

	Within Groups	2835.765	247	11.481		
	Total	2842.084	249			
External	Between Groups	7.021	2	3.511	.687	.504
	Within Groups	1262.775	247	5.112		
	Total	1269.796	249			
Total	Between Groups	1129.810	2	564.905	.597	.551
	Within Groups	233582.866	247	945.680		
	Total	234712.676	249			

Table 6. The analysis of the mono-variance of the difference between the performance averages**.**

CONCLUSION

The purpose of this study was to examine the preferred thinking methods of students who are gifted in the UAE. The results showed that the preferred methods of thinking were, in descending order; legislative, external, hierarchical, executive, judicial liberal, conservative, anarchist, monarchic, local, internal, oligarchic, and global. There is a difference between the averages on the dimensions and the total score according to gender. The study indicates that there are statistically significant differences between the averages on all dimensions and the total score in favour of females where their average performance is higher in all thirteen modes of thinking. The method of teaching the curriculum and training in thinking styles is very close to grade levels, and no difference was found among grade levels. It should be mentioned that teaching at this stage is with the same teachers. The emphasis on critical thinking in recent years takes into account not only thinking methods but also learning methods like that of Kolb. Curriculum development and classroom practices should take into account both thinking and learning styles, in particular when critical thinking is considered.

Conducting similar studies with larger samples and comparing the results with studies of non-gifted students will give better results that will help to generalize the findings. Searching for other variables, such as socio-cultural background and their past learning experiences during the compulsory education period, and their effects on gifted students' critical thinking skills will shed light both on how to understand and how to develop their critical thinking processes.

Research recommendations

1. Assess the preferred thinking methods of gifted students at all levels of education in the school, to provide the content of courses and curricula according to these methods, and to use teaching methods, educational activities and various assessment methods that take into consideration the differences in the preference of thinking methods among these students.
2. Train teachers on how to teach and evaluate students in different categories (gifted, ordinary, with different disabilities and learning difficulties) in light of preferred thinking methods to help them overcome their academic problems and cognitive deficiencies.
3. Avoid traditional methods of teaching and assessment and integrate modern methods and strategies such as preferred thinking styles and preferred learning methods.

Create a personal profile for each student at the beginning of each academic year, showing the cognitive and social characteristics, preferences, preparations, personal interests, preferred thinking, and learning methods.

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Effects of Regional Tax, Retribution, and Zakat Maslahah Through Local Revenue

Efectos del impuesto regional, retribución y Zakat Maslahah a través de los ingresos locales

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RESUMEN

En este estudio, la misma muestra se estableció con la población (método del censo) de los encuestados que fueron 195. El análisis de los datos se realizó utilizando el Modelo de ecuaciones estructurales (SEM). El software utilizado para el análisis estructural es AMOS 23 y Arbuckle y para el análisis descriptivo se uso el SPSS 23. Para que el área afecte el ingreso de maslahah para personas en la ciudad de Batam como World Bandar Madani, es necesario hacer que la caridad sea una semilla para los impuestos a la renta, regionales y locales que se aplican a las actividades económicas legales.

Palabras clave: Impuestos locales, Ingresos locales, Retribución, Zakat.

ABSTRACT

In this study, the same sample is set with the population (census method) of respondents who were 195. Data analysis was performed using the Structural Equation Model (SEM). The software used for the structural analysis is AMOS 23 and Arbuckle and for descriptive analysis SPSS 23. So that the area Affects maslahah income for people in Batam City as the World Bandar Madani, it is necessary to make charity as a seed to regional and local income taxes that apply to lawful economic activities.

Keywords: Local revenue, Local taxes, Retribution, Zakat.

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INTRODUCTION

As one of the areas in Indonesia, Batam is one area that continues to carry out development to progress, the development of an area would require substantial funding and planning. In running an administration area, in this case, the city of Batam, local revenue is key in determining fast or slow development in Batam. Understanding Local Revenue according to Act No. 33 of 2004 on Financial Balance between Central and Regional Article 1 paragraph 18 that "revenue, after this Referred to as PAD is the earned income areas levied by local regulations following the legislation." Local Revenue (PAD) is regionally sourced from the local income tax, the result of Retribution, the effects of the wealth management and other areas separated local revenues are legitimate, the aims to provide flexibility to the regions in Mobilizing funds in the implementation of regional autonomy as the embodiment of the principle of decentralization.

Local taxes comes from state taxes handed over to the area as a local tax where the supply is carried out under the legislation. A local tax levied by the regions based on the strength of laws and regulations other laws, in this case, is regulated by the Regions. Then the local tax money used to fund the implementation of the household affairs of the area or to finance local expenditure as a public legal entity. Then the next local revenue sources are Retribution Retribution where are local taxes as payment for the use or acquire the services of employment, business or area belonging to the public interest, or for services rendered by either indirectly or indirectly area. Implementation charges levied by region and imposed on anyone who utilizes or services supplied sniffing area. Currently the management of zakat in Batam yet a part of the revenues, in Indonesia, only the province of Aceh that has specific policies related to the management of zakat to be used as part of the local income before taxes and Retribution. In Islam, zakat is a treasure that must be removed if it has met the requirements to be set and distributed to Reviews those who deserve it. Therefore, the application of zakat as local revenue should be adjusted and regulated by special rules. Use of Zakat as one source of income (PAD) cannot be equated with taxation and Retribution areas where charity should be treated specially in its management. This is because, zakat Obtained distribution cannot be delayed, so it does not necessarily follow that the government budgeting mechanism carried out per year. Zakat as one source of revenue is only applicable in the province of Aceh. This was the following Reviews those set out in Article 180 paragraph (1) letter d of Law Number 11 the Year 2006 concerning the Government of Aceh. However, the management of zakat funds should be treated specially, because charity is not a currency area in general and the existing rules of how to channel it. According to general terms, Maslahah is to bring all forms of expediency or reject any possibility that damage. More details maslahah is an expression of easements or anything that is associated with it, while the cost is the things that are still associated with it, while the price is the things that are painful or anything that is affiliated. Judging from the material, maslahah divided over the public good and private benefit the good public roommates (maslahah umma) is concerning the interests of the people. This does not mean the public good for the benefit of everyone, but it could take the form of the majority of the people.

LITERATURE AND DEVELOPMENT HYPOTHESIS

Local Tax

Said the tax is not derived from the Arabic for the letter "p" does not exist in Arabic consonant. However, the translation of the Qur'an there is 1x the word "tax," God said that on translation: “Fight Reviews those who believe not in Allah and (also) the day then, and they do not forbid that the which has been banned by Allah and His messenger and not the religion that is true (Islam), (i.e., people) who the Book to them until they pay the jizya with a willing submission they are in a state of subjection.” (Qur'an, At-Tawbah: 2000). "And do not confuse the rights mixed with falsehood, and do not hide that it is right, for you know." (Qur'an, Al Baqarah: 2000)

Tax is one source of government revenue to finance both routine and development expenditures. As the financial resources of the State. The government seeks to incorporate as much money to the state treasury. Currently, the government can disseminate to the public to Participate to Be Obedient in paying taxes. This is done by way of legislation Enhance existing taxation and imposition of onerous if the taxpayer cannot pay taxes payable to the State Treasury promptly. Understanding the burden According to some experts, among others,

The understanding of tax under Latif (Latif: 2016) is a retribution of society by the State (government) based on laws that are enforceable and payable shall pay not to get the achievement back (contra/remuneration) directly, the results of which are used to finance State spending in governance and development.

Retribution

He knows that there will be among you those who are ill and those who walk on the earth may seek the gift of God; and other people again who fight for Allah, then recite what is easy (for you) of the Qur'an, and establish worship, pay the poor-due, and give a loan to Allah a good investment. And whatever you do to yourself you would have been obtained (return) it on the side of God as a reward the best and the greatest reward. And ask forgiveness of Allah; Allah is Forgiving, Merciful. (Qur'an, Al-Muzzammil: 2000; Sukier et al.: 2020).

Retribution areas certain payment for services or permits individual provided or provided by local Governments for the benefit of private persons or entities. According to Latif (Latif: 2016), retribution is a collection area as payment for specific services or permits individual provided or provided by local Governments for the benefit of private persons or entities. Such services can be said to be direct, which is only to pay the retribution roommates who enjoy remuneration from the state. One example is the retribution of health services at hospitals run by the government. Objects retribution is retribution on services provided or provided by local Governments. Not all can be levied by local government Retribution, but only certain kinds of services which, According to socio-economic considerations as an object worthy of Retribution.

Zakat

Allah says: “Parable (income incurred by) Reviews those who spend Reviews their wealth in the way of Allah is like a seed that grows seven ears, in every ear a hundred grains. God magnifies (reward) For Whom He will. And Allah is the area (his gift), the Knower.” (Qur'an, Surat al-Baqara: 2000). Zakat is an obligation that the great Islam. In the Qur'an, commands give charity several times juxtaposed with prayer command. Among them is the Word of God: “And Steadfast in prayer, pay the poor-due, and ruku` please with Reviews those who bow.” (Qur'an, Al Baqarah: 2000).tithe is A Certain amount of property that shall be issued by the Moslems and given to groups who deserve it (the poor and so on) According to the conditions set by syarak. Zakat is the third pillar of the Five Pillars of Islam. Zakat literally means "grow", "developing", "cleanse" or "clean". While the terminology of Shari'ah, zakah refers to the activity provides most of the wealth in the amount and specific calculations for Certain persons as specified. Zakat is one of the pillars of Islam and became one of the principal elements for the enforcement of Islamic Shari'a. Therefore, the law of zakat is obligatory (fard) for every Muslim who has fulfilled certain conditions. Zakat included in the category of worship such as prayer, pilgrimage, and fasting, which has been provided in detail based on the Qur'an and Sunnah. Zakat is also a social and humanitarian charity that can be developed following the development of humanity.

Local Revenue

The Government and people responsible for the welfare of the people by looking for local revenue plumber legitimate and lawful, the commands of Allah: “And let the fear of God Reviews those who supposed to leave behind Reviews their weak children, they worry about the (welfare) them. Therefore, let them fear Allah and

let Them Correctly Pronounce words." (Qur'an, An Nisa: 2000). Based on Law No. 33 2004 chapter 1 verse 15 describes that revenue is the revenue that the region from sources within its territory imposed under the bylaws following the legislation in force. Latif (Latif: 2016) states that local revenue is derived from the financial resources of each region. If the number of local revenue increases, then the area needs will be met for the prosperity of the people is also increasing.

Of the opinions Expressed above can be concluded that the revenue is one part of the local fiscal income derived from revenue sources within its own country imposed under the legislation in force and Become one of the capital base of local governments to finance the construction and shopping fulfill Reviews their areas.

Maslahah

To get maslahah then people should not be redundant, Allah ordered: "Son of Adam, wear beautiful clothes in every (enter) mosque, eat and drink, and do not exaggerate. Allah loves not Reviews those who exaggerated." (Qur'an, Al A'raaf: 2000). Maslahah comes from the word meaning salaha, which means either the opposite of bad words or damaged. Maslahah is masdar one word, which means that benefits or irrespective of the damage. Maslahah in Arabic are acts that push the human kindness. In a general sense, all things that are beneficial to humans, both regarding interest or make a profit, or in the sense of avoiding such Rejecting or resist damage. Prosperity is the ability to make ends meet

Maslahah in control is a form of prosperity, and prosperity is the ability to make ends meet. The welfare of the local government can be seen from the PAD. The analysis used to calculate the health of the local government is proxied by the growth rate of PAD. The growth rate of PAD measure the ability of local governments to maintain or increase the success in collecting revenue from period to period. High revenue growth may indicate that the local government has made optimal Efforts in exploring sources of income in the region. Prosperity level will undoubtedly have an impact on improving the quality of public services as evidence of an increase in local government performance. (Safitri: 2019).

METHODS

Regional Revenue as Intervening Against Maslahah

God commands that all aspects of life Aimed at seeking maslahah, Allah says: "Those are the ones who buy the fallacy with the instructions, it is not fortunate to commerce them, and they are not guided." (Qur'an, Al-Baqara) Based on Law No. 33 2004 chapter 1 verse 15 describes that revenue is the revenue that the region from sources within its territory imposed under the bylaws following the legislation in force. Suprayitno (Suprayitno: 2020, pp. 1-7) defines that income is the acceptance obtained area from sources within its region levied by local regulations following the law in effect. Of the opinions Expressed in the above, it can be concluded that the revenue is one part of the local fiscal income derived from revenue sources within its own country imposed under the legislation in force and become one of the capital base of local Governments to finance development and fulfill its regional spending. To enhance the independence of the region, local governments should seek to explore and improve Reviews their financial resources continually. One of the problems encountered in Efforts to Increase local revenue is a weakness regarding measurement/assessment of the polling area. Y production and fairness (Suprayitno: 2020, pp. 1-7).

Model Thinking

The frame of mind is made based on the facts, observation and study of literature, supported by previous studies and therefore this framework contains a relationship or influence between the variables involved in the research by supporting documentation, and Cleary define the relationship between variables exists, and Also it can be used the base to solve the problems as well as a logic flow that exists between variables that will be very relevant to the issue under study.
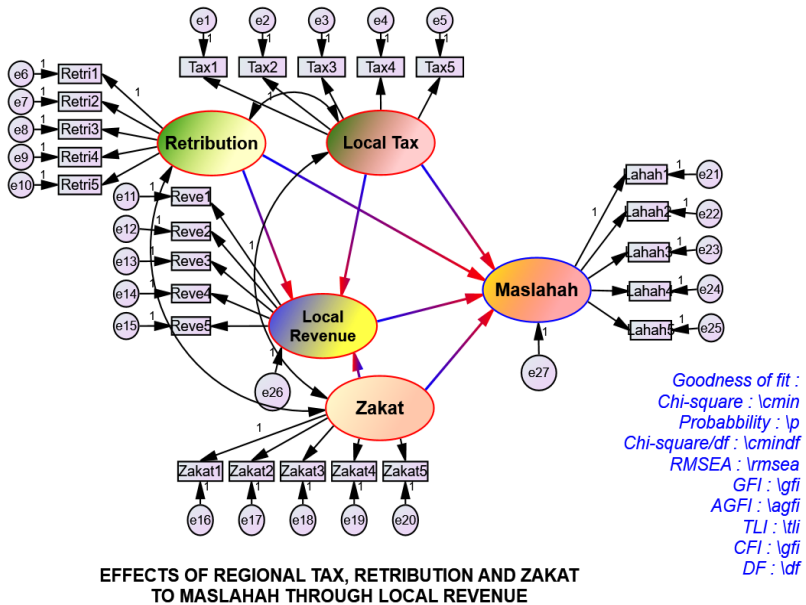
Figure 1. Model Thinking

Hypothesis

1). Local Tax effect on the local revenue in Batam, 2). Effects Retribution to the local income in Batam, 3). Zakat effect to the local income in Batam, 4). Local Tax effect against Maslahah in Batam, 5). Retribution against Maslahah effect in Batam, 6). Zakat effect against Maslahah in Batam, 7). Regional Income as intervening against maslahah in Batam.

Research Methods

In this study, the variables can be divided into independent variables (independent variables) are variables that effect, consisting of (X1) local taxes, (X2) Retribution, (X3) Zakat. Another variable is the dependent variable (dependent variable) is the variable that is affected, or roommates become due for Reviews their independent variables. In this study, there is a two dependent variable an intervening variable (intervening variable) is (Y) of Revenue, and the dependent variable (dependent variable) is (Z) Maslahah.

Population

A population is a group of people, events, something that has certain characteristics. If Researchers use all elements of the society into the research of data, it is called a census, if part of it is called a sample. (Suhendi: 2018). The population of this study was employees and administrators in the Office of the Management Board of Taxes and Retribution of Batam, Batam City Badan Amil Zakat-MUI, The Department of Public Welfare, and as many as 195 people.

Sample

The sample is an element of the population selected to represent the people in the research (van Bruinessen: 2018). In this study, the sample size adapted to the analysis, the models used is Structural Equation Model (SEM). In this regard, the sample size for SEM used the models estimates the maximum likelihood estimation

(MLE) is 100-200 samples (Esposito & DeLong-Bas: 2018), or as much as 5-10 times the number of parameters estimated (Kuforiji: 2019). In this study, the number of respondents of 195, then the amount of the sampled using the census as many as 190 respondents, consisting of:

No.	Respondents	Amount
1	Badan Amil Zakat Batam	50
2	Indonesian Ulema Council Batam	50
3	Regional Revenue Office Batam	50
4	Department of Public Welfare Batam	45
	Number of Respondents	195

Table 1. Respondents Table.

RESULTS

Effect Analysis with SEM

By the purpose of the Study to Determine the Effects of Local Taxes, Retribution, Zakat, Local Revenue, and Maslahah, the Data was Analyzed using Structural Equation Modeling (Structural Equation Modeling = SEM) the which is a set of statistical techniques that allow testing of a series of relationships that are Relatively complicated simultaneously. To simplify the analysis, the hypothesis made in the equation models SEM as follows:
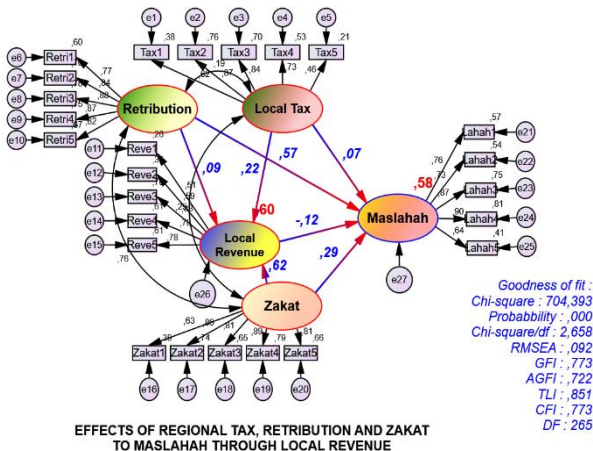
Figure 2. The full model of Taxes Local Variables, Retribution, Zakat, Regional Income, and Maslahah.

Based on the picture above, do the analysis of the measurement models with parameter lambda, structural model analysis, and analysis of determination, Goodness of Fit to effect Local Taxes, Retribution, Zakat, Local Revenue, and Maslahah.

Testing Analysis Model Parameter Measurement with Lamda (λi)

To test the parameters, lambda uses a standardized value estimate (regression weight) in the form of a loading factor. If the value of the standardized estimate (regression weight) (λi)> 0:50, CR> t table = 2.000, and Probability <α = 0:05, then the loading factor lambda parameters (λi). I indicator was significant (Kuforiji: 2019). This means that the indicators are valid. For testing purposes, lambda parameters are displayed following table containing the loading factor/lambda (λi), CR, Probability (P).

			Estimate
LOC	<---	TAX	, 221
LOC	<---	RET	, 093
LOC	<---	ZAKA	, 617
LAHA	<---	TAX	, 067
LAHA	<---	LOC	-, 116
LAHA	<---	ZAKA	, 294
LAHA	<---	RET	, 573

Table 2. Standardized Regression Weights Indicator Local Taxes, Retribution, Zakat, Local Revenue, and Maslahah

			Estimate	SE	CR	P	Label
LOC	<---	TAX	, 121	, 039	3,122	.002	par_5
LOC	<---	RET	, 047	, 051	, 931	, 352	par_23
LOC	<---	ZAKA	, 535	, 121	4.436	***	par_30
LAHA	<---	TAX	, 061	, 059	1,033	, 302	par_1
LAHA	<---	LOC	-, 194	, 177	-1.094	, 274	par_2
LAHA	<---	ZAKA	, 426	, 182	2.342	.019	par_3
LAHA	<---	RET	, 487	, 091	5.354	***	par_4

Table 3. Regression Weights Indicator Local Taxes, Retribution, Zakat, Local Revenue, and Maslahah

Measurement Analysis of Determination

Analysis of the measurement models with determination is used to determine the contribution of exogenous variables on endogenous variables for this analysis of used square Multiple Correlation. Multiple Correlation magnitude Square can be seen in the following table.

	Estimate
LOC	, 603
LAHA	, 577

Table 4. Squared Multiple Correlations: (Group number 1 - Default model)

After a discussion of the theory and implementation of the study, the results of this study can be summarized as follows:

1) Tax latent variable effects on the latent variables of Revenue has standardized estimate (regression weight) of 0.221 to Cr (Critical ratio = identical to the value t-test) of 3,122 on probability = ***. CR value 3,122> 2,000 and Probability = *** <0.05 indicates that the latent variables Taxes on Income latent variable area is a significant positive. This study demonstrates the truth verse of the Qur'an "Fight Reviews those who believe not in Allah and (also) the day then, and they do not forbid that the which has been forbidden by Allah and His messenger and not the true religion (Islam), (i.e., people) who the Book to them until they pay the jizya with a willing submission they are in a state of subjection."(Qur'an, At-Tawbah: 2000)

2) Retribution against a possible variable effect of the latent variables of Revenue has the standardized estimate (regression weight) of 0.093 to Cr (Critical ratio = identical to the value t-test) of 0.931 on a probability = 0.352. CR value 0.931 <2.000 and Probability = 0.352> 0.05 indicates that the Securities latent variable levies against latent variables of Revenue was positively insignificant. These findings share Word of Allah: "He knows that there will be among you those who are ill and those who walk on the earth may seek the gift of God; and other people again who fight for Allah, then recite what is easy (for you) of the Qur'an, and establish worship, pay the poor-due, and give loan to Allah a good loan." (Qur'an, Al-Muzzammil: 2000)

3) Zakat latent variable effect to the regional revenue has standardized estimate (regression weight) of 0.617 to Cr (Critical ratio = identical to the value t-test) of 4.436 on a probability = ***, Value CR = 4.436> 2.000 and Probability = *** <0.05 indicates that the latent variable Securities Zakat against latent variables of Revenue is a significant positive. This analysis strengthens theory in the Qur'an "Parable (income incurred by) Reviews those who spend Reviews their wealth in the way of Allah is like a seed that grows seven ears, in every ear a hundred grains. God magnifies (reward) For Whom He will. And Allah is the area (his gift), the Knower. "(Qur'an, Al-Baqara: 2000)

4) Local taxes latent variable effect on revenue against latent variables Maslahah have standardized estimate (regression weight) of 0,067 to Cr (Critical ratio = identical to the value t-test) of 1,033 on probability = 0.302. CR value 1.033 <2.000 and Probability = 0.302> 0.05 indicates that the hidden variable Securities Exchange Taxes on Maslahah latent variable is not significantly positive. The greater the payoff means, the greater the role of local taxes on revenue, and vice versa if the result of the comparison is too small means that the role of local taxes on revenue IS ALSO small (Furqani et al.: 2019, pp. 391-411). These findings are evidence of the truth of the Qur'anic passage, "And do not confuse the rights mixed with falsehood, and do not hide that it is right, for you know." (Qur'an, Al Baqarah: 2000) Withdrawal of Local Tax law is based positive (non-Islamic) so that its contribution Maslahah (inner and outer well-being and the world hereafter) is positive, not significant,

5) Zakat potential variable effect against latent variables Maslahah has a standardized estimate (regression weight) of 0.294, with Cr (Critical ratio = identical to the value t-test) of 2.342 on a probability = 0.294. CR value 2.342> 2.000 and Probability = 0.019 <0.05 indicates that the Securities latent variables Maslahah Zakat against latent variables are significantly positive. The Word of God supported this research: "Parable (income incurred by) Reviews those who spend Reviews their wealth in the way of Allah is like a seed that grows seven ears, in every ear a hundred grains. God magnifies (reward) For Whom He will. And Allah is the area (his gift), the Knower. "(Qur'an, Al-Baqarah: 2000) Reviews those who give most of his wealth to the people in need with a sincere heart and solely for worshipping Allah. Then Allah will double the reward for Reviews those who spend Reviews their wealth, even if only a grain of rice then Allah will double one. Because God is omniscient, all-seeing again, this is God's promise to contribute alms to the significant positive maslahah.

6) Regional Income latent variable effect against latent variables Maslahah have standardized estimate (regression weight) of -0.116, with Cr (Critical ratio = identical to the value t-test) of -1,094pada probability = 0.274. -1.094 CR value <2.000 and Probability = 0.274> 0.05 indicates that the latent variables Effects of Revenue against Maslahah latent variable is not the significant negative. This research is the Word of God: "And let the fear of God Reviews those who supposed to leave behind Reviews their weak children, they worry about the (welfare) them. Therefore, let them fear Allah and let them Pronounce words correctly". (Qur'an, Al Nisa: 2000). Mandatory and important not to be defeated by vague (dissenting), therefore the area is an absolute revenue by source: local tax, donation, charity, and so forth. Evidence that areas dominated by local income taxes do not contribute maslahah, therefore local revenues should be maximized through potential zakat.

7) Retribution against the latent variable effect of the latent variable Maslahah have a standardized estimate (regression weight) of 0.573 to Cr (Critical ratio = identical to the value t-test) of 5.354 on a probability = ***, CR Value 5.354> 2.000 and Probability = ** * <0.05 indicates that the Exchange levies against positive Maslahah significant latent variables. According to Barizah et al. (Barizah et al.: 2007), Retribution is a collection area as payment for specific services or permits individual provided or provided by local Governments for the benefit of private persons or entities. Such services can be said to be direct, which is only to pay the retribution roommates who enjoy remuneration from the state. One example is the retribution of health services at hospitals run by the government. Objects retribution is retribution on services provided or provided by local Governments (Ropi: 2017, pp. 101-116).

8) Multiple Correlation Square value for the variable of Revenue times 100% = 0,603X100% = 60.3%. Thus it can be stated that the change in Revenue is the effect of Taxes, levies, and Zakat of 60.3%. The rest ya 100% -60.3%. % = 39.7% is the effect of other variables that have not been included in this study. Value Square Multiple Correlation Taxes, Levies and Zakat and Income Regional determination = 0,577x100% = 55.7%. Thus it can be stated that the change is the effect Maslahah Taxes, Levies, and Zakat, and Income at 55.7%, the rest = 100% -55.7% = 44.3% is the effect of other variables that have not been included in this study. These findings show the effect of the independent variable selection of the dependent variable is quite appropriate for Multiple Correlation Square Values above 50%.

DISCUSSION

Analysis of Goodness of Fit

Based on test criteria, Chi-square (χ2), Relative Chi-square (χ2/ Df), RMSEA, GFI, AGFI, TLI, and CFI above and Goodness of Fit value Amos processing results as shown in the figure above, it can be prepared the following table.

The Goodness of Fit Index	Cut-of-Value	results Model	information
Chi-square (χ^2)	Small expected	704.393	Good
Chi-square Relative (χ^2/ Df)	$\leq$ 3,00	2,658	Good
probability	> 0.05	0,000	Not good
RMSEA	$\leq$ 0:08	0092	Marginal
GFI	$\geq$ 0.90	.773	Marginal
AGFI	$\geq$ 0.90	0797	Marginal
TLI	$\geq$ 0.94	0851	Marginal
CFI	$\geq$ 0.94	0773	Marginal

Table 5. Evaluation of Goodness of Fit

By paying attention to the cut-of-value and goodness of fit model results in the Table above shows the seven criteria are met, eight tests were used. The requirements have met the Chi-square (χ2), Relative Chi-square (χ2/ Df) RMSEA, GFI, TLI, AGFI, and CFI, while only one Probability that is not good. Furthermore, seven of the eight criteria are met the required standards. The models can be expressed as a good model of (Ahmad & Hassan: 2017, pp. 968-978).

CONCLUSION

Based on the research and discussion that has been done in the previous chapter, it can be concluded as follows:

1) Tax latent variable effect on the latent variables of Revenue has standardized estimate (regression weight) of 0344 to Cr (Critical ratio = identical to the value of t-test) of 2,264 on probability = 0.024. CR value 2,264> 2,000 and Probability = 0.024> 0.05 indicates that the latent variables Taxes on Income latent variable is a significant positive area.

2) Retribution against latent variables influence on the latent variables of Revenue has the standardized estimate (regression weight) of 0080, with Cr (Critical ratio = identical to the value of t-test) of

0822 on a probability = 0411. 0822 CR value <2.000 and Probability = 0411> 0.05 indicates that the effect of latent variables on the potential variable Retribution to Regional Revenue was positively insignificant.

3) Zakat latent variables influence the regional revenue has a standardized estimate (regression weight) of -0196 with Cr (Critical ratio = identical to the value of t-test) of -1991 on probability = 0.046. CR = -1991 <2.000 and Probability = 0.046> 0.05 indicates that the effect of latent variables Zakat against latent variables of Revenue is negative not significant.

4) Tax potential variable effect against latent variables Maslahah has a standardized estimate (regression weight) of 0.028 to Cr (Critical ratio = identical to the value of t-test) of -1510 on probability = 0131. -1510 CR value <2.000 and Probability = 0131> 0.05 indicates that the effect of latent variables influence Maslahah Taxes on the latent variable is not the significant negative.

5) Retribution against latent variables influence on the latent variables Maslahah has a standardized estimate (regression weight) of -0044, with Cr (Critical ratio = identical to the value of t-test) of -0410 on probability = 0.682. -0410 CR value <2.000 and Probability = 0.682> 0.05 indicates that the effect of the retribution on negative Maslahah latent variables was not significant.

6) Zakat potential variable effect against latent variables Maslahah has a standardized estimate (regression weight) of 0481, with Cr (Critical ratio = identical to the value of t-test) of 3703 on a probability = ***. CR value 3,703> 2,000 and Probability = ***> 0.05 indicates that the effect of latent variables Zakat Maslahah Significantly against latent variables is positive.

Latent variables influence of Revenue against latent variables Maslahah has a standardized estimate (regression weight) of -1101, with Cr (Critical ratio = identical to the value of t-test) of -4829 on probability = ***. 4829 CR value <2.000 and Probability = ***> 0.05 indicates that the effect of the latent variables of Revenue against Maslahah latent variables is Significantly positive.

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Enhancement of Market Opportunities for Seaweed Farmers: East Java in Indonesia

Mejoramiento de las oportunidades de mercado para los productores de algas marinas: Java Oriental en Indonesia

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RESUMEN

Este estudio tiene como objetivo analizar los factores que causan los problemas de los agricultores de algas. La investigación es descriptiva. Los sujetos del estudio fueron productores de algas de varios países en Sidoarjo, Java Oriental. Los resultados indicaron que aumentar la sensibilidad de los agricultores en la captura de oportunidades de mercado podría aumentar a través del emprendimiento. Se puede llevar a cabo mediante el desarrollo de innovaciones de productos, como la producción de palos, fideos y galletas de algas. Además, al involucrar tecnología, puede aumentar la calidad y los productos competitivos.

Palabras clave: Emprendimiento, Innovación de producto, Oportunidad de mercado, Producto de algas marinas.

ABSTRACT

This study aims to analyze factors causing seaweed farmers' problems and examine the role of entrepreneurship in developing business. The research is descriptive. The subjects of the study were seaweed farmers from several countrysides in Sidoarjo, East Java. The findings indicated that increasing the sensitivity of farmers in capturing market opportunities could be boost through entrepreneurship. It can be conducted through the development of product innovations such as producing sticks, noodles, and crackers from seaweed. Furthermore, by involving technology, it can increase quality and competitive products.

Keywords: Product innovation, Entrepreneurship, Seaweed product, Market opportunity.

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INTRODUCTION

Indonesia has the potential to become a world seaweed manufacturer. It is supported by endowment and abundant factor in Indonesia. Seaweed is one of the superior products that have the opportunity to enhance welfare and poverty alleviation. In general, the production of seaweed in Indonesia showed an upward trend. The output rises annually with an average increase of 22.25 percent per year, while the average production value rises 11.80 percent per year. In 2013 seaweed production was about 9.31 million tons worth IDR 11.59 trillion and it rose to approximately 10.1 million tons in 2014. In 2015, it reached 11.3 million tones with a value of Rp13.20 trillion and continued to incline to the level of 11.1 million tons in 2016. However, the production in 2017 of the seaweed' production declined by 8.2 million tones.

The export of Indonesian seaweed is intended for various countries in the world. Major Indonesian seaweed importing countries include China, Japan, the United States, Denmark, Germany, the Philippines, and Vietnam. The export Volume of seaweed in 2015 reached 211.871 thousand tons worth USD 205.32 million, and in 2016 amounted to 188.298 thousand tons worth USD161.801 million. The volume and export value of seaweed still occupy the second order of the cultivation of fishery after shrimp. The Indonesia government will continue to encourage the development of seaweed cultivation through various policies such as the use of seaweed seedlings of tissue culture. Results including the implementation of a blue economy concept that has innovative and creative principles, efficient in resource utilization, the existence of value-added, Nir-waste (zero waste) also able to create jobs and entrepreneurial opportunities in fairness. In Indonesia, the largest seaweed producing areas include Bali, Papua, Maluku, Central Sulawesi, East Kalimantan, East Java, North Sumatera, and so forth.

East Java is the ten largest seaweed producer area in Indonesia. With the potential of marine waters that are very suitable for the development of seaweed cultivation. It is not surprising if East Java transformed into one of the national seaweed production barns. The area of seaweed in East Java reaches more than 166 thousand hectares from the previous 158 thousand hectares. Demand for the high export market to seaweed also spurs business actors in the seaweed production center. The seaweed cultivation is scattered in some areas.

Sidoarjo is one of the coastal areas in East Java that has the most abundant seaweed. Sidoarjo Regency consists of land area and ocean area with a land area of 714,245 km2 consisting of 18 sub-districts. In supporting the development of the fisheries sector has been defined Minapolitan area, composed of six sub-districts, namely Candi, Sidoarjo, Sedati, Waru, Buduran, and Jabon. From the topography, Sidoarjo is at an altitude between 23-32 above sea level. It shows that Sidoarjo has a maritime potential that can be utilized in economic development so that it needs to be developed optimally as a source of genuine income in the region. Potential fisheries cultivation and capture in district Jabon Sub District which is the center of the Minapolitan area has an area of 1031.7 Ha or 6.64 percent of the area of Sidoarjo District Fisheries (Zamroni: 2018).

The problems that exist during this time there has been shifting commodity of seaweed farmers Sidoarjo, especially those who settle in the area of Kupang and Kedungpandan village that has an area of 1,723.02 hectares, nowadays began to develop a lot of cultivation business to the seaweed cultivation business. Seaweed gracillia that grows is ponds can improve the quality of pond environment that allows shrimp and milkfish can live better because the availability of raw materials is relatively much water. Seaweed also has an economic value, creating many job fields, as well as export requests to China and can increase the productivity of shrimp and milkfish. The pond area located in Kupang and Kedungpandan Village almost everything grows seaweed. In 2016 seaweed production can reach 10,233.5 tons per year (wet condition), and when converted to dry reaches 1460.5 tons per year.

The pond area in the Kupang and Kedungpandan village almost grows seaweed, which is done by seaweed farmers. To harvest seaweed, it depends on the weather, if the weather is hot, then the production of seaweed is increasing because helped by sunlight to dry seaweed. During the rainy season, seaweed farmers have difficulty in drying their lawns because of the slight heat of the sun, and it has an impact on his

family's economic revenues. To overcome this problem, the seaweed farmers turned the profession as crab seekers and baited used derived from small Mujaer fish taken from the pond. Small mujaer fish is a pest for shrimp and banding. For 1-kilogram male crabs can be appreciated 80,000 IDR. Generally, seaweed farmers also have problems in debt to money holders, seaweed processing technology is still simple, economic institutional of seaweed farming and no capital, access to the market is not adequate.

Another problem is that seaweed farmers sell only in the form of dried salted to the middleman so that the price depends on middling and only partially made dry fresh to use as an ice mixture especially when approaching during Ramadhan season. These conditions cause seaweed to be sold in the form of raw materials at a relatively low price. It does not give a significant change to the economic level of seaweed farmers because the benefits are middling. Another problem facing the people of Kupang and Kedungpandan village is that most of the farmer's wives do not work solely on the finances of husbands. Sometimes they are weak in the managerial family finances and have no skills that can sustain a decent life. It is necessary to coaching and mentoring the people of Kupang and Kedungpandan village to increase the value-added for seaweed through the diversification of the processing of seaweed products through innovation Entrepreneurship.

Hadiyati (Hadiyati: 2011, pp. 8-16) mentioned that creativity and innovation are simultaneously influential towards entrepreneurship, and innovation has an impact on entrepreneurship. Therefore, it is necessary to develop a community of practice in informal education to make a group of learning activities in a joint effort. Joint learning activities will be able to improve knowledge, learning behaviour that motivating and building cooperation between individuals. Similarly, Zamroni (Zamroni: 2018) explained that the primary key of the company reaches the foreign market is to continue to adapt with Market, innovating the products and innovations in the investment, as well as the inclusion of technology, funding, and human resources, become a factor in the success of Indonesian traditional culinary business.

Meanwhile, Strauss (Strauss: 2016) showed that informal knowledge and learning are crucial to adapting to creating new pathways in agriculture. Informal networks are used to acquire skills, allowing farmers to engage in cooperation and to facilitate group processes. However, the current formal farming knowledge system does not adequately meet the needs of this emerging knowledge. Thus, encouraging the social learning process in informal learning settings and facilitating exchanges between different groups can strengthen agricultural resilience. Based on the existing problems and differences in the previous research, this study examines the problem analysis and needs of seaweed farmers in increasing the sensitivity of capturing market opportunities based on entrepreneurial innovation.

LITERATURE REVIEW

Entrepreneurship is a milestone in the journey towards economic advancement and makes a great contribution to the quality and future expectations of a sector, economy, or even a country. Entrepreneurship is equally vital in small and medium enterprises and local markets as well as in large corporations. It is a major consideration for public companies as well as for private organizations. Entrepreneurship drives competition in today's environment that leads to globalization. The role of entrepreneurs is crucial in creating new economic activities that help generate wealth, work, and growth as well as ensure the welfare of the community.

Companies should provide different creativity to be able to sustain a competitive advantage in the global era (Yusnita & Wahyudin: 2017; Ramírez et al.: 2018). In other words, seaweed farmers will be more connected to the world of industry, supply chains, and more active in expanding their business network (Fang et al.: 2018). As an entrepreneur, this new type of farmer is always looking for new opportunities to grow, improve, and expand their business. The update of a product through a new idea so that it differs from other products intending to provide added value to the product called innovation. Innovativeness is a fundamental

desire to change from an operational process to change for the better. Innovations can be seen as an informal learning process where social networking plays an important role. Workers learn by sharing knowledge in teamwork, and entrepreneurs learn by creating a network of colleagues and advisors (Srinivasan & Venkatraman: 2018, pp. 54-71).

An entrepreneur will dare to manage its production activities independently. Entrepreneurship orientation is regarded as a valuable predictor of business success. Because of its impact on business performance and its capacity to create value. From a macro-economic perspective, entrepreneurial orientation can improve the economy through the creation of wealth and work and encourages competition in an increasingly global business environment. Entrepreneurial orientation is crucial, so it can be considered a priority for many Governments (Mas-tur & Soriano: 2014, pp. 51-63). Entrepreneurship education should be a type that helps individuals develop the ability or tendency to become an innovative and original entrepreneur. However, economic education in farmer families should be repositioned to train family members in developing creative entrepreneurship innovations. The competitiveness of farmer families in rural areas is based on merging innovation of business practices (Ratten & Dana: 2017, pp. 114-129).

METHODS

This study applied a qualitative method using a case study approach. This is intended to explore the existing phenomena, which focus on seaweed farmers. Also, it is addressed highlights a variety of processed seaweed diversification that can add value to the product so that it can solve socio-economic problems. The subject of the study is about 60 farmers in Kupang and Kedungpandan village in Sidoarjo. Snowball techniques are used to identify and extract data to obtain information. The data is gathered from Focus Group Discussion engaging the Fisheries and Marine Service of Jabon Sidoarjo subdistrict. Moreover, this study conducted in-depth interviews and several observations. Through in-depth interviews, researchers could check for further explanations about the responses given by the participants. The interview session takes approximately 60 minutes for each respondent. Interviews are recorded and then transcribed verbatim. Content and thematic are used to analyze the data collected, including seaweed farmers, market opportunities, smart technology, and e-commerce, financial literacy, highlighted based on the analysis.

RESULTS

The economic potential owned by both villages in the production of seaweed that is abundant to reach 11,250 tons per year for wet seaweed when it is dried to reach about 15,905 tons per year. Dried seaweed prices are about IDR 7000-10,000 per kg with a harvest period of 60-90 days. Many seaweed farmers are already running their business businesses for almost ten years on average, with their average age of 40-55 years. That age can illustrate that they have a lot of experience in running a business. However, most of the education level is only until junior high school and high school, and there is even that only elementary school. In managing their business is assisted by family members and others already have some employees to dry seaweed. Seaweed products that have been made by family members are sticks, crackers, and noodles from seaweed. For marketing, processed seaweed products are still around the area of Sidoarjo, through friends and assistance from the fisheries and marine Services Sidoarjo to follow the exhibition in the title. The average income of seaweed farmers is still less than IDR 3 million, only a few farmers who are earning IDR 3.000.000 -7.000.000 per month. In the production aspects of the seaweed, the processing is still very simple.

Based on the interviews with seaweed farmers, it is known that several seaweed farmers' problems can be identified, namely from the aspects of production, marketing, and business management. The initial effort made by seaweed farmers in capturing market opportunities is through the development of seaweed products

in the form of ice cream, noodles, and crackers from seaweed that is much in demand by consumers in the Sidoarjo. To develop broader market opportunities, most of the seaweed farmers participate in industry exhibition activities organized by the marine and fisheries service and the Sidoarjo regency industry and trade department. In attending industry exhibitions besides exhibiting seaweed products, they also distribute business cards and brochures to visitors and buyers with the aim that if at any time they are interested or want to return the grass products can contact the seller. Other marketing constraints faced to date are many seaweed farmers who do not yet have social media or e-commerce, due to lack of technological knowledge in using social media as a regional or international marketing tool. However, there are several seaweed farmers already have social media such as Facebook, Instagram, websites, or online shops to market their products.

In the process of processing seaweed, most of them still use conventional rather than using advanced technology. For example, to sort out the dirt in the seaweed in the form of small shells. Then to support the process of making ice cream, noodles and seaweed flour crackers must be bought at the factory. They should be able to produce their own if they have a seaweed grinding machine that is processed into seaweed flour. Therefore the cost of raw materials becomes cheaper. Other technological needed in increasing market opportunities are label design and packaging of seaweed products that are still simple, causing buyers to be less interested in buying products. To expand product competition, farmers have also collaborated with the Technical Implementation Unit of the Food, Beverage, and Packaging Industry in designing labels and packaging of seaweed products. It is expected that they will be able to become the superior products of the Sidoarjo region and be able to compete with imported products. With wider market opportunities, it will increase employment, especially human resources of productive age, which will have an impact on the number of successful young entrepreneurs, particularly from the family of the seaweed farmers. They also want to make a breakthrough product innovation to meet the tastes of domestic and foreign consumers. Moreover, the implementation of Industry 4.0, with the use of technology, will be able to produce quality and competitive products.

Also, most of the seaweed farmers in Kupang and Kedungpandan village have problems in financial management. Some farmers have made simple records every month in the financial ledger, but there are still many who do not do financial records. That underlies their difficulties in obtaining capital from banks. Another impact is they cannot fulfil orders of processed products such as noodles and crackers in large quantities without any down payment from the buyer. Sometimes they use family finances to meet orders. Therefore, they need capital in managing their business management. The lack of capital, because they are not able to make financial reports that form the basis of loan funding provided by banks. The inability to get a capital loan is due to weak business management, so they cannot calculate the financial capability of their business. According to Bonelli (Bonelli: 2018), four things must be permitted to ensure the continuity of SME credit development are: first, expanding marketing networks around the business centre, second, utilizing technological advancements to increase value for selling credit products. Further, providing incentives to all marketing staff who can achieve loan objectives in the business centre, and develop a simple credit analysis model with standard provisions and accommodate the safeguards of collateral in the business center. This explanation is supported by the results of research by Harahap (Harahap: 2014) which mentioned that the ability to compile financial reports owned by micro and medium enterprises influences the performance of micro and medium small businesses.

DISCUSSION

Efforts in increasing the sensitivity of seaweed farmers in capturing market opportunities can be made through capacity building. It can be provided for seaweed farmers through empowering seaweed farmers utilizing training and mentoring entrepreneurial innovation for example by developing seaweed products in the form of ice cream, noodles, and crackers from grass sea by using a touch of technology so that products are in great demand by consumers. All efforts that have been made by seaweed farmers are inseparable from the hard work of extension workers in the field as a teacher. Educators or learning facilitators must have competency or andragogy skills, namely making a learning concept as material and evaluating learning. Competence is the top priority in completing work responsibilities. Educators must realize that adult students have switched from subject-centred to problem-solving (Narmaditya et al.: 2018, pp. 264-267).The instructor can accomplish student interests by engaging students in planning learning goals and activities and solving real-world business problems. Andragogy improves communication between students and instructors; they work together as partners to design content and learning methods that fit the needs of students. Instructors can create case scenarios in class and encourage students to utilize their experiences to solve problems. Andragogy informality encourages students' involvement in their learning experiences and sets the parameters of these experiences. Some of the advantages of andragogy: independent learners, extensive adult experience adds to knowledge, learners are at a stage of life where they are ready to learn, adult learning is problem-centred, and adults are internally motivated.

The finding showed shows that the entrepreneurship education model that takes place in informal institutions prioritizes techniques for doing business and improving skills, which appear in the curriculum and syllabus of entrepreneurship education which has more production techniques and business management. The informal learning process is a promising way to address the farmers' knowledge needs (Strauss: 2016). By having the knowledge and ability to innovate in entrepreneurship, farmers can create new and different products, observe the door of opportunity, in-depth product analysis and production processes, estimate initial costs, calculate potential risks, analyze weaknesses, strengths, opportunities, and threats. However, the statement differs from the results of the study Eijdenber and which explains that continued performance is positively influenced by experience and age; other factors, such as gender, entrepreneurial subsystem, education, and support from the family, do not affect. Entrepreneurs are influenced by and manage their institutional contexts in various informal economic settings. It is influencing the transition of entrepreneurs from the informal economy to the formal economy (Eijdenberg: 2017, pp. 175-177).

The market is the main factor that is always a consideration in doing business. Therefore, efforts to introduce products and attract consumers to buy are important things that must be done. Promotion of promotion can be done by choosing the right communication media so as not to waste the budget without producing maximum results as expected. This is supported by a statement stating that the use of media as a marketing strategy to promote products is increasingly in demand by micro and small businesses. The most popular media are Instagram, YouTube, and blogs. Various promotion of seaweed products can be done by selecting offline media and online media. For offline media in the form of textbooks containing entrepreneurship innovation material for seaweed farmers. YouTube online media, Instagram to help promote seaweed products. Besides being cheap, they can describe the product description to the public, and at any time can update information whether it is a discount or a new product that will increase the income of business people or marketers.Technology is needed to improve the quality and quantity of seaweed products. Although the average seaweed product in the manufacturing process is still done handmade, the technology introduction is still needed to accelerate the process and to improve the optimal quality. For example, the process of preparing the raw material of seaweed flour that requires seaweed cleaning machine technology and the smoothest machine so that farmers can produce seaweed flour without having to buy from a factory with good quality and in a faster time. Traditionally, seaweed cleaning is approximately three to four days,

then with the presence of technology only takes one day and the second day to the transmission process. The statement is supported by which explained that the highest score in the perspective of the machine technology used is adequate and guarantees the quality of eggplant flour. The drying machine in the form of an oven as a sunlight alternative has helped farmers shorten the time of drying eggplant. While the smoothest machine used can produce three kg of flour every time milling dry eggplant. The lack of knowledge about business management is also a problem. They have not separated the business finances with the family finances and the absence of logging on the finances of their businesses. It is therefore important that training and mentoring do simple bookkeeping for their efforts so that they can calculate the business finances in a certain way and can make their investment plans and development. Also, it must add other indicators to measure the level of financial literacy, such as cash finance management, accounting, receivables, and supplies (Nugraha et al.: 2019, pp. 1-8).

CONCLUSION

Based on the previous analysis, it can be concluded that increasing the sensitivity of seaweed farmers in capturing market opportunities is done through product development innovations in the form of making sticks, noodles, and crackers from seaweed by adding technology. It covers the production aspect and labels the design of seaweed product packaging to produce quality and competitive products. Efforts to expand the marketing of seaweed products through promotion on social media can be through Facebook, Instagram, websites, or online shops in marketing seaweed products. Seaweed farmers can increase financial literacy in making long-term oriented business decisions and conceptualize sustainable business activities so that business sustainability can be maintained through training and mentoring activities. For further research, it is suggested to involve a model of empowering seaweed farmers based on entrepreneurship innovation to improve the family economy.

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Case Study of Balinese Tourism: Myth as Cultural Capital

Estudio de caso del turismo balinés: Mito como capital cultural

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RESUMEN

El turismo cultural en Bali está amenazado porque muchos tipos diferentes de turismo se están desarrollando. Los mitos como legado de tradición aún no tienen prioridad para las comunidades locales, los gobiernos y los profesionales del turismo. Solo unas pocas atracciones turísticas que ya son famosas. Mientras tanto, las nuevas atracciones turísticas aún anulan los mitos como capital cultural y eligen seguir las tendencias del mercado como turismo de masas. La planificación del turismo, el mito del desarrollo como capital cultural y la educación para la generación milenaria es una recomendación de investigación.

Palabras clave: Capital cultural, Mito, Turismo cultural.

ABSTRACT

Cultural tourism in Bali is threatened because many different types of tourism are developing. Traditional myths as a legacy of tradition do not support priority for local communities, governments, and tourism practitioners. Only a few tourist attractions that are already famous for maintaining the myth for tourists. Meanwhile, new tourist attractions still override myths as cultural capital and choose to follow market trends as mass tourism. The tourism planning, development myth as a cultural capital and the education for the millennial generation is a research recommendation.

Keywords: Cultural capital, Cultural tourism, Myth.

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INTRODUCTION

Since the beginning of Balinese tourism development, cultural tourism has the core of tourism products. Culture, society, and the nature of the Balinese become tourist attractions. The combination of culture, nature, and society as a cultural landscape makes Bali tourism very special for tourists (Maulidi et al.: 2017, pp. 120-149). One example is Luhur Uluwatu Temple which has an advantage as a cultural landscape. Uluwatu tourism area has a beautiful view, on a cliff, has a traditional spatial, with the Indian Ocean as a natural background. There is a small forest filled with monkeys. In daily life, the Balinese Hindu community performs religious activities in the temple (this religious activity not for tourists). In the afternoon the tourists are presented with Kecak dance as tourist attractions with the Indian mythology the Rama Sita. For approximately 40 minutes, many tourists will enjoy Kecak dance performances with a beautiful sunset view.

At present, although Bali is famous for cultural tourism (with mass tourism paradigm), the traditional myth as tourism development is generally of little interest by the tourism practioner. Even though almost every village in Bali has a myth, but not realized yet for tourism purposes. So far, Traditional myths are known by tourists in the cultural tourism attraction that is already popular in Bali. When there are many tourism villages (Desa wisata) that were published as alternative tourism, they forget with the potential of local culture. The new tourist villages generally override that potential because they want to quickly benefit from mass tourism. There is a uniformity of tourism products with unfocused to local product (except for established tourist villages such as Ubud, Penglipuran, and Tenganan).

Also, traditional myths can be used by young people as educational tools related to local wisdom. The era of globalization and digitalization has a positive influence on the world. But on the other hand, local cultural values are threatened. Through traditional myths, many hidden messages need to identified, interpreted, packaged (digital technology) will appeal to the tourists and the Balinese millennial generation. Traditional Balinese myths can provide wisdom by towards fellow human beings, humans with the environment, and humans with God as Tri Hita Karana (Balinese harmony philosophical of society ideologically, spatially, and praxis).

However, myths in tourism research are not a new interest. Barthes (Barthes: 1983) gives a strong influence on critical semiotics thought about postmodern myths in tourism. Especially traditional myths that develop into tourism commodities and the demythology for the benefit of tourism.

Besides, the experts of traditional mythical and folklore like folklorists and anthropologists worried disappearance local wisdom in the internet era. Usually, they have a little understanding of the social culture approach but have rich science as technology applications. At least, until now, there are enough folklorists, anthropologists, sociologists, and communication experts focused on the sociocultural dimension of the internet and digital.

While in Indonesia, there are a lot of studies on tourist destination development based on culture. But, specializing studies in folklore tourism development who focus on local stories, myths, and legends have not been explored yet (Amanat: 2019, pp. 65-75). In the case of Bali, the factors of creativity, expertise, and individual talent are needed in efforts to create these products (Narya: 2010, pp. 45-64). The development of tourism in Bali looks just to exploit natural resources. Such as coastal reclamation, lands function change, construction of tourism facilities, and infrastructure on the coast and rivers which disturb the harmonization of nature and the environment. Meanwhile, many cultural resources have not received much attention (Suarka and Cika: 2014, pp. 71-83).

Local governments, local communities, and tourism practitioners about traditional myths as cultural capital to develop cultural tourism in Bali are the focus of this manuscript. As a result of field research, with great expectation, this will be open opportunities, enthusiasm, and efforts to use traditional myths as cultural capital in Balinese tourism, including cultural preservation, quality tourism sustainability, and education for millennials.

METHODS

The new definition of cultural tourism has been published by UNWTO (UNWTO: 2017). Cultural tourism is a type of tourism activity with an essential motivation for tourists to learn, discover, experience, and enjoy tangible and intangible cultural products in tourism destinations. Tourist attractions or products in cultural tourism include art and architecture, history and cultural heritage, culinary heritage, literature, music, creative industries and cultures that live with their lifestyles, value systems, beliefs and traditions as a material, intellectual, spiritual-cultural framework and emotionally binding on the community (UNWTO: 2017).

Since 1971, Balinese cultural heritage has become tourist capital in three components; it has its roots in the Hindu religion, it permeates the customs of the Balinese community and inspires its traditional institutions, and it is embodied in artistic forms of great beauty. Cultural capital in cultural tourism is aligned with natural capital and economic capital. The interest of tourists to an understanding of the past culture as a heritage becomes a trend in the global era. The tangible and intangible cultural heritage of the past is cultural capital in tourism development (Ardika: 2008, pp. 1-9). The cultural tourism definition by UNWTO (UNWTO: 2017), if related to Bali, have been occurred from the first time Balinese tourism born by the dutch colonial government (From the beginning the Dutch develop and promote Bali with the living monument and living culture to the tourist).

In Bali, folklore or myth is not most important for tourism development yet. Although, folklore as a cultural capital in the local community and most people of Bali. Folklore is spread and legacy through generations in traditional societies, both in oral form or in examples accompanied by gestures or mnemonic devices. Myth is part of folklore as traditions which record the people's lives from time to time as a collective memory that can be part of a way to shape, socialize, and reconstruct people's culture. Myth is some answer that humans need to find clarity about the nature of their environment, as well as their history. Folklore or myth evidence is very different from historical facts, because it can look fantastic, but has the truth or significance. It is not easy to find the rational reason with an irrational background, to make sense from unreasonable appears.

Myth in Bali looks forgotten and uninterested from the general practitioners' perspective. As a cultural capital, traditional myth should be considered because they have related to the aim of tourism development and competitive advantages. As a core component in tourism development is a natural potential, cultural potential, and socio-economic potential. These core components should provide the values, forms, and functions of tourism planning and development. Tourism development includes domestic and international tourist markets, tourist attractions and local community facilities, tourist activities, organizations/institutions, transportation, accommodation, supporting infrastructure, services, and supporting facilities for tourists.

At present, Balinese people in a transition from traditional to modern society (or postmodern?). This is unique circumstances, especially the configuration Balinese people with tourism. The core of Bourdieu’s concept confirms the regularity of individual actions by rejecting objectivism (quantitative), subjectivism (qualitative), and rational behaviour. It is important to mention Bourdieu’s concepts such as habitus, trajectory, the arena of cultural production, economic capital, cultural capital, social capital, symbolic capital, and symbolic power. As a praxis, he tried to reconcile quantitative and qualitative paradigms to solve social problems, including tourism (Ourahmoune: 2016, pp. 255-263; Carvalho et al.: 2019, pp. 11-22).

The roots of qualitative research within Anglo-centric tourism studies have similar origins emanating from sociology and anthropology. In particular, sociologists and anthropologists undertake some of the earliest qualitative research in tourism studies (Jennings: 2018). Many tourism researchers forget with the tourism sociopolitical approach. Most tourism research in Bali focuses on the logic of economic growth. The ideological aspects of tourism receive less attention (Anom et al.: 2020, pp. 390-404). This manuscript uses the case studies approach qualitative methods with dominant primary data and literature study techniques. The analysis data using the qualitative technique, after obtaining the information from the informant, combine with the results of the observations, and previous studies related to myths. A good interpretation of anything - a poem, a person, a history, a ritual, an institution, a society - takes us to the heart of that which is the interpretation.

RESULTS

Referring to the basic view of cultural anthropology, that culture is never static, it would be very wise if Balinese people in a period of transition (traditional-modern) realized and accept the power of cultural diffusion (exogenous) and not forgetting the evolutionary forces they possess (endogenous). The power of tourism that comes from outside can be synergized with the cultural strength of the Balinese. Compromise becomes fundamental in tourism, especially the synergistic role of components such as government, tourism practitioners, and local communities. On global tourism, compromise becomes important in the neoliberal era, which increasingly gives meaning to dependence (Anom et al.: 2017, pp. 59-80).

Degradation or loss of one of these territorial units signifies the change in the socio-cultural life. If the Balinese can survive with seven territorial units firmly, the traditional culture will be maintained and guide various socio-cultural activities in the community. But, the facts show that change cannot be rejected by the Balinese. Especially three territorial units indicated to major changes. There are subak (over the function of agricultural land), sekaa subak as traditional peasants groups (except sekaa-sekaa such as dance sekaa, traditional music sekaa, and other arts which are directly related to tourism) and social stratification system Tri Wangsa (feudalism disappearance).

However, culture and society are dynamic, including cultural tourism in Bali. After the 2000s, cultural tourism has increasingly competed with other types of tourism. Mass tourism has been integrated as a tourism paradigm in Bali (of course, we cannot forget that mass tourism generally has been successful provides prosperity for the people of Bali). The big investor (not just from Jakarta, but from all the world) has taken over the dominant Balinese economy.

There have been many socio-cultural changes, and many variations of tourist attractions, artistic creations and new types of tourism are developing rapidly besides cultural tourism. Including since 2014, mass tourism has increasingly received support from the central government in Jakarta. They have a big target of foreign tourist arrivals to Indonesia in 2019 with 20 million foreign tourists (before 2014, the average number of foreign tourist arrivals to Indonesia was no more than 8 million tourists, and almost 70% visit Bali as the main destination).

There is two opposite discourse about mass tourism in Bali. A current issue like over hotel rooms, mass tourism raises cannibalism (unwell price competition), admission fees, and tourism development only in South Bali, land function change, the threat of water crisis, reclamation, increased crime rates, and fears of local people will be eliminated because of tourism progress. But there were also positive things besides significant economic growth. Especially at the village level, they were very eager to develop rural tourism as a tourist village (Desa wisata), management of tourist attractions by traditional villages (Desa adat), a variety of tourism activities managed by local communities, and many new tourist attractions.

A review of the tourism village by Suryawan (Suryawan et al.: 2016) defines a tourist village as one type of alternative tourism because it is based on the local community. However, in practice, the new tourist villages in Bali are doing mass tourism. Only it is indeed managed by the local community with an indication of the involvement of investors from outside the village. Tourism products in tourist village supply, seem increasing far from the impression of cultural tourism. The potential of local culture has not been noticed, and there is a uniformity of tourism products. This situation impressed that cultural tourism in the present only a symbol and difficult to implement (dependent to business point).

The development of Bali's tourism has begun under the control of outsiders entering the early 1980s (big investors and central government control to state income increase). To be able to maintain Balinese culture, it is suggested to strengthen the Banjar as a social unit of the local community with autonomy in the boundaries of adat areas. Strengthening of Banjar will make the Balinese have a bargaining position in the dynamics of tourism development, to get economic profit and welfare of the community.

Since 1974, Bali has had a legal product in tourism development by referring to the Regional Regulation (Peraturan Daerah / Perda) on cultural tourism (revised in 1991 and 2012). But entering the 1980s and until

now, the implementation seemed unexpected. The law product of cultural tourism seen just as a slogan that is difficult to done action or legal sanctions. The main contributing factor is the paradigm of mass tourism from the central government to increase foreign exchange. By opens the door widely to investment resulting weakness law enforcement at the local government.

In 2019, Bali's new leader I Wayan Koster, a senior politician from the largest party in Bali (Partai Demokrasi Perjuangan Indonesia) has a different strategy from the Balinese regional leaders before. Koster manifestly focuses on local culture in terms of local regulations and policies. A local culture such as traditional villages (Desa adat), traditional clothing, traditional languages , and the strengthening of the local community's economy through traditional villages gets Koster's attention. Koster gives traditional villages have great power in managing their assets (land, gardens, rice fields, and others), to preserve social-religious-environment and building their social economics territories.The aspirations and agreements of indigenous villages are the main things under the leadership of the Bendesa Adat / Kelihan Adat, provided that they do not violate the national laws. Each official government at the village level or desa dinas (the lower level or the smallest part of the government under state control, consider the seventh Geertz concept), continues to exercise authority on a territorial basis (the official government village / Desa dinas can consist of several customary villages / Desa adat in its territory). Village government offices with the tasks and administrative areas of government under the state are led by Perbekel / Kepala Desa (one village area in Bali has two village models as official government village and the customary village or traditional village / desa adat). Koster wants Balinese culture can exist, although in modern life. Tourism development based on traditional culture is seen as important, and especially Balinese culture has been as capital in tourism development for a long period.

Furthermore, I Wayan Koster focuses on the role of traditional villages as customary villages (Desa adat) such the competence and productivity of Balinese workforce, Balinese weaving products, tourism villages with cultural tourism products (culinary, arts, heritage) and nature (landscape, local fruits and local plants that have traditional medicine-religion ceremony facilities), agriculture, fisheries and processed food industry in synergy with tourism businesses, and revitalizing the value of Bali's local wisdom in strengthening cultural tourism in the future (including socialization for the younger generation).

This moment is precisely related to traditional myths as cultural capital in the development of Balinese culture tourism that was forgotten. All this time, myths have not been seen as "promising capital" in tourism (especially in the attractiveness of new tourist villages in Bali). It is even possible that myths are still seen as "trivial things" or “unnecessary things” but important when it is felt necessary to establish identity.

Field data showed traditional myths in Bali are closely related to the existence or with a dramatic distinction between the sacred and the profane. Or, directing the type of human who lives in a sacred realm, full of religious values as Divine purity reflected in the universe with all its contents. Understanding, experience, and appreciation of purity will also determine the thoughts, attitudes, and ways of human life as homo religious. Myth in Bali strengthens the social identity of groups with the religious and in their daily life.

But for tourism, traditional myths in Bali appear to have certain emphases. This is related to the interests of the tourism business strategy, which must emphasize originality and on the other hand, emphasize practical packaging for tourists. The information by the tour guides to tourists are myths related to local values/ideology, the existence of a holy place/temple, history or origin, figure, variety of traditional arts, traditional architecture, good things, and bad things, and norms/ethics (taboos). The explanation of traditional myths to tourists usually starting from the tangible thing, historical, folklore, art, and social aspects of society.

The tour guides appear to have the ability with their respective characteristics in conveying this information to tourists despite having a standard operational procedure. In essence, in providing explanations the tour guides choose based on several basic things, namely, the source and knowledge of materials that are adapted to the mastery of foreign languages, tourist attraction (not all tourists are interested in socio-cultural information), the ability of a tour guide to master the field and the techniques of the tour guide in packaging information (understandable, concise, clear, accurate, comprehensive, ability to compare with tourist culture or based on the situation on the ground). The experience of a tour guide has a big role in the process of

interaction, the process of transmitting information, and tourist satisfaction (the experience of a tour guide shapes his character and style in serving guests). A guide as the vanguard/face to face with tourism can affect the overall image of Bali tourism (safe steps that are often taken in a tourist attraction by a guide is to explain things that seem visible/concrete such as the shape and structure of buildings, the beauty of natural panoramas, themes paintings, etc.).

Practically, the local story by the tour guide to the tourists indicates that tourism commodification is important in tourism. As a cultural and social symbol, Balinese cultural elements are chosen and used as a characteristic of "authentic Balinese" (originality-authenticity) for the benefit of marketing tourism communication. In this case, the myths as a tourism commodity are strived to have a similar understanding by the original situation (which is known, understood, and developed in the local community). It is not easy to do it, but the show must go on.

An example can be used when a tour guide explains the origin of Mount Agung as the most sacred mountain in Bali to tourists. When there is a mismatch with tourists' expectations, it can be overcome by conveying that there are many versions of myths about the origin of Mount Agung. The information it conveys is version “A” and what tourists submit is another version (“B”, “C” or the others). This is usually happening and is especially experienced by tour guides who handle tourists from Europe and the United States (tourists from Australia and several countries in other parts of Asia, especially the elderly have similar characteristics also). The problem of right or wrong is something that has not been felt urgent by the tour guides. The most important thing is that “everything” for tourists, must be followed by "stories". That is stories as the main thing or complement or support of a tourist destination, tourist attractions, and tourism products (including about handicraft and souvenirs).

There are also different opinions from tour guides who see myths as not important things for tourists. They argue that tourists do not want these myths. Tourists want explanations that are not complicated, relaxed, and easily accepted based on a culture from which they come. The ability of the guides to read this situation is an important thing that is not determined by the certification but by years of experience in the profession of a guide. Myth is not important based on some tour guide view’s because they often handle mass tourism. Especially tourists from China have a dominant less interested in traditional myths. The more interest in selfies / Instagrams, shopping tours, massages, and sports tourism/outbound in large or small groups (in the last two decades Bali flooded with Chinese tourists).

The general principle of most tour guides is how to make tourists satisfied and able to create mutually beneficial relationships between them. The expectation of tour guides on each trip is getting “susuk” as a free guide from the art shops (other income outside his-her salary). Among the guides and their drivers look a golden triangle or tri kahyangan (three heavens) which means three tourist areas that must be visited are related to gets “susuk”. Tri kahyangan is three routes and around three tourist areas that seem to be favoured by the dominant guides. That is Batuan Village, Celuk Village, and Ubud Village in Gianyar Regency. Sometimes, unexpectation situation happens, when tourists not much shopping. They said that no problem when they have bad luck. A guide said, 'Human fortune already exists to regulate by God'. But psychologically, with honest must be said that they felt disappointed.

The truth, tour guides have a strategic position to a tourist destination, including explaining the traditional myth. For the famous tourist destination, the myths have been understood very well by the tour guides (like Uluwatu, Goa Gajah, Gunung Kawi, Tanah Lot, Taman Ayun, Ulun Danu Bedugul, Lempuyang, etc.). But for tourist destinations such as the emerging tourist villages, local myths seem to be explored more deeply. Although there are a few new tourist villages, have begun used the traditional myths that almost forgotten. This happens because local activists (tourism practitioners) realize that cultural tourism sells stories and creativity is needed to package it.

There is unique tourism creativity build by some local tourism activists that not only refer to official sources. They begin to enter myths as authentic local stories and explained to the tourist with practice. The

commodification techniques are used to process the original culture into a tourism commodity. They have their own local concept to make the tourist satisfied. Like water spirit as an effort to explain to tourists related to bathing as melukad (self-purification) in beji (Gods holy place), but there is a place for public bathing under the sacred area) and cooking experience (different with cooking class) about learning with the community to local culinary (sate, be tutu, lawar, jukut meurap, sambal bongkot, sambal embe, etc.).

By viewing symbolic power, the meaning of myth as cultural capital in Balinese tourism development will be interpreted. It is important to mention symbolic power as a soft form of power used by tourism agents to tourists (travel agents, tour guides, managers of tourist attractions, or tourism activists at the local level), and Balinese myths for tourism consumption determined by the dominance actions of tourism agents. Needed or not, what kind of myths, and how explained to the tourist is "in the hands of" these agents. Indeed, the traditional myths for tourists in Bali "regulated" as symbolic power of tourism agents in Bali.

In this perspective, tourism agents have been holders power as symbolic power and can manage for their interests (this is often not realized by tourists, and maybe the agents are not fully aware because they feel the position is approved). The symbolic power of the tourism agents is formed by the habitus - by the position of the tourism agents in an arena of cultural production or social arena (tourism). The social arena is a network of objective relations between the positions of tourism agents. The position of tourism agents is defined as objectively, and influences travel patterns, tour packages, tourism activities both personally and institutionally (travel agents, Indonesian Guides Association, local tour guides community). The arena describes the distribution structure and the species of power (capital) whose ownership gives access to the specific benefits that are targeted and will be achieved in that arena. The position of the tourists and what will they "consumed" (myths and other tourism products) in the arena is determined by the tourism agents (master of capital). Consequently, the arena of tourism is related to competition, cooperation, ability, and choice of tour guides to accommodate tourists (including consensus with local governments, local communities, and fellow guides in associations/associations/communities).

Moreover, tourists have a similar position in the tourism arena. They can have the power to choose targets. But tourists have relatively different targets according to the power of their capital and their purpose to obtain satisfaction in travelling. The position of tourists in the tourism arena may be said to be weak for one side. But from the other side, it can be strong when the tourists have strong motivation, have a lot of capital (especially economic capital) and already understand with tourism arena in Bali (many cases occur when tourists are directed by the guides, but rejected because tourists have separate agenda). It can be said that tourism agents have dominant control over tourism consumption include the myth, because it is closely related to the expected financial benefits. When the tour packages arranged by agents, they will select myths that conveyed to tourists related to the principles of the economy, efficiency, and effectiveness and gain profits. This action to strengthen tourism agent economic capital, by utilizing cultural capital and social capital, including their symbolic capital. Thus, anything that is conveyed to tourists under the "authority" of tourism agents includes traditional myths in Bali (regardless of the true or false of these myths). The power of tourism agents is difficult to match because it influences a series of cultural capital, social capital, economic capital, and symbolic capital that is manifested in the agency's ability to manage its tourism activities.

Balinese cultural tourism needs to be maintained, and one solution is the existence of traditional myths as cultural capital in Bali. The provincial government of Bali, together with the district and city governments, should have an understanding of the importance of traditional myths in their local area. Myth is different from fairy tales. Myths are stories (stories) that are loaded with messages. The myths should be able to be raised because it is the cultural capital of the Balinese people. An inventory of myths in Bali needs to be carried out by the Culture Office to be converted by the Tourism Office. This is related to practical interests that can be published and utilized by the tour guides, travel agents, etc. As a refresher, the explanation in the tour packages includes the development of myths that already exist in established tourist attractions.

Following thinking above, that can better interesting if we can improve collaboration with Education Departement to instill local culture among students. This collaboration aims to build a common understanding

of the myths as the cultural capital for tourism consumption and as preservations to the young generation in Bali. Thus the planning and work programs are to be made as far as possible they must be integrated and constitute an agreement between all components (Bali, which has more than one hundred years active in tourism, has never thought about including cultural tourism as a local curriculum at the elementary or junior high school level).

The development of traditional myths in Bali for tourism is similar to the active role of Balinese leader I Wayan Koster to build a development program based on local values. Support for realizing this spirit can be through understanding traditional myths as the cultural capital of Bali. Probably this manuscript can give some thinking and a series of the idea. But often the results of humanities social science research such as tourism science are difficult to implement. In application, tourism planning is needed to be able to utilize the results of tourism anthropology research, tourism sociology, tourism psychology, tourism history, etc.

If Bali still relies on cultural tourism (products and tourist attractions, tourist destinations, including cultural landscape) both mass and alternative tourism, the quality must be improved. Including if able to display the myths in various implementations (creative economic development such as; becoming a dance, becoming souvenirs, handicrafts, open workshops related to local myths, create digital technology for traditional myth, virtual reality / VR, augmented reality / AR, film, etc.) as linearity of cultural tourism in a dynamic era. That makes sense of maintaining Balinese cultural identity with new technology who accepted and used.

Take, for example, in Russia and China, and they introduced computer information and music technology (MCT) as a solution to folklore preservation. Technology becomes not hostile to folklore but can be useful for its preservation and transmission (Alieva et al.: 2019, pp. 118-131).

DISCUSSION

Bali should try to develop myth as cultural capital in the tourism industry seriously. For example, in Uluwatu Jimbaran, its better right developed myths based on local culture. During this tourist attraction served is the Kecak dance Rama Sita (Indian Hindu mythology). It would nice if trying to develop local myth as a distraction between Kecak dance. Very elegant by involving art experts and practitioners who are very expert, including in terms of audiovisual and technological packaging that has the opportunity to produce copyright.

Collaborating with available data, the traditional myth in Bali has strong cultural capital. But it has not felt important to be the focus of tourism development in Bali as cultural tourism. In summary, there are some problems with traditional myths in Bali to tourism development as follows:

1. Myth has not been considered important.
2. Tourism practitioners have the power to process myth tourist packaging.
3. Myths had not used as Bali tourism branding as before.
4. The traditional myth tourism development has opportunities and promising if managed properly.
5. The understanding development of myths for tourism to the preservation and education of the young generation.

The use of traditional myths by tradition and maybe the myth reproduction (two aim modification develop Balinese traditional myth for tourism and social identity) as local myth mechanism can be utilized and developed as a tourist attraction (tourism product) and part of the community-based tourism industry (rural tourism, ecotourism, etc.). Traditional myths in Bali have their values, philosophies, and meanings for the Balinese people besides the direct benefits of myths as part of the cultural system. Myth is found in many villages in Bali and raises a different diversity of cultural activities, social activities of cultural products. The diversity of myths in several villages in Bali needs to be introduced, utilized, and developed as part of tourism products. The process of planning, identifying, managing, utilizing, and developing traditional Balinese myths in several tourist villages and tourist attractions is needed. This comprehensive planning (identification, management planning, utilization, and development of traditional Balinese myths) is important to tourist

packages variation. It can be realized as a reinforcement of attractions and tourism products in several tourist villages/tourist attractions (especially the new one) that forgotten their traditional local myth. So, in planning a myth as a cultural capital for its development in a tourist village/tourist attraction, it is needed:

1. Identify the history, form, function, meaning, and condition of existing myths and supporting facilities in a tourist village/tourist attraction. Resource mapping data and potential myths and characteristics of existing tourism activities are needed; other tourist villages/tourist attractions around; tourism issues and trends; inventory of business and economic activities that are already running and supporting the village tourism/tourist attraction; upgraded functions public facilities in the tourist village; the supports tourism activities condition of infrastructure that will elevate local myths as an additional product or even a main product.
2. Identification of alternative costs and benefits of the myth as a tourism activity that can be developed as a village tourism product in terms of several aspects: socio-cultural aspects; market aspects; technical aspects; management and organizational aspects; aspects of asset empowerment; financial aspects and economic aspects.
3. Identify the factors that are the strengths and weaknesses of the internal sector, supporting the development of myth in a tourist village.
4. Identification of factors that become external opportunities and threats that support or inhibit business and economic development in the effort to develop myths as cultural capital as a product of a tourist village/tourist attraction.
5. Evaluating business and economic prospects from various perspectives, such as financial and economic aspects, technical aspects, management-organization aspects, marketing aspects (promotion of social media and others), aspects of empowering regional assets and social aspects- culture.
6. Emphasizing physical aspects that are environmentally friendly and have a local nuance.
7. Can use IT approaches as needed to provide a modern feel in the traditional realm (virtual reality / VR, augmented reality / AR, MIT, etc.).

By review, Amanat (Amanat: 2019, pp. 65-75) on rural areas in the United States emphasized that rural communities are required to increase their competitive advantage in economic development that rural economic development must focus on the strength of its uniqueness and will be arrogant if it strives for uniformity (each village should not be forced to be similar). The countryside will never match the urban infrastructure, services, and facilities unless the village leads or develops into an urban setting or will be made into a city. There are many opportunities for economic development in rural areas that are missed because they focus on ways of building, such as development in big cities. Opportunities for rural economic development can start from the potential of tourism accommodation, facilities, and locally-based tourism activities, including the potential for agriculture environmentally-friendly.

In this thinking, traditional myths in this regard to be planned, created, and even "sold" as commodities that pay attention to aspects of sustainable tourism development strengthened by village funds budget (since 2015, Village Fund Budget / Anggaran Dana Desa In Indonesia very large to each village). If it refers to the village fund budget, physical projects can be planned but that related to local myths (academic studies are needed). For example, if a village has a heroic mythological figure in the past, it can make a statue in a park as a landmark village. The park contains the architectural style of the past, plants to decorate also if possible related to the village characteristics. The theme of the dioramas can be the birth, glory, relationship with other figures, or others about these heroes. This park based on local myth can function as a public facility and tourist attraction, including being able to have an educational function for the young generation in the village and even a function of preservation as a heritage. That village fund budget can be prototype design, master plan, action plan, business plan, academic study, training, design, practice, product trial, physical project. etc.

Another example is related to tourism accommodation, such as star hotels found in Bali. It will be more interesting and provide a representation of locality if in one corner or land owned by the hotel can make a miniature traditional Balinese architecture building. One building model can be taken, such as a traditional

Balinese kitchen (traditional architecture). The uniqueness of traditional Balinese kitchen in addition to technical aspects, aesthetic aspects, ethical aspects, spiritual aspects, religious aspects, and ritual aspects, also has a myth that can provide stories for tourists who stay at the hotel (unique stoves, firewood, etc.). The form of a traditional Balinese kitchen can be seen, and its function can be illustrated, the meaning can be understood as the authenticity of Balinese culture. It will be creative if someone practices the kitchen, and most importantly, there is an unforgettable"taste” and "impression" (quality tourism). From the traditional Balinese kitchen, be able to explain the Balinese people. Like the type and nature of food in Bali and the social pattern of Balinese people (in ancient times all Balinese compounds for one big family just have one kitchen). Also, the hotel has indirectly made efforts to conserve culture based on creativity (a creative business). This can also provide added value for the hotel in the guest's eyes. The competitiveness of hotels can be enhanced by local cultural capital. Hotel attractions can be developed from previous such as dance performances and traditional Balinese musical.

Unrealized, there are a lot of traditional myths in Bali. Like at the famous Bali Arts Festival (Pesta Kesenian Bali), many myths are presented in these cultural events every year (started in the early 1980s). For a month, they are a lot of art attractions and the art product exhibition. A cultural event like the Bali Arts Festival is the right place to identified and collect myth in Bali.

The above description produces thinking about tourism planning can answers academic and practical problems in tourism. Tourism planning trying to implement the academic and practical side about what will do or what must be developed. From Academic perspective, perhaps the fundamental problem in tourism planning is how to make a visionary plan (not repetition, but leads to development), based on localization, sustainable (economic aspects, environmental aspects, and socio-cultural aspects), target market positioning accordance with product packaging and futuristic nuances. The practitioners are certainly concentrated on the business and market aspects (trends). The government took facilitators and provided a support position for the achievement of development goals.

Finally, Competition in social arenas with different capital ability between the agent of tourism, bureaucrats (including academics), the tourist and local people often become a barrier in the tourism development sector. This manuscript has many disadvantages, such as needs more in-depth data. It would be nice if in the future there is much research about myth and tourism, which quantitatively and qualitatively focus on solving cultural tourism problems not only in Bali but in the world.

CONCLUSION

Myth as cultural capital in Bali should be considered for tourism development strategies. Until now, cultural capital has tended to be ruled out by social capital, symbolic capital, and economic capital. The reality that occurs is that cultural capital leads to the utilization of tourism commodities. From the case of Bali, which has a strong trajectory and habitus as cultural tourism supposed remembering traditional existence myths? Bali tourism must continue because, without the tourism sector, the Balinese people will lose the many economic benefits. In this intermission tourism (the virus COVID 19 has been threat Balinese tourism and the world); it is time to things that are missed for the sustainable development of tourism and the welfare of the Balinese people be reviewed to more wise and careful. Planning and development of traditional myth tourism as a cultural capital can be pursued into alternative strategies. Including making socialization the young generation in Bali to understand and not forget their own culture as a basis for knowing the culture of foreigners (strengthening the identity).

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Students Attitudes Towards Reactivation of Peer Counselor Program to Prevent Substance Use

Actitudes de los estudiantes hacia la reactivación del programa de consejeros para prevenir el uso de sustancias

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RESUMEN

En este artículo, se investigan las actitudes de los estudiantes de secundaria hacia la reactivación del programa de consejeros de pares en las escuelas secundarias. Se llevaron a cabo en 10 escuelas y en 5 regiones de Surabaya con una muestra aleatoria de 854 estudiantes. Los datos se recopilaron de julio de 2018 a septiembre de 2018 mediante un cuestionario autoadministrado. Los resultados muestran que solo el 52.7% (n = 450) de los estudiantes conocían el programa y el 68% (n = 581) de estos estudiantes informaron una actitud positiva hacia el programa. Esta investigación también encontró que existe un programa similar en algunas escuelas.

Palabras clave: Actitudes, consejero, Estudiantes de secundaria, Política, Uso de sustancias.

ABSTRACT

In this article, the attitud of high school students toward reactivation of the peer counsellor program in senior high schools is investigated. They were conducted in 10 high schools in 5 regions in Surabaya with a random sample of 854 students. The data were collected from July 2018 to September 2018 using a self-administered questionnaire. Results show that only 52.7% (n=450) of students knew about the program and 68% (n=581) of these students report a positive attitude toward the program. This research also found that a similar program exists in some schools.

Keywords: Attitudes, High school students, Peer counselor, Policy, Substance use.

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INTRODUCTION

The problem of substance use is common across various age groups. In 2014, an estimated 1 of 20 adults or a quarter of a billion people aged 15-64 years, used drugs at least once (UNODC: 2016). Increased drug use occurs in several ASEAN countries, including Indonesia.

In Indonesia, drug abuse still became a problem among adolescents every year. East Java is a densely populated province, with a population of over 37 million. A survey conducted by the National Narcotics Agency (BNN) and the Indonesian National Police (POLRI) in 2013 found that East Java had the highest number of drug cases by province for three consecutive years (2010, 2011 and 2012).

The Surabaya City National Narcotics Agency (BNNK) records indicate the number of drug users in the school-aged population (aged 7 to 17) undergoing rehabilitation increased by about 16 percent from 2016 (84 students) to 2017 (101 students), Among them, are four elementary students, 63 junior high school students and 34 high school students (Surya et al.: 2018). Research showed that adolescence is a critical risk period for the initiation of substance use (12-17 years old) and that substance use may peak among young people aged 18–25 years (UNODC: 2018).

The stakeholders (District Education Office, District Health Office, Media, Health Primary Care) has launched various programs about drug awareness to address adolescent related social problems. The programs have been delivered by government and private institutions and NGOs, including Adolescent Health Care Services (PKPR), School Health Business (UKS), and Planning Generation (GENRE). The programs were carried out to support adolescent health.

In 2010 the Surabaya City Government implemented peer counsellor/peer educator training for representatives of students from all private and state junior and senior high schools in Surabaya. The training was conducted in collaboration with various local stakeholders and by the PKPR Guidelines. Research showed that adolescence is a critical risk period for the initiation of substance use (12-17 years old) and that substance use may peak among young people aged 18–25 years (UNODC: 2018).

Peer to peer counselling helps peers understand problems and find workable solutions together (Zahra & Malik: 2017). Peer counsellors are paraprofessionals selected by their teachers from within the population of interest, in this case, adolescents, trained, and given continuous supervision by a qualified professional counsellor (Hearne et al.: 2017, pp. 138-152; Villalobos and Ramírez: 2018,pp. 1012-1587). The peer-to-peer strategy is considered particularly useful for adolescents as in adolescence; individuals are usually more open about personal problems with peers than teachers or parents. In adolescence, communication with parents is reduced, as they switch to talk to their peers to meet the need for attachment.

The peer-to-peer counsellor program was implemented by the Surabaya City Government from 2010 to 2015. Furthermore, the program was not sustainable because of the budget constraints and changes policy, In 2014 there was a change in national policy (Regulation number 23/2014) with responsibility for senior high schools shifting to the provincial level of government. Thus from 2015, due to this change in policy and other implementation-related issues including lack of evaluation, the Surabaya City Government discontinued the peer counsellor program in senior high schools. This study explores student attitudes toward the reactivation of the peer-counsellor program. The findings of this research could provide the basis for advocacy efforts to develop a peer educator policy to work with adolescents to prevent substance use.

METHODS

This study uses quantitative methods with a cross-sectional approach. The study locations were in 10 senior high schools representing the regions in Surabaya (West, East, South, North, and Central Surabaya) with a sample of 854 students in first and second grade (15-17 years old). These students were taken

randomly with a simple random sampling technique with a population of 7265 students in 10 senior high schools. The study was conducted in July - September 2018.

Data Collection

Before data collection, participants were explained about the peer educator program and the task of the peer educator in sharing and counselling in drug abuse prevention efforts among adolescents. After that, they filled out informed consent as their approval in participating in this study. This study was received ethics approval from the Faculty of Nursing, Universitas Airlangga with certificate number 940-KEPK.

Primary data collection used self-administered questionnaires standards were adjusted to the research topic. The variables studied were the background factors that included gender and information, behavioural belief, outcome evaluation, attitudes, and student intention variables towards the peer-counsellor program in Surabaya High School while the disconnected line was not examined in this study. The content of a questionnaire filled out by participants was:

a. demographic information, including gender and age.
b. questions about the existence of peer counsellors: students were asked to answer two choices available (knowing the existence of peer educators in their school or not.
c. behaviour belief: the five questions were: sharing with peer counsellors giving benefits in the form of understanding of drug prevention, having the ability to not use drugs, having the ability to share information and to prevent drug hazards, having self-protection in avoiding drug, and following activities held by peer counsellors will not take time. Response options were extremely unlikely, unlikely, likely, and extremely likely).
d. Outcome evaluation: 5 questions regarding their assessment of activities delivered by peer-counsellors. Response options of extremely bad, bad, good, and extremely good.
e. Attitude: 4 questions that contain their views when participating in activities held by peer-counsellors. Response options were extremely disagreed, disagree, agree, and extremely agree.
f. Intention: X questions about the intention to participate in activities held by peer counsellors in the form of sharing/discussion and so on

Response options were a scale of 1-4. Responses for questions under each category were summed to get a composite score for each variable.

RESULTS

Characteristics of respondents viewed from gender and student information regarding the existence of peer-counsellor programs at school. Table 1 shows that there are more female students than male. More than half of respondents also were not aware of the existence of peer-counsellor programs at their school. They were not aware of the peer counsellor in their school, and they have not to use the chances to consult with their peers.

No	Characteristics Of Respondents	n	%
Gender			
	Male	363	42,5
	Female	491	57,5
Information about the existence of peer-counsellor in their schools			
	Know	404	47,3
	Not know	450	52,7
	Σ	854	100,0

Table 1. Characteristics of Respondents Senior High School Student at Surabaya in 2018.

Behavioural Belief

Behavioural belief is a form of belief in the consequences of behaviour that is carried out about the form of belief regarding the impact, benefits, or even loss obtained if an individual does or does not commit the behaviour.

No	Behavioural Belief	n	%
1	Very low	10	1,2
2	Low	18	2,1
3	High	402	47,1
4	Very High	424	496
	Σ	854	100,0

Table 2. Behavioural Belief Of Student Toward Peer Counselor Program To Prevent Substance Abuse at Surabaya in 2018.

Based on Table 2 shows that the majority of students have a good behavioural belief related to sharing or discussion with peer counsellors can make students stay away from or prevent substance abuse.

Outcome Evaluation

Outcome Evaluations is a form of evaluation carried out by individuals if a behaviour will produce positive consequences; it will tend to be favourable towards the behaviour.

No	Outcome Evaluations	n	%
1	Very bad	3	0,4
2	Bad	12	1,4
3	Good	354	41,5
4	Very good	485	56,8
	Σ	854	100,0

Table 3. Outcome Evaluations Of Student Toward Peer Counselor Program To Prevent Substance Abuse at Surabaya in 2018

Based on Table 3 shows that the majority of student evaluations outcomes are very good, they have a good assessment of the results obtained after discussion or sharing with peer-counsellors they can participate actively in the prevention of substance abuse.

Attitude

Behavioural belief and outcome evaluation of results will shape a person's attitude towards a behaviour. The following is the frequency distribution of students' attitudes to the benefits that will be obtained when sharing with peer educators regularly in substance abuse efforts at the level of high school students.

No	Attitude	n	%
1	Very negative	7	0,8
2	Negative	83	9,7
3	Positive	581	68,0
4	Very Positive	183	21,4
	Σ	854	100,0

Table 4. Attitude Of Student Toward Peer Counselor Program To Prevent Substance Abuse at Surabaya in 2018.

Based on Table 4 can be obtained information that most students have a positive attitude towards the existence of peer counsellor programs in schools, but there are also negative student attitudes. Students tend to have a positive attitude to believe when they share and regularly discuss with peer counsellors will get many benefits for themselves in the prevention of substance abuse.

Intention

Intention to conduct behaviour is influenced by attitudes toward the behaviour, subjective norms, and perceived behavioural control. The intention of the students in this study was measured by looking at how much effort or intention and the plan that students would do in participating in peer-counsellor programs.

No	Intention	n	%
1	No	144	16,9
2	Yes	710	83,1
	Σ	854	100,0

Table 5. Intention Of Student Toward Peer Counselor Program To Prevent Substance Abuse at Surabaya in 2018.

Based on Table 5, information can be obtained that the majority of students have intentions and plan to be active in activities held by peer counsellors regularly.

DISCUSSION

Characteristics Of Respondents

More than half of the total respondents are female. The respondent's information about the peer counsellor program in the school is still quite low because there are no socialization or information media in schools related to peer-counsellor programs. Based on the research of Sirait, Rustina, and Waluyanti (Sirait et al.: 2013, pp. 101-106), the existence of information will increase one's knowledge and attitude. Also, Iswahyudi (Iswahyudi: 2012, pp. 310-340) also mentioned that the provision of information is an important part of increasing community participation. The existence of information related to the program is very important so that students become more aware. If students are aware of the peer-counsellor program, they will have the confidence to share their problems with peer counsellors.

According to Iswahyudi (Iswahyudi: 2012, pp. 310-340), the implementation of community participation in improving public services is influenced by factors of awareness and communication. Therefore, there is a need for socialization and information media about invitations to students to be active so that they feel they have a role in the sustainability of the program. Most high schools in Surabaya already have a lot of information media in the form of posters and banners in the school environment about the dangers of drugs, and appeals to stay away from drugs, but the absence of media about the importance of being active in peer-counsellor programs.

Graham (Graham: 2014, pp. 16-24) stated that social media platforms could positively be used to facilitate increased participation and involvement of students in a program. In line with Badri et al. (Badri et al.: 2017) research that social media can be used as a tool to provide education with students. Social media can be well implemented in Surabaya and can be used to create a network between peers, especially those that were more comfortable writing their problems online rather than speak face to face with their peers.

Also, the lack of information on the peer-counsellor program was because the existing programs of peer counsellors implemented unsystematically since each school has different programs or activities under that term. In carrying out these activities, the role of students is inserted as counselling for their peers. The programs include Scouts, Youth Red Cross, Saka Bakti Husada, Health Ambassadors, Anti Narcotics Ambassadors, and others. These programs have the focus of their respective duties and functions so that

their implementation activities to provide counselling to peers is only done at a glance and is limited. Unstructured activities between one another resulted in overlapping implementation. Counselling activities are not a top priority for the activities carried out by these students. Department of Education, Student Services Division, Canada (Department of Education: 2005, pp. 1-30) states that the factors that influence the implementation of counsellors in schools are influenced by the priorities set by the school.

Behaviour Belief

The behaviour belief of respondents showed a high percentage. Respondents have confidence that by participating in peer-counsellor activities, they will get positive benefits for themselves both in resolving the problems at hand and about developing achievements. Ambayo and Ngumi, (Ambayo & Ngumi: 2016, pp. 125-130) also mentioned that peer counselling activities positively affect students' behavioural changes and academic competencies at school. The students already have confidence or trust, so they will conduct this behaviour voluntarily without feeling coerce or pressure. In this study, the existence of a supportive environment is very necessary to strengthen the behaviour of belief in students. Supporting environmental conditions can be formed through the media and socialization from the teacher counselling guidance on the importance of participating in peer-counsellor programs.

Outcome Evaluations

Outcome evaluations of respondents to the peer-counsellor program showed good results. Respondents also can predict their peers that are considered as peer counsellors, and this proves that the respondents have a high awareness of the program even though the program has not been experiencing by the respondents. Respondents assess or provide an evaluation that the peer-counsellor role is needed because the counselling activities will help them preventing substance abuse.

According to Kute (Kute: 2014, pp. 6-11), a good relationship between peer counsellors and students is very necessary, and peer counsellors must be able to collaborate with their peers. A good relationship will provide a good assessment, that can help students be more open to vent various problems.

A good relationship can be established because of equality of age, status, or educational background that will lead to a relationship of intimacy. Thus the counsellors can assist in recognizing behavioural irregularities that occur in their peers (Ambayo & Ngumi: 2016, pp. 125-130). According to Ajzen (Ajzen: 1991, pp. 179-211), belief behaviour and outcome evaluations will determine a person's attitude to behaviour.

Attitude

Most respondents' attitude supports peer-counsellor programs. They agreed that the presence of peer counsellors in schools would make them able to prevent and avoid substance abuse. This attitude was influenced by behavioural belief and outcome evaluations which also showed positive results as discussed in the previous chapter. According to Yakasai and Jusoh (Yakasai & Jusoh: 2015, pp. 186-193), the attitude was the strongest variable that will influence a person's intention to behave. Whereas according to Azwar (Azwar: 2013), a person's attitude can be influenced by experience. The attitude gained through experience will have a direct influence. Also, someone who is considered important or someone significant will influence the formation of individual attitudes towards a behaviour. Inegbedion, Obadiaru, and Bello (Inegbedion et al.: 2016, pp. 353-375) also found in their study that several factors have a strong predictive influence on one's attitudes, they were perceptions, needs, and past experiences. Mausbach et al. (Mausbach et al.: 2013, pp. 36-42) mentioned that positive attitudes, social norms, and behavioural control are perceived to be positively correlated with one's intention to engage in functional behaviour.

Intention

The majority of respondents have intentions and plans to participate in activities held by peer-counsellors. Respondents plan to share or discuss with peer counsellors regularly to deal with various personal problems, especially drug prevention. Research conducted by Kuruuzum and Koksal (Kuruuzum & Koksal: 2010, pp. 9-15) shows that the intention to behave is significantly influenced by the perception of the quality of services that will be obtained. In line with the research of Wahyuningsih and Nurdin (Wahyuningsih & Nurdin: 2010, pp. 1-16) the intention of a consumer in the future is determined by the level of satisfaction, the more satisfied he will intend and will inform the other person. Therefore, a peer counsellor must be given intensive special training by a professional so that he can provide good service and be able to move his colleagues to become agents of change in community life to prevent and reduce abuse substances in Surabaya.

Respondents' intention to participate can be used as a reinforcing factor for public policymaking. System theory argues that public policymaking cannot be separated from environmental influences. Weimer and Vining (Weimer & Vining: 2017) mentions 3 (three) policy elements, including policy actors, policy environment, and public policy. The public policy that will be implemented must get public support as written by Harold Laswell that the consideration of public policymaking relates to "who gets what, when and how"(Lembaga Administrasi Negara, Kementerian PPN/Bappenas, Australian Aid: 2015). The policy is expected to implement peer-counsellor programs more structured and integrated.

According to Mulyadi (Mulyadi: 2016), the policy framework consists of several aspects including the objectives achieved, value preferences, supporting resources, the ability of actors involved in policymaking, the environment, and the strategies used to achieve goals. The policy regarding the peer-counsellor program that will be applied is expected to provide positive value to the target community and be used as an effort by the East Java Provincial Government to reduce the prevalence of drug users at the student level by optimizing the available human resources (principals, BK teachers, and others) to participate in becoming the driving force of program implementation.

CONCLUSION

This study concludes that more than half of high school students in Surabaya who were not aware of information about the existence of peer counsellors in their respective schools. This condition leads to less sharing or discussion activities to solve the personal problems of students, especially the problem of substance abuse. Peer-counselor programs need to be organized. The positive results that support the sustainability of the peer counsellor program in this study were behavioural beliefs and outcome evaluations of peer counsellor programs. The two variables reflect the positive attitudes of students that support the sustainability of peer-counsellor programs. Students were interested in and agreed that meeting and regularly sharing with peer-counsellors could help them prevent substance abuse. They stated that they have the intention to participate in the implementation of the program.

Therefore, school support for the program is important and can be improved by providing socialization and providing information media in the school environment as well as facilitating peer-counsellor activities. The peer counsellor program also needs a strong policy by the East Java Provincial Government so that the program can be reactivated, starting with training as an effort to train high school students in Surabaya. The training is aimed at representatives of students and guides teachers and counselling as the person in charge in each school. Furthermore, assistance must also be made to the implementation of the program regularly with evaluation and monitoring, so that the program is expected to be able to overcome various problems of high school-level adolescents, especially in efforts to prevent systematically and sustained drug abuse.

The limitation in this study is the sample of 10 schools in this study were selected purposively, so that the results of the study may not reflect and representing all high schools in Surabaya, both private and state-owned schools. However, the ten schools were chosen based on location in each region in Surabaya, and an

almost equal number of private and state-owned were achieved. Also, the peer counsellor program launched by the Surabaya City Government has been stalled since 2015 so that students who become respondents were not directly experienced the benefits of the program, but after the explanation about the program, they can immediately be perceived as the program has many benefits.

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Effect of Parent Support on Engagement Through Need Satisfaction and Academic Buoyancy

Efecto del apoyo de los padres en la participación a través de la satisfacción de necesidades y la flotabilidad académica

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RESUMEN

El propósito de este estudio es probar el modelo de la influencia del apoyo de los padres en el compromiso a través de la satisfacción de las necesidades psicológicas básicas en los estudiantes de secundaria. Los participantes en este estudio fueron 1352 estudiantes. El modelo hipotético demostró un buen ajuste con los datos (RMSEA = .058; CFI = .993; NFI = .991; GFI = .961). Se puede concluir que la participación se puede formar dentro de los estudiantes. Los resultados refuerzan la importancia del papel de los padres como parte del contexto social para satisfacer las necesidades psicológicas básicas.

Palabras clave: Apoyo de los padres, Compromiso, Flotabilidad académica, Satisfacción de necesidades básicas.

ABSTRACT

The purpose of this study is to test the model of the influence of support from parents on engagement through basic psychological needs satisfaction on middle school students. Participants in this study were 1352 students. The hypothesized model demonstrated a good fit with the data (RMSEA = .058; CFI = .993; NFI = .991; GFI = .961). It can be concluded that engagement can be formed by parents' support through the mediation of internal processes within students. The findings reinforce the importance of the role of parents as part of the social context to fulfil basic psychological needs.

Keywords: Academic buoyancy, Basic need satisfaction, Engagement, Parent support.

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INTRODUCTION

Referring to the Self Determination Theory (SDT) (Ryan & Deci: 2017, pp. 1-25), all individuals have basic psychological needs, such as the needs for competence, autonomy, and relatedness. This basic psychological is owned by all humans without exception, including junior and senior high school students in Indonesia. This must be met by the environment, meaning that these basic psychological needs can only be met through individual interactions with others, one of which is from parents. No individual can fulfil his own basic psychological needs. It is the environment that facilitates the fulfilment of basic psychological needs in a person, through three forms of treatment: they are autonomy support, structure support, and involvement support.

When a person experiences a figure from his environment giving these three forms of support, he/she will be able to influence one's judgment about himself/ herself which is related to the three basic psychological needs in themselves. Someone's assessment of him/her is a determining indicator of whether or not basic psychological needs are met in that person. If the basic psychological needs in a person are fulfilled, it means that the person assesses that he/ she has a sense of competence, a sense of autonomy, and a sense of relatedness. This basic psychological need satisfaction is needed so that a person can function optimally, in various areas of his life, including the education area.

With the existence of basic psychological need satisfaction in a person, then the individual will have intrinsic motivation. This intrinsic motivation will further lead to the achievement of quality learning. Conceptually, when someone understands that he/she has basic psychological need satisfaction, not only has intrinsic motivation but is more resilient when faced with difficulties and difficulties (Ryan & Deci: 2017, pp. 1-25).

Martin & Marsh (Martin & Marsh: 2009, pp. 353-370) states that every student in a school without exception must have experienced academic barriers and challenges that are typical of everyday conditions at school (for example, in facing low grades, completing assignments, overcoming repetitive pressures and having difficult assignments and abundant material). This condition is experienced by all students throughout all levels of education, especially when students are in adolescence (12-18 years) because at this time academic expectations will change to become more complex and students will increase their responsibilities (Cheung et al.: 2018, pp. 389-399). To deal with this, students need the ability or capacity in themselves to be able to overcome the problems, setbacks, and daily academic challenges or called academic buoyancy (Martin & Marsh: 2008, pp. 53-83).

Academic buoyancy is considered as a predictor of student engagement (Tarbetsky et al.: 2016, pp. 61-71). Academic buoyancy is considered an important predictor of engagement because, at this time, there is a lot of decreased engagement caused by the inability of students to overcome the academic problems they face.

So far, researchers have not yet found research that examines context factors simultaneously, that is, from family and their influence on engagement through meeting the basic psychological needs and academic buoyancy of students. Therefore, the purpose of this study is to examine the model of the influence of support from parents on engagement through Basic psychological need satisfaction and academic buoyancy in middle school students in Indonesia.

LITERATURE REVIEW

Parent Support

Throughout culture, parents represent the most significant figures in child development. Not only are parents usually the most important figures in providing resources for a child, but they also play a major role in creating the social and emotional context, faced by children during the years of their character formation (Buff

et al.: 2017, pp. 423-434). Deci et al. (Deci et al.: 1989, pp. 580-590) mention that parents can do certain ways or behaviours to facilitate children's motivation at school, through basic psychological need satisfaction. The concept of SDT does not explicitly give the term about how parents provide support for their child's basic psychological needs satisfaction. In this study, researchers will use the term Parent support to describe how parents facilitate children's motivation at school by meeting basic psychological needs. From the perspective of SDT, caring for children, or providing support for children's motivation can be done by paying attention to three dimensions.

The three dimensions of parental support are autonomy support, characterized by the opportunities given by parents to their children to make a decision, for example by allowing children to manage their learning time, choose additional courses according to the interests or needs of children, or choose extracurricular activities which are considered important and desirable by children. Autonomy support from parents is also marked by parents who do not impose their opinions but take time to dialogue with children. For example, when making a rule, or when asking a child to take any action, the parent will explain the background why a prohibition or rule is applied at home. Why is it a good or bad action to be done by a child?

Involvement support in the form of expressions of affection, attention shown by parents to their children, parents enjoy being together with their children by taking the time to talk or do activities together with children. Showing sympathy by providing comfort when children complain or experience problems at school. Besides, this support can also be in the form of parents showing interest in the activities carried out by their children.

Structure support, marked by the instrumental support provided by parents, means that parents remain a reliable figure when children need help, parents can be a place for children to ask questions, ask for help or exchange opinions when children have difficulties, parents can be relied on when children require an explanation of something that may not yet be understood. Another form of structural support that can be done by parents is to provide feedback on the behaviour carried out by their children. The feedbacks given do not focus on evaluating children for faults. However, it is more focused to provide input on what children need to do to achieve the expected results. Another form of structural support provided by parents can be the consistency of parents in applying the rules to their children at home which include the consistency of the consequences that will be received by children when implementing or not implementing these rules. When referring to the concept of SDT, in carrying out care for their children, parents must demonstrate support for autonomy, support for the structure, and support for involvement altogether.

Basic Need Satisfaction

Based on SDT, human behaviour is influenced by the interaction of individuals with social contexts. Social contexts in different environments such as family, school, and work can hinder or provide opportunities for individuals to meet their basic psychological needs to be independent, competent, and connected with others. (Ryan & Deci: 2017, pp. 1-25) state that every individual will carry out activities, achieve goals, and establish relationships with others who can support the fulfilment of their basic psychological needs. In other words, each person will look for experiences that will meet the competence, autonomy, and relatedness needs of their environment. Based on the experience gained from the environment, individuals will assess whether their basic psychological needs are met or not. From these experiences, a person will cumulatively build views about themselves. These views or assumptions about self are not perceptions of self that quickly disappear, but rather long-lasting beliefs that shape real reality in a person and guide one's actions Pitzer & Skinner: 2016, pp. 15-29; Ryan & Deci: 2017, pp. 1-25; Ramírez et al.: 2018, pp. 2076-2101).

When individuals experience their basic psychological needs are met, the individual will have feelings: 1) Sense of Competence will develop a feeling that they can manage and take action, otherwise not having a sense of competence will threaten the feeling that the individual can take action. Sense of relatedness is formed when individuals have experiences that include two things, and they are experiencing others can be responsive and sensitive to themselves and at the same time are also able to be responsive and sensitive. 3) The sense of Autonomy refers to feelings of willingness and willingness concerning performing a behaviour

(Deci et al.: 1989, pp. 580-590; Deci & Ryan: 1994; Ryan & Deci: 2017, pp. 1-25; Villalobos et al.: 2019, pp. 65-77).

Academic buoyancy

Academic Buoyancy is defined as the ability of students to succeed in overcoming academic setbacks and challenges that are typical of day-to-day conditions at school (for example, facing low grades, completing assignments, overcoming repetitive stresses and difficult assignments). (Collie & Martin: 2017, pp. 199-210; Datu & Yang: 2018, pp. 278-283; Yun et al.: 2018, pp. 805-830) in their article explain the definition of academic buoyancy, the explanation is considered more in line with what is measured in the Academic Buoyancy Scale.

Engagement

Pal Skinner & Belmont, (Skinner & Belmont: 1993, pp. 571-581) define engagement, as continuous behavioural engagement in learning activities, there is energy, enthusiasm, focus accompanied by positive emotions and away from apathy. Engagement is not just momentary participation but must include consistent and ongoing participation. In a recent study (Skinner & Pitzer: 2012) consider engagement as an integrated construct, meaning that describing engagement involves integrating emotional and behavioural components. Skinner & Pitzer (Skinner & Pitzer: 2012) divide engagement into two aspects or components, which consist of behavioural engagement and emotional engagement. Behavioural engagement is described by the existence of an action initiation, effort, persistence, intensity, attention, absorption, and involvement in learning activities. Emotional engagement is described by enthusiasm, interest, enjoyment, satisfaction, pride, vitality, and zest in facing learning activities.

The hypotheses of this study

1) Model of the influence of Parent and Teacher Support on Engagement through Meeting Basic Psychological Needs and Academic Buoyancy fit with empirical data.
2) There is an influence of support from parents on engagement in middle school students.
3) There is an influence of parental support on the fulfilment of basic psychological needs in middle school students.
4) There is an influence of support from parents on academic buoyancy in middle school students.
5) There is an influence of meeting the basic needs of academic buoyancy in middle school students.
6) There is an influence of meeting the basic needs of engagement in middle school students.
7) There is an influence of academic buoyancy on engagement among middle school students

METHODS

Participant and School Setting

The participants were 1352 students (634 junior high school students and 718 high school students; 757 females and 592 males; M age = 14.6 years) who came from 12 junior and senior high schools in Bandung, Indonesia). Permission to conduct this study was obtained from the university's institutional review board, the school district, the school principal, and the physical education teachers. Besides, parental consent and child assent forms were obtained from all participants before starting the study.

Parent Support

Parents as Social Context Questionnaire from (Skinner & Pitzer: 2012), is used to measure students' perceptions of their parents' behaviour in providing autonomy support, structure, and involvement. These measuring instruments consist of 3 dimensions consisting of 20 indicators (example: "parents care about me."). There are four choices of answers that are Not Conforming (NC), Less Conforming (LC), Sufficient Conforming (SC), and Very Conforming (VC).

Basic Psychological Needs Satisfaction

Basic needs Satisfaction in General-Scale (BNSG-S) compiled by (Ryan & Deci: 2017, pp. 1-25) is used to measure the extent to which students perceive themselves to have a sense of autonomy, a sense of relatedness and a sense of competence. This measuring instrument consists of 3 dimensions consisting of 17 indicators (for example: "in general I feel free to express my ideas and opinions"). There are four choices of answers that are Not Conforming (NC), Less Conforming (LC), Sufficient Conforming (SC), and Very Conforming (VC).

Academic Buoyancy

Academic Buoyancy Scale (Martin & Marsh: 2008, pp. 53-83) used to measure students' comprehension of themselves can solve things related to their daily learning activities. This measuring instrument which consists of 4 items regarding students' perceptions of their ability to cope with everyday academic problems at school (e.g. "I will not let academic stress overwhelm me"). There are four choices of answers. They are not conforming (NC), less conforming (LC), sufficiently conforming (SC), and very conforming (VC).

Engagement

Engagement questionnaire from (Skinner & Pitzer: 2012) is used to measure students' comprehension about themselves can solve things related to their daily learning activities. This measuring instrument consists of 4 items regarding students' perceptions of their ability to cope with everyday academic problems at school (e.g., "I work hard when I start something new in class"). There are four choices of answers. They are not conforming (NC), less conforming (LC), sufficiently conforming (SC), and very conforming (VC)

RESULTS

Data Analysis

In this study, an analysis technique was carried out using the Structural Equation Model, using Lisrel 8.70. Before conducting SEM analysis, the level of compatibility between the data obtained and the model is examined, the validity and reliability of the measuring model. Furthermore, a structural model test is performed to determine the level of coefficient significance of the structural model. Evaluation of the suitability of the measurement model was tested using confirmatory factor analysis (CFA).

	Min	Max	Mean	Category			
				Very Low	Low	High	Very High
Parent support	1.00	4.00	2.74	8.15	32.40	46.46	12.90
Involvement	1.00	4.00	2.72	9.00	38.76	38.10	14.14
Autonomy support	1.00	4.00	2.51	8.28	44.39	32.03	15.30
Structure	1.00	4.00	2.85	9.88	24.85	40.24	25.03
Basic need satisfaction	1.00	4.00	2.86	8.25	24.04	52.15	15.56
Sense of relatedness	1.00	4.00	2.87	8.62	22.07	48.52	20.79
Sense of autonomy	1.00	4.00	2.53	6.25	43.99	38.74	11.01
Sense of competence	1.00	4.00	2.52	8.48	42.41	39.71	9.40
Academic buoyancy	1.00	4.00	2.69	7.00	39.00	40.00	14.00
Engagement	1,00	4.00	2.72	11.55	29.88	43.42	15.15

Table 1. Descriptive Measurement Results

Table 1 illustrates that overall students perceive the support provided by their parents in the high category. This means that students perceive that their parents have demonstrated behaviour in the form of Involvement, Structure, and Autonomy support when interacting with them. This condition is also illustrated through the scores on the three dimensions of parental support; they are Involvement, Structure, and Autonomy support, which are highly perceived by most students. Overall, students appreciate that they have basic psychological needs satisfaction. The results of this study also showed that students generally had a high sense of competence, a sense of relatedness, and a sense of autonomy. Overall, students appreciate that they can deal with everyday academic problems at school. Overall, students appreciate that they have shown high involvement in daily learning activities in class both in the form of behaviour and emotions.

Structural Model Measurement Result

The measurement model test results (CFA) conducted on each variable indicate that each model of Parental Support, Basic Psychological Need Satisfaction, Academic Buoyancy, and Engagement as a construct is an integration of its dimensions, fit with data. After the model compatibility test is fulfilled, the next step is to evaluate or test the measurement model to find out the relationship between latent variables and some of the indicators, by evaluating the validity and reliability of the measurement model. The results obtained indicate that the indicators used as a measure of parental support, basic psychological needs satisfaction, Academic buoyancy, and Engagement have good, consistent, and trustworthy reliability. The hypothesized model demonstrated a good fit with the data (RMSEA = .058; CFI = .993; NFI = .991; GFI = .961). The results of the full structural model estimation using the Latent Variable Score are presented in the following table.

	Relationship	Path	T Values	Result
1	Parent support-->Basic need satisfaction -->Engagement	0.081		
	Parent Support--> Academic buoyancy--> Engagement	0.064		
	Parent support --> basic beed satisfaction --> Academic buoyancy --> Engagement	0.065		
	Total Indirect	0.210	10.224	A positive and significant relationship
2	Parent support --> Engagement	0.171	5.604	A positive and significant relationship
3	Parent support --> Basic need satisfaction	0.397	14.321	A positive and significant relationship
4	Parent support--> Academic buoyancy	0.165	4.725	A positive and significant relationship
5	Basic need satisfaction --> Academic buoyancy	0.43	12.138	A positive and significant relationship
6	Basic need satisfaction --> Engagment	0.203	6.23	A positive and significant relationship
7	Academic buoyancy --> Engagment	0.386	11.958	A positive and significant relationship

Table 2. Hypothesis Test Results

DISCUSSION

In general, the empirical model that tests student engagement reviewed based on parent support and basic needs satisfaction and academic buoyancy match data. The results of this study indicate that parental support plays a role in basic psychological need satisfaction, basic psychological need satisfaction plays a role in eliciting students' ability to overcome daily academic problems that they face or termed Academic buoyancy abilities, and in the end with Academic buoyancy, students will become involved with learning activities in class, or termed Engagement.

From the results of testing the second hypothesis, which aims to see the effect of parental support on engagement, it was found that parental support has a significant positive effect on Engagement. Through the results of this study, it is evident that parental support has a significant direct effect on the involvement of middle school students in their learning activities in the classroom. As the party with the most intense relationship with children early in life, parents have a role in Engagement. Parental support has a significant positive effect on student engagement in classroom learning activities, meaning that the more students appreciate that their parents support themselves, the more students will have engagement with their learning activities in class.

This is supported by the results of this study indicate that in general respondents appreciate that they have shown high involvement in daily learning activities in the classroom both in the form of behaviour and emotions. This means that overall students assess themselves as having tried to achieve success in class, for example, by doing the best possible tasks, participating in class discussions, and listening to the explanations in class carefully. They also rate happy and enjoy learning activities in class. Students in this study also perceive that their parents' behaviour shows support during their interactions with them.

From the results of testing the third hypothesis which aims to see the effect of parental support on basic psychological needs satisfaction, it was found that parental support was proven to have a significant positive direct effect on students' basic psychological needs satisfaction. These results prove that parental support has a significant role in meeting the needs of students' satisfaction. The results of this study prove the concept that Autonomy Support, Structure Support and Engagement Support from parents who are given simultaneously will supply nutrients to meet the basic psychological needs of children and will provide energy for the development of healthy children (Ryan & Deci: 2017, pp. 1-25).

The results of this study are in line with the results of previous studies which state that if the involvement of parental support is given along with the autonomy support and structural support from parents, it will affect students' perceptions about themselves, that is living up to their sense of competence, sense of autonomy and sense of relatedness. Through the experiences provided by the environment (parental support), students will cumulatively build their views of themselves, whether they live in having a feeling of competence, a feeling of autonomy, and a feeling of being attached to people in the surrounding environment. When students appreciate that they appreciate having a sense of competence, a sense of autonomy, and a sense of relatedness, it means that the psychological needs of the student have been fulfilled.

Parental support is proven to have a significant positive direct effect on students' basic psychological needs satisfaction. The results of this study indicate that overall students in this study appreciate that their parents provide support when interacting with them, and overall students appreciate that their basic psychological needs are met. This means that the more students appreciate that their parents provide support to them, the more students will appreciate that their basic psychological needs are being met.

The fulfilment of basic psychological needs in a person can be an important nutrient for healthy psychological development. Ryan and Deci (Ryan & Deci: 2017, pp. 1-25), explain that the fulfilment of the three basic psychological needs will lead to energy directed at the goal, generating intrinsic motivation in carrying out an activity that is needed so that individuals can function optimally in their lives.

From the results of testing the fourth hypothesis, which aims to see the effect of parental support on Academic buoyancy, it was found that parental support had a significant positive direct effect on Academic

buoyancy. This result is in line with what was stated by Martin and Marsh (Martin & Marsh: 2006) that parents are a factor that can affect their child's academic buoyancy.

Parental support has a significant positive direct effect on Academic buoyancy, meaning that the more students experience their parents providing support to themselves, the more students will have academic buoyancy abilities. This is supported by the results of this study which show that overall students appreciate that their parents provide support for themselves and overall students appreciate that they have academic buoyancy.

The results in this study indicate that all students appreciate that they have the ability of academic buoyancy or the ability to deal with everyday academic problems at school. These results illustrate that overall students assess they have characteristics to be more able to overcome the academic challenges they experience, such as facing bad grades, facing task pressures. Students do not consider challenges as a threat and do not let failure reduce their confidence. Students can cope with the stresses of schoolwork and are more able to control the situation they face. Students know what they need to do to correct their failures. Students appreciate that even though they experience obstacles, challenges, or academic problems at school, it does not affect themselves and their confidence in undergoing their learning activities.

The fifth hypothesis test results from this study indicate that the basic psychological needs satisfaction has a significant positive direct effect on academic buoyancy, meaning that the more students experience that their basic psychological needs are met, the higher their academic buoyancy abilities will be. This is supported by the results of this study which show that overall students appreciate that their basic psychological needs are met, and students also appreciate that they have high academic buoyancy abilities. The results of this study indicate that although overall students appreciate that their basic psychological needs are met, students perceive that they lack a sense of competence and sense of autonomy.

The sixth hypothesis test results from this study indicate that the basic psychological needs satisfaction has a significant direct effect on Engagement. This means that the involvement of students in the form of behaviour and emotions in learning activities in the classroom is significantly influenced directly by the fulfilment of basic psychological needs in students. The results of this study support the view of Self Determination Theory from Ryan and Deci, which states that the fulfilment of basic psychological needs in a person will determine the engagement of learning activities in the classroom. Based on the SDT framework, optimal human functioning depends on fulfilling the three basic psychological needs (Ryan & Deci: 2017, pp. 1-25). SDT stipulates that the fulfilment of basic psychological needs is a nutrient that is very important for individual development.

Basic psychological needs satisfaction has a significant positive direct effect on engagement, meaning that the more students experience that their basic psychological needs are met, the more students will have engagement with their activities in class. This is supported by the results of this study which show that overall students appreciate that their basic psychological needs are met, and students also appreciate that they have a high level of engagement with their learning activities in class.

From the results of testing the seventh hypothesis, which aims to see the effect of academic buoyancy on engagement, it was found that Academic buoyancy has a significant positive direct effect on engagement. The results of this study confirm the theoretical concept that academic buoyancy can predict student engagement in academic activities in the classroom (Jang et al.: 2016, pp. 27-38).

Academic buoyancy has a significant positive direct effect on engagement, meaning that the higher the academic buoyancy of students, the more students will have an engagement in learning activities in the classroom. The results in this study indicate that all students appreciate that they have the ability of academic buoyancy or the ability to deal with everyday academic problems at school. Overall, students also appreciate that they have the management of activities in their class.

The results of this study indicate that overall students appreciate that even though they experience obstacles, challenges, or academic problems at school, it does not affect themselves and their confidence in

undergoing their learning activities. Overall, the students appreciate that they have managed to overcome their academic problems constructively. The success of students in overcoming daily problems at school will provide energy to students to continue to show effort, perseverance, initiative, and intensity in giving attention to learning activities in class, having enthusiasm, can maintain their interest when dealing with learning activities in class.

CONCLUSION

Overall, it can be concluded that engagement can be formed by parent support through the mediation of internal processes in students; they are basic psychological need satisfaction and academic buoyancy. The findings of this study reinforce the importance of the role of parents as part of the social context in providing autonomy support, structure, and involvement for students, to fulfil basic psychological needs, academic buoyancy, and student engagement.

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Artículos

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Public Office and People Co-Administration in Local Development Planning

Oficina pública y coadministración de personas en la planificación del desarrollo local

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RESUMEN

Este estudio trata sobre el enfoque apropiado para promover la participación de los ciudadanos en el proceso de planificación del desarrollo local. Se utilizaron entrevistas y discusiones de grupos focales con grupos relevantes. Se encontró que las estructuras del gobierno local se han caracterizado por una baja centralización y altos niveles de conexión. Además de la estructura, se ha considerado que la cultura organizacional refuerza el compromiso ciudadano. El gobierno local crea procesos que pueden apoyar a los ciudadanos y las organizaciones comunitarias. Finalmente, la planificación del desarrollo local presentada por este estudio destaca el papel del compromiso ciudadano y la gobernanza local.

Palabras clave: Ciudadanía, Compromiso público, Coproducción, Plan de desarrollo local.

ABSTRACT

This study focus on the appropriate approach to promote the engagement of citizens in the local development planning process. It uses interviews and focus group discussions with relevant groups. It was found that local government structures have been characterized by low centralization and high levels of connectedness. Besides structure, organizational culture has been considered to reinforce citizen engagement to be institutionalized in local development planning. Local government creates processes that can support citizens and community organizations. Finally, the local development planning presented by this study highlights the role of citizen engagement and local governance.

Keywords: Citizenship, Co-Production, Local development plan, Public engagement.

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INTRODUCTION

A local development plan is an administrative tool to solve the problems of, or to develop communities. Generally, local development plans are formed by local governments and other people from various sectors in the area, as they work together in analyzing and synthesizing the data and information needed for determining the plan. They join collectively in a search for solutions, taking joint responsibility, and learning together. People living in local communities must have the right to determine their future. They will need to participate in all management processes of the local community to collectively learn about and develop ways to solve their domestic problems. The basis of local community development planning is to encourage all sectors of the local community to consider and then make decisions that offer the most appropriate ways to solve the problems facing the community. They should use their local knowledge of the community as a part of their participation. Theoretically, all who have a relationship within the sectors of the local society have the right to engage independently in creating local power and in the development of their community on the basis that all parties have equal dignity and are consistent with the local context (Wildemeersch et al.: 2014).

Generally, a local community is a social mechanism that plays an important role in implementing local, community, and local development plans. They can manage their own space concerning natural resource management, management of community welfare systems, etc., as community mechanisms help to promote fairness. Therefore, the development of the local development planning process, in this way, is a balancing act between the power of local government and the local communities. The natural power of the people that exist within the community must be certified. There are many differences in the ecological culture of each community, and these should be focused on during decision-making, rather than focusing only on the power of local government (Smith et al.: 2015).

However, local development planning is often controlled by the working mechanisms of the local governments, including government agencies, which may lead to them being centralized local development plans. The only viewpoint in making plans is the view of local government officials, including politicians. The operation will have characteristics that mean the public policy has been set but cannot be effectively and appropriately used to solve the problems in local society. As society consists of various organizations, it is desirable for the process of preparing a local development plan to have a political framework and also a positive attitude towards the value of the people in society. Local values can guide a development plan in the right direction, allowing it to step out of the dimension of centralized authority, increasing the power and role of the people and organizations to participate in the implementation of "their" local development plan. In this manner, "engagement" between the state and the people, in the local development planning process, requires an equal working relationship. This can effectively reduce disparities and be fair to every dimension in society (Rogers & Marion: 2011).

The process of transforming local development planning requires the operation process in the "Public Sphere", and this is a significant approach to improving local development planning. It is important to adopt a basic belief that all people, politicians, civil servants, businessmen, and civil society are equal and have an equal right to take part in community development. Opportunities for all sectors to participate in the planning process equally are controlled for problem determination, analysis, creation choices, evaluation, and termination of the development plan (Fischer: 2016, pp. 111-122). By providing opportunities for participation, local agencies can influence citizens' competence in civic activity. Local development planning extends beyond the design and function of local authorities (Ombler et al.: 2016, pp. 20-27).

This study would like to discover the appropriate approach to promote the engagement of citizens in the local development planning process. Case studies from Thailand are selected. The scope of the research should be able to present concepts and practices that can lead to the creation of a local development plan. These concepts and practices could be able to determine guidelines, especially for Thailand, in improving the local development processes in such a way that comprehensively and successfully enhances all parties' engagement in these processes.

Theory

Local development planning refers to plans where all sectors have jointly defined their practices and responsibilities for problem solving and local development as a form of operation that can harness the power of change for all (Tholen: 2016, pp. 237-253). The participants have the co-responsibility to solve problems by co-analyzing the activities and co-operating according to the capacity of each area (Radnor: 2014, pp. 402–423). Resources such as social capital, cultural capital, and local wisdom of the community can be used for creating a development process and create informal learning for all sectors. This will lead to building a strong community that will inspire self-improvement (Klijn & Koppenjan: 2016; Ramírez et al.: 2018; Ramírez et al.: 2020).

Improvement of the local development plan must come from the cooperation of the local government and everyone in the area. They should develop a suitable local development plan which can be used to solve problems effectively and to truly benefit the people. Comparing to the present, generally, the processes of the local development plan are controlled by public offices. The plan often aims to respond to state offices' interest than local communities' interests. This has a significant effect on the problem of inequality in various fields. This crisis will create injustice and social equality. The lack of participation in local development planning, all processes in creating a local development plan are concentrated in the local government, which is composed of politicians and government officials. Local development plans are typically created top-down. They are based on evidence from local government offices in supporting the decision. This makes plans lack reasonableness and cannot be used to solve the problem or to create development. The results cannot bring about fairness and equality in various fields for people in society (Sutherland et al.: 2017; Korkut et al.:2015).

Local development plans made by this concept will severely affect the long-term development of the local administration because the problems and needs of society are increasingly complex, and both current and future problems will arise in different areas. Therefore, the use of a centralized local development plan, designated only for the local government to take responsibility, will not be appropriate in the future, because there is insufficient potential to adapt it to solve the specific problems of the various areas (Mervio: 2015).

A local development plan implemented by transferring the power of local government to the people in the local community will create a balance of operations consistent with the current conditions and circumstances in the area (Meijer: 2015, pp. 1156–1172). The people should have the right to share responsibility with the local government. They should be able to engage in policy formulation, implementation, and evaluation, including co-decision making in the termination of development of public policies, which may affect their quality of life. Shaping a local development plan in this direction will lead to changes in the roles and powers of all relevant parties. In the power relations between different parts of society, the focus is to adjust the relationship between the bureaucracy and people from a vertical relationship to become more horizontal (Reed & Abernethy: 2018, pp. 39–56).

Therefore, the local development plan implemented by transferring the power of the local government to people in the local community will create a balance of operations that is consistent with current conditions and circumstances in the areas. They should have the right to share with the local government their responsibility to manage their communities and society. They should be able to engage in policy formulation, implementation, and evaluation, including co-decision making in termination or development of public policies, which may affect their quality of life. Creating a local development plan in this direction will lead to changes in the roles and powers of all relevant parties. It is the power relations between different parts of society. The focus is to adjust the relationship between the bureaucracy and people from vertical relationships to be more horizontal.

METHODS

A qualitative methodology was applied. This study started from the context of local development planning of 20 local governments in 4 provinces of the northeastern of Thailand. These offices are purposively selected. The criteria are they ever were rewarded by government agencies and other organizations in citizen engagement in drafting local development plans. Desk study would be applied to provide an overview of local development planning.

The second step is data collection and analysis to present the concepts and practices of the case studies in applying co-production in making the plan. Data collection would be done by interview and focus group discussion. There are three groups of key informants, such as civil society leaders, local executives, and high-level officials, and the government officials who supervise local administrative organizations. Then, the collected data would be analyzed by the content analysis method to indicate the key success factors of making the plan. Finally, all relevant data would be synthesized to formulate a model that can explain how co-production can promote citizen engagement in local development planning, which can be a guideline for other purposes.

RESULTS

Concepts and practices on citizen engagement promotion

Partnership, the local governments create a mutual consultation process. All methods, following the process of "Community of Practice", continuously are taken place to support people's participation. Through this process, people can directly negotiate and advise government agencies about their problems and needs and those of their communities. These activities will provide improvements and provide both sides with more significant opportunities to make decisions together. Through these activities, the local government and people can strengthen their mutual understanding. When local governments can be actively involved with local people, they will be able to understand their needs and expectations. It will also help establish trust between the government agencies and the people.

This is a change in the working of local governments from their traditional management style. Almost of decision-making local planning are only responsibilities of the public office, other parties and people hardly have chances to participate in these, to be more participatory management. The local government comparatively becomes a coordinator and joins the local community in control more than the director. It is a concept that creates conditions that allow all parties to participate. This is a change from the hierarchical, bureaucratic relationship between local government, the people, and other sectors. The new model is a triangle of relationships between local government, people, and communities, all of which are responsible participants in the implementation of local development planning, in all contexts. They are partners in the preparation and delivery of public services. This is especially useful for community-based planning as it encourages people in the community to provide 'self-service' public services and reduce the dependence on public service provisions. It provides an extension to the public, and other sectors as locals can check and play roles in the local government's management process, especially participating in local government decision making. This can increase the chances of people being able to make decisions that can bring in public knowledge to improve the efficiency and effectiveness of the local development plan.

The main objective of this practice is to encourage the community to be a part of local development planning at the beginning. This can be done through meetings to find out the needs of the community by itself. The role of the local government will change to focus on the role of the network coordinator and promoting the implementation of the community. This role defines the pattern of new relationships among local governments, community organizations, stakeholders, and people. All of them will have a mutually supportive role. They

have several responsibilities, from identifying the problem to the evaluation of the impact of public service provisions.

In summary, the local governments focus on working with the people aiming to directly respond to the economic and social needs of the local community. It allows citizens the opportunity to participate in local decision-making, and it will lead people to be able to investigate the performance of local government. This will help improve their quality of life.

Co-Production, the government adjusts internal procedure of practices to take part in providing public services in the form of partnerships in which local government service is a concept aimed to provide citizens and other sector organizations with opportunities to participate in management operations. The goal is to promote a local management network. The group consists of individuals and organizations that can join the local development plan, providing a network that is better able to respond to the needs of local communities in the area.

By this practice, the local government has been transcended because it focuses on creating practical guidelines of participation and shared responsibility among the people and the local government. Therefore, they propose a new working model. The process creates opportunities for citizens to join the local development plan. Local administration is a concept that aims to empower people, local governments, and other organizations in the area working together to create sustainable development. The local government in this study is motivating people to participate in local development plans at every step, from development to implementation. It includes responsibility for the evaluation of the development approach. There is a diverse range of practices for strengthening civic engagement in decision-making processes.

To deal with such problems more efficiently, local governments in this study suggest that there is a need to change the perceptions of the local government with people. It is a way to help pass the power of the government to the public. This is a way to change the relationship between local government and the people in the area. There is a new relationship since this concept attempts to encourage people to have the opportunity to participate directly in public policy decisions of local government organizations. By focusing on the opposite views of the two groups, the local government often views that people have little knowledge, and they are usually not very active in public policy participation. From the views of people, they often see that local governments often break away from the community. So, there is not enough understanding of the local community's needs and problems. As a result, the operations of the local administration cannot be reaching the targets because it cannot create a cooperative network to make it works better.

Encouraging change in the management concept of local administrative organizations, the local governments in this study have moved away from the local government being the centre of development planning. It creates a central area for exchanging information beyond that which local governments would generally have. It can bring about recognition and mutual understanding of the problems and the needs of the local community. The knowledge of the needs of each party will be driven through public dialogue at all stages of local development planning. This will support local government in formulating policies and plans that respond to the needs of the local community. A better response is accompanied by more transparency and the ability to prevent failures within the plan.

Concepts	Practices	Actions
Partnership	Community of Practice	Local government becomes a coordinator and joins the local community in the management
		To encourage the community to be a part of the local development plan from the beginning
Co-Production	Local Management Network	Aims to empower people, local governments, and other organizations
		To create a central area for exchanging information

Table 1. Concepts and practices of citizen engagement in local development planning.

Key success factors

From the concepts and practices of successful case studies, the study found that there are two critical success factors. They are "Status Factors" and "Action Factors." There are also some sub-keys of success. They can be analyzed and presented as follows. The status factors arise from the results of the changing status of local governments. The study shows that they have adjusted their viewpoints regarding people and other community organizations. That is, they have accepted the increased roles of these elements in local development planning. They have allowed engagement in the process through every step, from the beginning to the evaluation stage (Weisz & Clark: 2011, pp. 281–287). This is the changing of local governments because they can work with people and other agencies closer than in the past. They have tried to move away from "office-based administration" with the local government having full authority in local development planning. They try to work with the community to facilitate this process. They try to mobilize planning to be 'area-based administration' with local government having equal authority with the other parties and people (Moon: 2017, pp. 1–16). The study analysis indicates that the adjustment of local governments can be achieved due to three sub-key factors as follows.

• Respect, all local governments create internal regulations for making interdependency norm. They construct networks that can connect to people in the community. These networks are in the form of public gatherings. This is a new management system formed by cooperation between local governments and agencies. They are adaptable and mobilize a variety of resources, such as knowledge, social capital, and technologies from various sources, which can reinforce new learning processes for the community (Farr: 2016, pp. 654–672).

• Sharing, all local governments change some regulations to organize participants who are dedicated to local development planning. This allows them to effectively use and share resources, along with the capital inputs needed to collectively produce results. They may create a mutual agreement that helps to define how activities should be carried out (Mayekiso et al.: 2013, pp. 186–199).

• Ownership, every department of local governments has been assigned missions to improve knowledge and the attitude of the people. To create sustainable and robust development, ownership by the people and community organizations is significant, as it can encourage and promote the participation of people in all sectors. It can support the creation and accumulation of knowledge that is conducive to local development. This direction requires the cooperation of all sectors to continuously develop ownership. It can link family, community agency, religious institutions, and local government agencies, so they are molded together to form a crucial factor in the success of the local development plan (Kasraian et al.: 2015, pp. 290–301; Trousset et al.: 2018, pp. 44-69).

In summary, from this study, the local government needs to act as manual action. It must help allow the people an opportunity to develop into citizens. They can take responsibility for implementing to implement the local development plan together with the local government. All parties have the rights to share interest, liability, and accountability. The local development plan must be based on the partnership among all actors. It cannot be made by operations of local government and government agencies like the past.

The action factors, the study found that the role of local governments and other parties have been changed to be able to carry out a local development plan to respond to the needs of the wider community. Their practices are to promote the responsibilities of citizens and community organizations in the process of local development planning. Local government must define roles, powers, duties, and procedures, in practice to support the citizens and groups. They must be genuinely responsible (Czischke: 2016, pp. 55–81).

Two sub-key factors are integrated with creating the action factor. They are as follows.

• Co-Responsibility, all local governments arrange regulation to promote the role of people in community organization groups to be able to join in local development planning by themselves or to delegate their representatives to take responsibility for local development planning, at all stages. They do not want to have the participation of the people in the form of public hearings or public committees. They want to promote them

as responsible participants in producing the local development plan. This requires that all processes of the local development plan have to be considered in "Total," not as "Fragments" of administration (Garbaye & Latour: 2015, pp. 1-19). Therefore, the local government, citizens, and other organizations in society cannot be separated within the policy process. They have to participate in the form of a "Local Development Planning Management Partnership." (Wijnhoven, Ehrenhard, & Kuhn: 2017, pp. 30-42)

• Co-Decision making: all local governments design processes for citizens and sectors, and they can use the methods to make consultations with them. These processes will be operated in a respectful atmosphere and with acceptance of each other, being used to promote the sharing of opinions, debate, and reasonable discussion. The discussion will create mutual agreements in choosing good alternatives (Mees, Crabbe & Driessen: 2017, pp. 827–842). These are the most appropriate approaches to implement local development planning since they develop plans that are accepted, trustworthy, and reliable for everyone.

This study found that local government creates processes that can effectively support citizens and community organizations to engage in decision making for local development planning. There are six steps of co-decision making, which local government design as follows. The first step will be started by joint examinations. The real needs of the local community and society are collected and analyzed to obtain the right information and to address the public's needs. The second is mutual consultations to assess the condition of the problem or requirements of the society to get the issues that are needed to be used in local development planning. The third is sorting, selection, and presentation of supporting reasons to check and prioritize the needs for local development planning, which can respond to the needs of the society. The fourth is to create "The Middle Area" to open opportunities for each party to offer alternative solutions or return to the selected requirements. This can lead to the creation of mutually agreed-upon solutions. The local government acts as a mediator for making resolutions of problems. The fifth is the formation of a formal agreement. All parties can select the best options for making local development plans. All parties can discuss the details to conclude together. They will choose one of the best alternatives from the many options offered. Local government and others must make decisions together in terms of voting. The sixth is the regulation co-making. This step is settled to determine authority and the responsibility of all parties within the local development plan. The regulation is the job classification. It shows parties' duties in local development planning. This one can adequately support the implementation of the planning because it can protect obstacles that may be happened during the operations.

Key factors	Sub-field	Action
Status factors	Respect	All local governments create the interdependency norm
	Sharing	All local governments organize participants more dedicated to local development planning
	Ownership	All local governments support all parties to improve knowledge and attitude for driving the local development plan
Action factors	Co-Responsibility	"Total" not "Fragmented" administration
	Co-Decision Making	Acceptable, Trustworthy and Reliable plan

Table 2. Key success factors of the sustainable local development plan.

All of these results can be displayed on relationships among factors that are found by the analysis as figure 1.
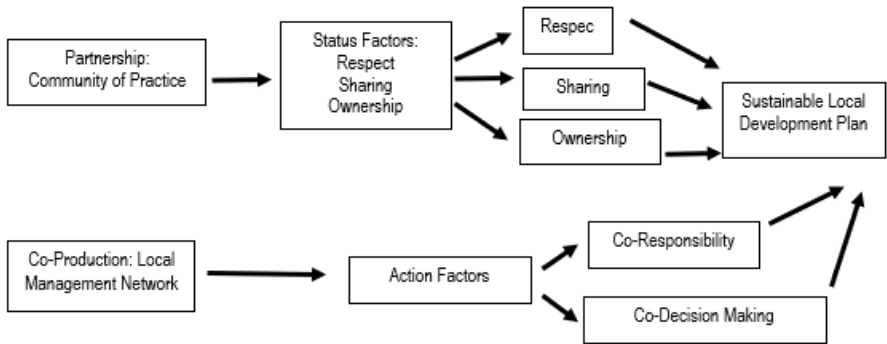
Figure 1. A model of enhancing sustainable development plan

DISCUSSION

The results of successful case studies can happen because all local governments have changed their organizations from 'Official Space' to 'Public Space'. This provides an area for making interaction and collaboration among local governments and other parties in the local communities. The public space established by all local governments in relevant to adaptive governance and adaptive capacity (Tuurnas, et al.: 2015, pp. 370–382). It provides the basic concept of examining the actors, in making collaborative governance, responds to uncertainty, and change. It focuses on the social and the physical, as well as the ability to mobilize the current situation. It includes structures of institution and governance, human and social capital, and knowledge management. It can create connections and interactions among people, community organizations, and local governments (Buciuni & Finotto, 2016: pp. 2010–2023). The public space can be the area where all parties can share their capacities, such as knowledge, experience, networks, transparency, trust, commitment, leadership, legitimacy, accountability, collaboration, and flexibility (Osborne et al.: 2016, pp. 639–653). The public space refers to the area of knowledge sharing in support of decision-making processes in local development planning. In this context, positive engagement in public space is a core element of effective local development planning. The open space is extended into the planning, implementation, and evaluation. Users of public services, or people, can take a more active role here, through either citizen participation or other mechanisms, to develop and improve the local development plan. The public space in this study offers joint activity between professionals, the public, and service users (Kleef et al.: 2017, pp. 1044-1055).

These results display the empowered engagement of people and community organizations in local development planning. All local governments fully intend to motivate people and other organizations to engage in the planning process (Fledderus: 2015, pp. 642–653). The multiple independent actors contribute to the delivery of public services and multiple processes of the public policy-making system. Citizen engagement is linked with the idea of collaboration between non-state and state actors (Howlett, et al.: 2017, pp. 487–501). Also, Graeme Worboys (Worboys et al.: 2018) emphasized that citizen engagement allows the citizen to be involved in the production of public services that are delivered through a professional and managed public organization. Engaging with people will always be a necessary feature of the development and implementation of social needs. The reason being namely: engagement processes enable a better understanding of problems that innovation might address. Second, citizens can be the source of innovative ideas; the engagement processes can uncover them. Third, engaging citizens enable contributions from varied and sometimes unexpected sources, which introduces divergent thinking; these diverse perspectives add particular value when we are trying to solve tough problems. Fourth, the development and implementation of the decision-making

process are related to that innovation. Fifth, many of the challenges that require social innovations need the participation and cooperation of citizen and depend on fundamental changes to behavior and attitudes.

Engagement primarily describes a process within local development planning. (Joshi & Moore: 2006, pp. 31-49). The involvement of people is a renewal of social and organizational action in new public policy. Local development planning also requires the participation of stakeholders for policy analysis and policy-making. Citizen engagement is usually recognized as an important indicator of success. In local development planning, engagement of the citizens is an important measure, challenging the power relation, and should include collaboration, participants, equality and no hierarchy (Bell & Pahl: 2018, pp. 105-117). The government structures have been characterized by low centralization and structure; organizational culture has been considered to reinforce citizen engagement to be institutionalized in local development planning.

Local governance, these results present the importance of local government reform. That is, the change from "Government" to "Governance." These local governments can move from "Closed Administrations" to "Open Administrations." They look towards and prioritize outside parties more than the traditional local administration, which focuses on the local offices as the priority (Rinkinen & Harmaakorpi: 2017, pp. 1–17). Policy tools are the techniques for governance that involve and use an authority in the provision of goods and services in society. Local governance provides public or private services through a set of policy tools. Indeed, it can provide service deliveries by enhancing and facilitating the citizen-based provision of public goods and services (Greenhalgh, et al.: 2016, pp. 392–429). Although local governance has emerged and has developed as a concept that emphasizes citizen engagement in policy delivery. It includes citizens and professional organizations to collaborate with government agencies in the management the public service delivery.

Local governance indicated by case studies represents relationships between government and citizens as a form of providing public services. Local governance is based on the activities of the citizen and the local government, or the consumer and professional provider of public services (Pestoff: 2006, pp. 503–519). It aims to motivate the improvement of the efficiency of public services, the effectiveness of public policies, and to promote other important social goals, such as citizen empowerment, participation, and democracy (Harrison & Waite: 2015, pp. 502-520). Citizen involvement in the provision and governance of public service is used as a supportive factor for citizen engagement in public services. Local governance can create discussion and deliberation concerning the general conditions that include dialogues, interaction, and deliberation among local governance and non-state actors.

Therefore, the local governance in this study is an instrument of reform that will be met with varying degrees in public services. It can help public officials working together with people in public service deliveries, which can respond to the specific needs of the community. Local governance can also be a powerful source of ideas and inspiration for social innovation and the bureaucracy, emphasizing the necessity of participation in local governance (Poocharoen & Ting: 2015, pp. 587–614). Local governance in public affairs has gained prominence as a means of collaborating between local government and citizens to promote democratic values such as transparency and accountability. The use of participation and citizen engagement is the main objective of local governance reform. Also, local governance is the most promising way to involve the public and center public management on the citizen. This informs the argument that local government, whether domestic or institutional, should be handled through a collective decision-making process (Lam, et al.: 2017, pp. 3601–3610). The local government transformation presented by this study highlights the role of citizen engagement in local development planning reform.

CONCLUSION

Conceptually, local development planning is a co-administration among local service agents, public administrators, citizens, and community associations. Local development planning consists of citizen involvement or engagement and bureaucratic responsiveness. From this understanding, local development

planning makes the government more open to collaboration by involving various actors (Chen, et al.: 2015, pp. 96-114).

The local development planning of this study is seen as a means of changing the power to deal with problems. The monopoly held in the hands of government officials and local politicians changed with the transfer of power to the people, altering the primary relationship between the people and local government (Nind, et al.: 2017, pp. 387–400). Local development planning is made by collaboration between the people and local government agencies to perform services and provide local administration. It is a new form of local development planning. That is, the local government engages with the public directly in local governance decisions for the plan. It creates a unique perspective on the relationship between the government and society (Wolsink: 2017, pp. 1–20; Bell & Pahl: 2018, pp. 105-117).

Local development planning in this study is a way to encourage people to participate and co-manage improvement in the conditions that help build a better future for their community (Vamstad: 2015, pp. 1173–1188). It is assumed that everybody has a natural desire to be involved in the policy process. Public participation will influence policy outcomes. There is a belief in the concept of pulling together all sectors involved or inclusiveness in local development planning. As a result of the co-decision-making, mutual understanding through the process of discussion can lead to accepted conclusions among them. This process can be used to design public policies and local development plans that produce excellent results (Trousset, et al. 2015, pp. 44-69).

Finally, the local development planning in this study respects diversity in community participation. This is because it is a concept that drives the general public in the community to take responsibility for their way of life through the process of encouraging people in the community to consider and deal with various public issues together. (Bezdek: 2013, pp. 3-54). It is the most crucial factor in achieving more significantly more excellence in local development. As John Stewart Mill suggests, the political participation of the people will cause power to solve problems for the best society (Merkelsen: 2011, pp. 631-645).

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Role of the Government in Social Capital Development in Indonesia

Papel del gobierno en el desarrollo del capital social en Indonesia

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RESUMEN

El desarrollo del capital social es ahora la principal estrategia para el desarrollo social y económico en Indonesia. Se espera que este enfoque mejore la capacidad de la nación. Sin embargo, el desarrollo del capital social en la mayoría de las regiones de Indonesia todavía se considera inadecuado. Otros estudios encontraron que el capital social inadecuado había causado problemas relacionados con la inseguridad y el abuso de drogas en algunas regiones. Estos problemas de inseguridad han dado lugar a otros problemas, como la pobreza, la disminución de los niveles de salud y la ansiedad.

Palabras clave: Capital social, Desarrollo de soluciones, Gobierno, Regulación. l

ABSTRACT

Social capital development is now the main strategy for social and economic development in Indonesia. This focus is expected to enhance the capacity of the nation. However, the development of social capital in most Indonesian regions is still considered inadequate. Previous research found a lack of trust in society in most regions in Indonesia. Other studies found that inadequate social capital had caused problems related to insecurity and drug abuse in some regions. These insecurity issues have given rise to other problems, such as poverty, decreasing levels of health, and anxiety.

Keywords: Development of solutions, Government, Regulation, Social capital.

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INTRODUCTION

When an economic crisis hits Indonesia, issues related to social capital trigger other economic and social problems, especially unemployment problems, similar issues have arisen in other Eastern countries. Social capital in Indonesia has been regarded as the social relationships formed between individuals or groups who have been living together for a long time and which results in shared traditions and culture for families and communities. However, the process of development and modernization is likely to result in the erosion and decline of social capital and its replacement by new values of globalization, which have a stronger emphasis on economic growth (Robinson: 2018, pp. 77-92; Ahmad & Ahmad: 2018, pp. 44-49). The introduction of Indonesia's national economic development plan, which emphasizes economic and industrial growth, has also shifted the urban lifestyle from interconnectedness to a more individualistic lifestyle. The results of previous research also showed that the structure of social relations in civil society has become weaker, and mutual mistrust in civil society has declined due to the modernization process, see Table 1.

No.	Modernization & Globalization	Negative Impressions
1	Press Independence	Hoaxes spread through social media, which replaces the use of traditional media and triggers conflicts and chaos
2	Drug Abuse	High rates of drug abuse and crime
3	Radicalism	An increasing rate of terrorism, such as bombing and murder.
4	Social Life	Increases in negative sexual behaviours such as LGBT, adultery, illegitimate children, and the spread of contagious sexual diseases.
5	Culture and Tradition	Erosion of cultural values and traditions
6	Lifestyle	Shift to a western lifestyle, including western fashion.
7	Society	Decreasing togetherness and cooperation among society and a shift to individualistic behaviour
8	Social Capital	Low trust and solidarity among society

Table 1. The Impressions of Modernization and Globalization in Indonesian Society.

Recent studies have found that social capital plays an important role in a country's development. The role of social capital was found to be as important as other types of capital, such as financial capital, physical capital, and human capital. Social capital is the social relations between individuals or between groups of individuals, who collectively form human resources and can bring benefits to society. Compared with other types of capital, social capital is closely related to human resources. Human capital focuses on investments in the education and training of individuals. Social capital emphasizes the relationships and norms between individuals. Hence, social capital relates to a group of people rather than individuals (Navarra et al.: 2018, pp. 1392-1405; Ramirez et al.: 2018, pp. 2076-2101; Ríos et al.: 2019, pp. 407-419).

Social capital is important in the national development of Indonesia. The Indonesian government has focused on the formation and development of social capital as the main strategy for social and economic development in Indonesia. The Indonesian government has also engaged both the public and private sectors, as well as individuals in society, to increase the social capital by focusing efforts at the regional level to increase the national capacity.

Unfortunately, social capital development in most regions of Indonesia has been weak and needs serious attention from local governments if development is to be effective. Also, research has shown that mutual trust among community members, as a measure of social capital, has weakened in most regions of Indonesia. Other research showed that inadequate social capital in several regions of Indonesia raised issues of crime

and insecurity. Crime and insecurity problems caused by weak social capital have also triggered other problems such as poverty, low levels of health, and insecurity, see Table 2.

No.	Social Issues	2017 (%)	Category
1	Unemployment	5.53 %	High
2	Poverty	10.70 %	High
3	Health	12.55 %	Moderate
4	Education	11.41 %	Moderate
5	Crime	9.89 %	Low
6	Conflicts	10.67 %	Moderate
7	Social Capital	7.67 %	Low

Table 2. Social Issues in Indonesian Regions.

Considering the importance of social capital and the support needed to strengthen and develop it, it is important to have a sound understanding of the factors that influence the development of social capital by local government institutions. This study was conducted to contribute to an understanding of these factors in the improvement and implementation of social capital development by local government institutions regions in Indonesia. Efficient social capital development at the local government level will help to strengthen the regional social capital, which eventually can address various social problems.

LITERATURE REVIEW

Two approaches can be taken to the formation and development of social capital. The first is a society-centred approach with the assumption that community capacity to produce social capital is determined by long-term experience based on historical and cultural experiences. In other words, social capital should not be changed in the short term.

A second approach is an institution-centred approach, with the assumption that the development of social capital needs to be administered by formal institutions (Graafland: 2019, pp. 250-258). Previous studies have led to the view that political institutions may shape and influence the characteristics of their social capital. In other words, the capacity of citizens to develop social capital is greatly influenced by institutions based on their political hierarchy. The institution-centred approach focuses on the importance of using public institutions to develop social capital (Ahmad & Ahmad.: 2019, pp, 746-778 Triyanti et al.: 2017, pp. 3-11). Compared to the society-centred approach, the institution-centred approach is considered more appropriate and in line with the fields of political science and public management (Fox: 2019, pp. 203-209). Policymakers and experts in the field of public management see problems with the society-centred view, which states that social capital can only be formed by various community structures throughout history. Other choices can be used to form and stimulate the development of social capital in society (Li et al.: 2016, pp. 371-383). Therefore, in this study, an institution-centred view was used to analyze the formation and development of social capital in regions in Indonesia. The institution-centred theory has two approaches to understanding the formation and development of social capital: the attitudinal approach and the institutional structural approach (Tambunan: 2019, pp. 19-39).

The attitudinal approach examines the relationship between institutions/political beliefs and general beliefs. Research has shown that approaches to political trust and general trust are correlated. Therefore, public trust is considered as the key to the formation and development of social capital. General trust is an essential prerequisite for generating collaboration in behaviour and the successful resolution of problematic collective action (Basri: 2017, pp. 3-18).

Institutional structural approaches generally focus on the role of regions and public institutions as the key to the formation of social capital. This approach also focuses on the importance of using public institutions as

an independent variable and the dimensions of social capital as the dependent variable (Knudsen & Moon: 2017). Previous studies have shown that local governments and public institutions significantly influence social capital (Yamazaki et al.: 2018, pp. 62-75; Collins et al.: 2017, pp. 1041-1048).

The attitudinal approach is considered more appropriate for research on social capital at an individual or personal level, while the institutional structural approach is more suitable for understanding social capital at the individual and community level. Social capital is a multi-dimensional concept, but the attitudinal approach uses only one indicator to assess social capital and has been criticized for not giving a complete picture of the prevailing phenomenon. Therefore, a multi-dimensional institutional structural theory approach was used in this research.

The role of local governments in building social capital was examined based on the following indicators: (1) facilitation of community participation; (2) formation of social networks and cooperation; (3) development of social cooperation and networks; (4) partnership of social cooperation and networks; (5) subsidies to social groups and networks; and (6) promotion of regional cultural traditions.

METHODS

Research Setting

This research took place in Kebumen District, Central Java, Indonesia, which consisted of 460 villages and 26 subdistricts and had a total population of 1,212,809 people.

Data Collection

Several data collection methods were employed to analyze the relationship between social capital and the achievements of local government institutions. Research data from various sources and instruments were collected using quantitative and qualitative methods simultaneously (McCarthy et al.: 2017, pp. 1988-2004) and included surveys, interviews and discussions, observations, official statistics, and written documents.

Research Population

The research population consisted of 1000 respondents from 460 villages and 26 subdistricts. Respondents were individual residents aged 18 years and over, who were registered in Kebumen District. Direct interviews were conducted with the Regent and Deputy Regent of Kebumen as decision-makers, the Regional Secretary of Kebumen District, the Chairperson of DPRD and members of Kebumen District as the legislative element involved in the policy formulation process, the Chairperson of the District Bappeda Kebumen, the Head of Service in Kebumen District, the Community of non-royal bodies (NGOs) and community leaders.

Research Samples

The samples for this research were taken in Kebumen District. A combination of four sampling techniques was used: proportional stratified sampling (PSS), quota sampling, proportional probabilities sampling (PPS), and purposive sampling.

RESULTS

The results of this research showed the effect of independent variables on the dependent variable within the most appropriate model. The independent variables in this research were the facilitation of public participation, the formation of social networks and cooperation, the development of social networks and cooperation, the association of social networks and cooperation, subsidies to social networks and cooperation,

and the promotion of regional cultural traditions. The dependent variable in this study was regional social capital. A regression test showed that all the independent variables in this study were able to predict the regional social capital, as indicated by the absence of variables excluded in the last (sixth) model. The results also showed that the variable of subsidies to social groups and networks was the dominant variable influencing the regional social capital; this was shown by having the highest correlation value (0.503) in which it was also the first independent variable included in the stepwise regression model.

The significance value of the F test was 0.000, which was smaller than 0.05. Therefore, it was concluded that the facilitation of public participation, the formation of social networks and cooperation, the development of social networks and cooperation, community associations and social networks, subsidies to social collections and networks, and the promotion of regional cultural traditions simultaneously influenced regional social capital. The R-squared (R2) value of 0.295 indicated that the contribution of the X (independent) variable to the regional social capital (dependent) variable was 29.5%, while the remaining 70.5% was influenced by other factors.

DISCUSSION

Problems from inadequate social capital were identified in Kebumen District, Central Java due to the local government not taking an optimum role. Attempts to develop the social capital in the area had been carried out and had brought significant impacts to social welfare. Evidence for positive impacts came from several achievements related to socioeconomic indicators, while negative impacts were found for environmental indicators. Specific development problems that were found included issues about disparities in various aspects both from regional and sectoral aspects. There were still several underdeveloped areas, poverty, and high rates of urbanization in some locations. To tackle these problems, an integrated approach should be implemented in the form of a regional-based flagship development program.

Problems related to weak social capital in an area are likely to trigger other problems in social welfare improvement programs. The quality of social capital varied greatly from one location to another. Some regions had abundant financial capital but very weak social capital, as shown by some residences being categorized as an elite area for high-income residents. On the other hand, there were areas where the population had low incomes but strong social capital. Conditions like this often occur in poor areas where social bonds are strong. Those who live in underdeveloped areas are vulnerable to stress. However, strong social connections made it easier for the government to implement programs to improve community welfare.

CONCLUSION

Social capital can be measured by the participation of the community in various social events, such as elections, and social organizations and the commitment of individuals as part of a community. Regions that have strong social capital are identified by the number of people engaged in voluntary organizations and strong connections between individuals. This presence of this kind of network improves social welfare and makes it more effective.

Social capital is a valuable asset that fosters mutual trust and cooperation. Cooperation plays an important role in the realization of good governance and civil society. The community held various activities using social capital. Social activities were carried out and bounded according to the prevailing norms. These norms functioned as regulators, drivers, and constraints in social interactions. The community was accustomed to certain regulations, behaviours, and patterns of relationships in maintaining economic, social, and political relationships. Habits that had been formed over a long time had become entrenched and institutionalized. The

development of the community became more organized when the community was well-organized and skilled at solving various problems.

One problem that often occurs with regional autonomy is that social capital brings people psychologically closer to the government. The closeness of the community and the local government shows that the community trusts the government and the government programs. However, the regional government is often inadequate and often fails to transfer social capital and to define the real meaning of social capital because social capital is not yet regarded as a priority in the regional development program.

This problem can be seen from the size of the budget for social capital development allocated by the local government. The highest proportion of the Regional Expenditure Budget in Indonesia was for employee expenditure, such as for employees' salaries, benefits, honoraria, and overtime pay. These costs were further increased by spending on goods/services, official travel, and building/vehicle maintenance for employees. Employee expenditure decreased the budget available for public development, including the social capital budget. Most regions used more than 75% of their budget to finance internal bureaucracy, while the budget for development and public services was limited.

Several important stages must be implemented to run this program effectively: (1) the implementation of policies regarding social capital development and the role of government; (2) the identification of regional problems; (3) designing effective programs that accelerate the regional development progress; 4) enhancing the support from all stakeholders, especially the surrounding community, Local Government Organizations, CSR institutions, and media partners.

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Entrepreneurial Leadership Models in the 21st Century for Vocational Education

Modelos de liderazgo emprendedor en el siglo XXI para la educación vocacional

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RESUMEN

Este estudio es una revisión de la literatura que tiene como objetivo describir los modelos de liderazgo empresarial adecuados para estudiantes de escuelas vocacionales. Se realizaron tres pasos en este estudio, a saber, diseño de la revisión, realización de la revisión y análisis. Los datos del estudio fueron tomados de libros y artículos científicos. Específicamente, este artículo describe modelos de liderazgo, problemas de los modelos de liderazgo actuales, modelo de liderazgo emprendedor, características de los líderes emprendedores y las implicaciones teóricas y prácticas del modelo de liderazgo emprendedor. Se espera que este artículo pueda brindar suficiente conocimiento e información sobre el modelo de liderazgo empresarial.

Palabras clave: Modelo de liderazgo emprendedor, Escuela vocacional, Educación, Siglo XXI.

ABSTRACT

This study is a literature review that aims at describing appropriate entrepreneurial leadership models for vocational school students. There were three steps conducted in this study namely, designing the review, conducting the review, and analysis. The data of the study were taken from books and scientific articles from national and international journals. Specifically, this article describes leadership models, problems of the current leadership models, entrepreneurial leadership model, characteristics of entrepreneurial leaders, and the theoretical and practical implications of the entrepreneurial leadership model. It is expected that this article can give sufficient knowledge and information about the entrepreneurial leadership model.

Keywords: Entrepreneurial leadership model, Vocational school, Education, 21st century.

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INTRODUCTION

Ki Hajar Dewantara defined education as the effort to develop the growth of manners (spiritual power and character) and thought (intelligence and physical) of the child (Dewantara: 1967). In the National Education System Act in paragraph 1 states, education is defined as a conscious, planned effort to create an atmosphere of learning so that students actively develop their potential to have spiritual strength, control, self, personality, intelligence, noble character, and skills that are it needs itself, society, nation, and state. The National Education System Law discloses three aspects of education (Villalobos et al.: 2020, pp. 984-1018; Ahmad & Ahmad: 2019, pp. 746-778; Villalobos & Ramírez: 2018, pp. 1012-1587; Musfah: 2015).

Conscious and planned effort to create a learning atmosphere and learning process. First, education must be prepared carefully through the quality of teachers, classes, media, methods, evaluations to supporting infrastructure for educational success. Education that is not well planned affects the quality of the learning process that leads to not achieving educational goals. Second, students' potential in the form of attitudes, knowledge, and skills. The purpose of education is to produce skilled and pious humans. Faith and Taqwa as well as Science and Technology human beings are human beings who are skilled and good towards others and God. Third, a knowledge that is beneficial to individuals, society, and the nation. The ultimate goal of school and college is that people should be able to live happily and make others happy.

Education is the way to builds the quality of human resources towards the era of globalization in the 21st century which is called the digital age. This is a world in which education is moving from the industrial age to the connected age (Frankli: 2015, pp. 1089-1096).

In this century, the communication system has crossed national borders by using increasingly sophisticated technological devices. The internet is considered very helpful for humans to communicate (Ramadhan: 2019) as communication represents an essential and very important human need as well as a basic human right (Sen: 2015, pp. 2813-2817; Ahmad & Ahmad: 2018, pp. 44-49). Education is one of the fields that benefited by the internet since it brings opportunities for all of the scholars or academicians, especially the students, to have an education tool for accessing a source of academic and scientific information easily (Dogruer et al.: 2011, pp. 606-611).

Human capital is more important than any natural richness that a nation can have (Neamtu: 2015, pp. 413-420). In the present-day, context of the global economic development, human resources represent the essential elements of the competition, both on a national and international level (Iatagan et al.: 2010, pp. 5139-5146). Human resources are commonly known as human capital included skills, knowledge, or value of people is the foundation of national growth. It was proven previously that human capital is crucial in ensuring economic growth expressed as gross domestic product per capita (Pelinescu: 2015, pp. 184-190). Besides that, an investment in the quality of human capital through education and health will improve the living standard of people and societal welfare (Olopade et al.: 2019, pp. 1-7; Ahmad & Sahar: 2019, pp. 1540-1543). Good human resources will certainly be of high benefit to a nation, but good human resources if not managed properly by human resources will become a burden.

The cause of the declining trend in the quality of Indonesian human resources is certainly due to various factors that influence it. One important factor causing the low HDI ranking of Indonesia is the Pure Participation Rate and the Gross Enrollment Rate of Education.

Some of the problems that cause the Gross Participation Rate and the Pure Participation Rate for SMA / SMK / SMLB have not reached the targets set, among others: 1. Economic factors; the inability of parents to pay for their children's education at the secondary school level; 2. a low level of parental education results in parents having doubts about continuing their children's education to secondary school; 3. geographical factors; the difficulty of access to school, lack of access to public transportation; the distance from home to high school is very far; 4. lack of high school / vocational education services provided by local governments and the community; 5. awareness of parents to send their children to high school / vocational school level is still low; 6. There are still many junior high school students aged 16-18 who repeat at junior high school and

drop out of high school students. There were 28,470 (0.28%) middle school students must study over again, and 31,123 (0.67%) high school students who dropped out of school in the academic year 2017/2018. There are still many parents who choose Pesantren as a place of education other than formal education after graduating from Junior High School. One of the main reasons was the desire of the parents to make their children having a good character (Supriatna: 2018, pp. 1-18).

Other problems faced by Vocational Schools in Indonesia are the achievement of the Vocational School expertise package until 2018. Of the 14,199 Vocational Schools that are accredited A (3,805), accreditation B (6,139), accreditation C (2,412), and not accredited (328). The low level of accreditation A in vocational schools has not been maximized to achieve national education standards and in the report also that the government is only trying to increase the number of SMK schools that are accredited to a minimum of B, in 2018. The average value of national examinations for vocational schools has decreased by 2018 targets to get a score of 7, but the realization of 4.52% (64.58% achievement).

Based on observations at some universities in Medan such as Medan State University and the Muhammadiyah University of North Sumatra, many vocational school graduates were found who continued their studies not suitable for the study programs they were undertaking while at school. Some students work not suitable for the occupied skills program. For example, students in the Computer Network Engineering expertise program switch to majoring in English Language Education. This is consistent with research Herawan, Kurniady, & Sururi (Herawan et al.: 2014) said that on vocational education that there are constraints in terms of adjustment of graduates with relevant stakeholders such as business and industry, where graduates after graduation were still required additional science or experience under the needs of business and industry. The rate of return and productivity of the Vocational High School graduates was lower than Senior High School graduates (Ngadi: 2014, pp. 59-70). Even, Vocational High School graduates contributed as the highest unemployed graduates compared to the other graduates at the same level of education (Khurniawan et al.: 2019). They could not compete and get a job (Tentama et al.: 2018, pp. 85-92).

The quality policy and implementation strategies in implementing new quality assurance are seen as a slogan or just fill accreditation requirements only, not entirely the school in question refers to the quality policy that is applied in the operational running of education that can improve the quality of education. Besides that, the policy of improving the number of Vocational High School graduates was irrelevant to the national economy growth (Slamet: 2016, pp. 301-311; Ramírez et al.: 2019, pp. 2477-9385). The incapability of the school to provide required facilities and skilled teacher/instructor to support students' learning and practices, as well as competitiveness, is also another issue to be considered (Baharuddin & Dalle: 2017, pp. 1-13).

Vocational education is as part of the learning process to acquire and improve knowledge and skills outside the education system that applies in a relatively short time and with methods that prioritize practice rather than theory. The purpose can then be viewed on a spectrum with training for specific, narrowly defined jobs at one end and, at the other, a more general preparation designed to help young people lead productive and fulfilling adult lives as workers and citizens (Fuller: 2015, pp. 232-238).

Based on observations and interviews with the Head of the Vocational School 1 Beringin-Deli Serdang, and several deputy heads at the Vocational School 1 Percut Sei Tuan, there were still school principals who had not carried out their duties and functions to the full. Such as, educators and education staff who are not by their educational background. The educational staff aspect has very ideal criteria. However, both public and private vocational schools have weaknesses in librarians and laboratory assistants. Librarians and laboratory staff-owned are not under their educational background. Now and in the future, strong vocational school leadership is needed starting from the top line such as the Director-General of Vocational Education of the Ministry of Education and Culture to the lowest i.e. the principal, educators, and the education staff.

Leader as a change agent should think about the changes taking place and has led to demands for continuous education, educating students in schools is not a disconnected phase, but should be a dynamic contribution to its development, it is necessary to study human beings in the context of life-long education.

Current developments have led to the need for networking in people's lives, and this requires educational institutions or schools that are creative and innovative, to be able to make students intelligent comprehensive and have strong competitive capabilities that determine the success in facing and playing a role in the era of globalization and technological development fast. Education of teachers and other education personnel can no longer perform the usual response in the face of this reality. Efforts are needed to carry out educational reforms from the top to the lower levels (Suharsaputra: 2016). Efforts to change and develop the quality of vocational education need to be accompanied by a leadership capable of promoting the advantages of vocational education institutions (Harrison et al.: 2017, pp. 235-264; Ramírez et al.: 2018, pp. 826-854).

Vocational leadership is required to have the ability in the field of entrepreneurship. When a leader applies the principles of entrepreneurship in influencing his subordinates to do something by predetermined goals, both related to business organizations and non-profit organizations. Moreover, one of the keys of entrepreneurial attitudes and life is creative and innovative which will be needed in various fields of life, including in the fields of management and leadership and today the level of change is happening very quickly in various fields of life so entrepreneurial leadership is needed.

Like the results of the study conducted by Rohmah, Nurjanah, & Hayati (Rohmah et al.: 2017, pp. 522-535) claimed that entrepreneurial leadership owned by the school principal could increase entrepreneurial knowledge in school residents, especially teachers as professional educators with the main task of educating, teaching, guiding, directing, training, evaluating and evaluating students. Increased knowledge of teacher entrepreneurship as professional education in the era of the ASEAN Economic Community (AEC) through providing information to teachers to follow technological developments, socialization about entrepreneurship, and motivation to develop potential in teachers, the growth and development of entrepreneurial spirit for teachers include active, creative, empower, create, have initiative, and can improve the quality of education in the era of the ASEAN Economic Community (AEC). Teachers can produce an entrepreneurial spirit in the learning process so that students have superior competitiveness.

Based on the description above, it is necessary to examine in a way that can provide a clear picture of effective leadership models such as what is needed for Vocational Education in Indonesia in the 21st century.

METHODS

This study is a literature review that followed the four steps of the systematic literature review method as proposed by Snyder (Snyder: 2019, pp. 333-339). Those four steps are designing the review, conducting the review, analysis, and writing the review. Designing the review is the first step that was conducted to identify the background of the study, urgency, objective, and the review technique. Conducting the review is the second step that aimed at collecting the needed data from books and scientific journals that discuss leadership and entrepreneurial leadership. The third step of the study is analysis, during this step the researcher analyzed the collected data from the books and scientific journals. The analysis was conducted qualitatively. The last step is writing the review, it is the step when the researcher writes down the result of the analysis in the form of an article.

RESULTS

Leadership Model

Leadership is an important differentiating factor in an organization where it achieves success or failure, victory or defeat, glory or weakness, acceptance, or rejection. Leadership has also been discussed by smart scholars since ancient times. Leadership is included in the applied sciences group or applied sciences in the social sciences because the principles and formulations are beneficial in human welfare. So, to understand

everything related to aspects and problems, it is necessary to understand, the meaning or understanding of leadership from various perspectives from various experts.

Leadership is the process of affecting group activities to target and achieve goals (Allameh & Davoodi: 2011, pp. 3131-3137). It is often associated with the entrepreneur as being a part of the formula for success. Leadership is a translation of the word leadership which comes from the word "leader". The leader is the person who leads, while the leader in the position. In another sense, etymologically the term leadership comes from the basic word "Lead" which means guidance. From "lead" as the verb "lead" is born which means to guide. The word leader means giving guidance, guiding, directing, and walking ahead (precede) (Poerwadarminta: 1984).

Leadership is very important in organizational management (Poerwadarminta: 1984). Leadership needed by humans because there are certain limitations in human beings. From this arises the need to lead and be led. Leadership is defined in terms of individual characteristics, habits, ways of influencing others, interactions, position in the organization, and perceptions of legitimate interactions.

A similar opinion was expressed by Wirawan (Wirawan: 2013) that leadership as a process of leaders creating a vision and interacting with each other to realize the vision. As for a more detailed explanation namely;

a.Process. Leadership is a process, which can be likened to a production process in a production management system. The leadership production process consists of leadership input, process, and output. The process can also be interpreted that the leadership process requires time, not something that happens instantly. A process of interacting influences in leadership requires time, the length of time depends on the situation of the leadership altar, the quality of leaders, and the quality of followers.

Input	Process	External
1. Leader 2. Followers 3. Vision, mission 4. Organizational Culture 5. Power Resources 6. Internal and external environments of leadership altars.	1. Social interaction between leaders and followers. 2. Leaders and followers influence each other 3. The leader empowers his followers. 4. The process of change 5. Efforts to realize the vision 6. Managing conflict 7. Managing performance	1. Followers are affected or not affected 2. Changes occur or no changes occur 3. Vision achieved or not achieved. 4. The lives of social members are better or worse.

Tabel 1. Leadership as a system process

b. Leader. The essence of leadership is a leader in which every organization or social system has a different title or title. In political leadership, the leader is called the president, king, queen, prime minister, Speaker of the Parliament, Speaker of parliament, chairman of the party, and so on.

Hidayat (Hidayat: 2018) expressed that Leadership (leadership) is the ability to move, influence, motivate, encourage, direct, advise foster, guide, train, order, order, ban, and even punish all organizational resources to achieve desired goals effectively and efficiently. This understanding shows that in leadership there are three elements, namely leader (leader), member (follower), and situation (situation).

Transformational Leadership Model

The term transformative leadership comes from two words, leadership and transformative, and transformational. The term transformative is based on the word to transform which means to transform or change something into another different form. Transformative leadership is a type of new leadership (new leadership paradigm) that is seen as effective in explaining the change, especially in transitional environmental situations.

Transformative leadership can be defined as the ability of a leader to work with, and/or through other people to optimally transform organizational resources to achieve the stated goals (Hidayat: 2018). Transformative leaders can motivate people to do more than they had previously expected to do-to transform themselves and their productivity (Winzenried et al.: 2010, pp. 221-232). Transformational leadership involves efforts to go beyond self-interest towards joint efforts for organizational progress. The real essence of transformational leadership that a leader makes followers do more than they are expected to do, and the follower knows and believes that the leader will not profit from them. Transformational leadership also enhances job satisfaction and team performance at individual and team levels of analysis, and directed attention to the relevance of trust among team members, also, to trust in supervisors (Braun et al.: 2013, pp. 270-283).

Transformational leadership will be able to be implemented if it is guided by the principles of transformational leadership. There are seven principles of transformational leadership, including (Apriansa: 2018);

1. Implications

Leadership success begins with a vision that will be a mirror and a common goal. The ability and skill to express a clear, practical, and transformational vision that can answer the question. Where will we go?

2. Motivation

The ability to get a commitment from everyone involved in the vision that has been explained is the second thing that needs to be done. When transformational leaders can create a sense of integrity within the organization, it should also be obtained to optimize, motivate, and energize each of his followers. Practically it can be in the form of tasks that are truly challenging and provide opportunities for them to be involved in a creative process, both in terms of giving proposals and making decisions in solving problems so that this will provide added value for themselves.

3. Facilitating

It is the ability to effectively facilitate learning within organizations in an institutional, group, or individual manner. This will have an impact on increasing the intellectual capital of everyone involved in it.

4. Innovation

The ability to boldly and responsibly make a change when needed and become a demand with the changes that occur. In an effective and efficient organization, everyone involved needs to anticipate changes and they should not be afraid of those changes. Transformational leaders must be swift in responding to change without sacrificing trust and the work team that has been built.

5. Mobility of movement

Mapping out all available resources to complement and strengthen everyone involved in achieving the vision and goals. Transformational leaders will always seek followers who are full of responsibility.

6. Preparedness

The ability to always be ready to learn about themselves and welcome change with a positive new paradigm.

7. Commitments

Associated with a commitment to always solve problems properly and thoroughly. Therefore, it is necessary to develop discipline, spiritual, emotional, and physical as well as commitment.

Visionary Leadership Model

Visionary leadership is a model or pattern of leadership that is meant to give meaning to work and effort that is carried out jointly by all components of the organization by giving direction based on clearly made vision. The key concept of visionary leadership is vision. The vision of the organization created is not merely sentences that are arranged so that they are pleasant to read and hear. Vision is a statement about the picture of the situation and characteristics that the organization wants to achieve far in the future. Vision is a power or power to make changes, which encourages the process of creativity trade through integrity and the synergy of various experts from the people in the organization (Hidayat: 2018).

Visionary leadership is the ability to create and articulate a vision that is realistic, trustworthy, and interesting about the future of the organization or organizational unit that continues to grow and improve compared to now. Visionary leadership focuses on creating and communicating an inspiring vision among subordinates to achieve and sustain superior performance (Dhammika: 2016, pp. 1-10).

Visionary leaders have a very important role in visionary leadership. The role is related to (Hidayat: 2018);

1. Direction Setter

This role is a role where the leader presents a vision, assures an image or target for the organization, to be achieved in the future, and involves employees from "get to go". This is the view of experts and leading practitioners is the essence of leadership. As a direction maker, the organization's leader conveys a vision, communicates it, motivates employees, and assures employees that what they are doing is right and supports participation at all levels and all stages of the business towards the future.

2. Agent of change

Change agents are the second important role of visionary leaders. In the context of change, the external environment is central. Economic, social, technological, and political changes occur continuously, some take place dramatically, and others take place slowly. Of course, customer needs, and choices change as changes in stakeholders' desires. Effective organizational leaders must constantly adjust to these changes and think ahead about potential and changeable changes.

3. Spoke Person

Getting messages out and talking is arguably an important part of dreaming about the organization's future. An effective organizational leader is someone who knows and appreciates all forms of communication available, to explain and build support for the organization's future vision. The organization's leader as a spokesperson for other visions must announce a message that binds all employees to see themselves and touch the vision of the organization, both internally and externally. The vision conveyed must be useful, interesting, and raises about the future of the organization.

4. Coach (Coach).

Visionary leaders are good trainers. Organizational leaders use group cooperation to achieve the vision. An organizational leader coordinates their activities or efforts, towards achieving victory or toward achieving a vision of the school. The organization's leader, as the trainer, maintains the work to focus on the realization of the vision by directing assignments and building trust among the organization's resources that are important to the organization and its vision for the future (Apriansa: 2018). The characteristics of visionary leaders that are unique in self-confidence, self-awareness, and empathy. The visionary leader will articulate a goal, which for him is a true goal, and in harmony with the shared values of the people in the organization (Apriansa: 2018).

Transactional Leadership Model

The transactional leadership model is the relationship between leaders and followers based on agreement and value or the exchange process (money transactions). The transaction is expected to benefit both parties (Usman: 2011). Transactional leadership emphasizes the task-related exchange of actions and rewards between followers and leaders (Aga: 2016, pp. 517-525). According to Bass in Djamaluddin Ancok (Anchok:

2012), transitional leadership models are characterized by the nuances of transactions between those led and those who lead, namely;

a. Clarifies terms of the contract. The leader explains to the person being lied about the things that must be done and the consequences to the employee in terms of performance appraisal, compensation, and career if the work performed meets the demands of the work contract. In everyday language, this employment contract is a kind of job description.

b. Enforce compliance with rules and standards. This is related to the responsibility of the leader to always uphold the importance of compliance with work procedures and company regulations, as well as the standard of work that must be met by employees.

c. Arranges contractual agreements. The leader agrees with the employee if the work target and quality of work are achieved, then the employee will get a bonus.

d. Subordinate supervises to ensure work is carried out and effectively. Leaders supervise employees in working so that employees work effectively. There are two types of oversight carried out by transactional leaders. The first is active management by exception whose character is that the leader is always actively supervising employees working, whether under the rules and regulations that exist or not. The second is passive management by exception where the leader is passive in supervision. He must do if something has happened to the employee.

e. Isolates work from the changing environment. Transactional leaders only pay attention to what has been agreed by the company about what needs to be done and pay little attention to whether the things are done are indeed by the demands of the changing business environment.

f. Uses contingent rewards to influences motivation. In motivating employees to want to work, transactional leaders focus more on providing extrinsic motivation, which is something that comes from outside themselves, such as salary, bonus, promotion, and other recognition.

g. Ensuring the equity of the rewards. A transactional leader tries to be fair in distributing compensation, to match the contribution of each employee.

The essence of this transactional leadership model is dependent on the presence of leaders who are fit to be able to meet the needs of performance and job satisfaction of their groups individually. Based on their abilities and characteristics of personality, behavior, and decision style. Then the leader must be able to influence the occurrence of valence, instrumentalities, expectancies, and role perceptions, and outcomes or rewards (Wijono: 2018).

Charismatic Leadership Model

Charismatic is a Greek word that means "divinely inspired gift" such as the ability to perform miracles or predict future events (Yulk: 1988). Charismatic leadership is not based on authority or tradition but by followers is said to have extraordinary abilities. Charismatic leaders prefer to set an example in their behavior to be followed by followers. Role modeling is more concerned with imitation of leader behavior. If adherents admire and identify themselves with a leader, they will likely try to emulate or believe these values and beliefs. Through this process, charismatic leaders can exert considerable influence on the satisfaction and motivation of their followers (Yulk: 1988).

Charismatic leadership is a leader who with the strength of his abilities can have an extraordinary effect on his subordinates. Charismatic leaders have a high desire for power and a sense of ability that is also high and a belief in the moral truth of their beliefs. Thus, charismatic leaders have extraordinary powers in influencing their subordinates (Suharsaputra: 2016). Charismatic leaders, who may become across with at any rank of organizations, have been identified as leaders who inspire, show trust, awaken respect, and motivate positive thinking for the future, help members realize things of the essence, transfer the feeling of mission and stimulate them to behave accordingly (Klein & House: 1995, pp. 183-198).

It has been believed that qualifications of charismatic leadership entailing the qualifications of responsiveness to the environment, undertaking risk, and discontinuing the status quo help provide the

creativity-supporting environment while motivate and strengthen members to act according to the manner (Findikli & Yozgat: 2012, pp. 227-236).

The types of charismatic leaders can be divided into two namely, visionary charismatic leaders and charismatic leaders in critical times. Visionary charismatic leaders are trying to realize a shared vision of the future. Visionary charismatic's leaders through good communication can connect between the needs and targets desired by their followers to achieve the targets and/or tasks assigned by the organization. Visionary charismatic leaders can see a big picture and the opportunities that exist in the big picture. While the type of critical mass leader is the type of leader known charismatics but reached critical positions such as Sukarno and Hatta, Megawati, and Gusdur as well as other leaders such as Ki Hajar Dewantara and Raden Adjeng Kartini (Wijono: 2018).

Types of Leadership

Style means attitude, movement, behavior, beautiful attitude, good gestures, strength, and ability, to do well. The leadership style is a set of characteristics that are used to influence subordinates so that the organization's goals are achieved. In another sense, leadership style is a pattern of behavior and strategy that is often mastered and often applied by a leader. The leadership style is called the overall pattern of the actions of a leader, both visible and invisible by a subordinate. Leadership style describes a consistent combination of the philosophy of skills, traits, and attitudes that underlie a person's behavior. A leadership style that shows directly or indirectly about a leader's confidence in the abilities of his subordinates. That is, leadership style is the behavior or strategy resulting from a combination of philosophy, skills, traits, and attitudes. Style is often called the type of leadership (Hidayat: 2018).

Types of leadership (Hidayat: 2018) are;

a. Charismatic leadership type; in a charismatic leadership type, it has extraordinary energy, attraction, and carrier to influence others so that it has a very large number of followers and trusted bodyguards. Even now people do not know the true reasons why a person has such great charisma. He is considered to have supernatural power, and superhuman abilities, which he obtains as an almighty gift. He has a lot of inspiration, courage, and firm belief in his stance. The totality of the leader's personality exudes enormous influence and appeal. The totality of the leader's personality exudes enormous influence and appeal.

b. Paternalistic type, namely the type of fatherly leadership, with the qualities, among others.

c. Autocratic type. This leadership bases itself on absolute strengths and practices that must be fulfilled. The leader always wants to act as a single player or a one-man-show. Ambitious to rule the situation. Every order and policy is determined without consulting subordinates. Change children are never given in-depth information about plans and actions to be taken. All praise and criticism of all subordinates are given on the personal consideration of the leader himself.

d. The type of laissez-faire: In the type of leadership of laissez-faire in, the leader of the practice does not lead, he lets the group and everyone does as they wish. The leader does not participate in the least in his group activities. All work and responsibilities must be carried out by subordinates themselves. He is a symbolic leader, and usually does not have technical skills, because his position as director or chairman of the council, commander, or head is usually obtained through bribery, kickbacks or a system of nepotism.

e. Populist type; Populist leadership as leadership that can awaken people's solidarity. Pollution leadership holds fast to traditional community values. Do not trust the support of foreign powers and aid. This type of leadership reinforces the (re) living of nationalism.

f. Democratic type; Democratic leadership is oriented to people and provides efficient guidance to their followers. There is case coordination among all subordinates, with an emphasis on a sense of internal responsibility and good cooperation. The strength of this democratic leadership lies not in the person or individual leader, but the active participation of each group. Democratic leadership respects the potential and

the individual is willing to listen to the advice and suggestions of his subordinates. Willing to recognize the expertise of specialists with their respective fields, able to utilize the capacity of each member as effectively as possible at the right times. Democratic leadership is often referred to as group developer leadership.

Problems of the current leadership model

Emerging theories about leadership by experts and written in books and research results show that leadership plays an important role. Likewise, in the practices of leadership implementation is the most expected subject of many people, especially for subordinates or the community as followers. In the era of distortion where the world of education in Indonesia faces a big challenge. It takes a leader who can solve all problems and of course bring a more qualified Indonesian education. Many models of leadership and leadership types have been applied, some models survive and can bring success. But not a few models and types of leadership that are applied are not successful and cause setbacks.

From the discussion of the leadership models written above such as the transformative leadership model, visionary leadership, transactional leadership, and charismatic leadership. The author found a number of these models experienced problems. For example, charismatic leadership. From the results of an empirical study conducted by Smith in which he asked people to choose charismatic and non-charismatic leaders, then asked the subordinates of these leaders to give information about them on a questionnaire that measures the indicators and reactions of followers. The results show that followers of charismatic leaders have more self-confidence and feel work as heavier. However, contrary to the theory, they did not show blind obedience to the leader (Yulk: 1988). Charismatic leaders are also so rare that they cannot be applied in many organizations.

On the other hand, the problem of leaders today is that they are not visionary leaders. Leaders now still do not show competence as expected by the visionary leaders including, that a visionary leader must have the ability to communicate effectively with managers and other employees in the organization. This communication is rarely owned by leaders today. Moreover, the current leader is more transactional. Although there has been no research that shows that the brand was chosen because it was based on bribes, or because there were insiders as discussed above, but transactional leaders are more concerned with the existence of transactions in terms of financial transactions.

If we look at the results of research by Imran Asghar, the visionary and innovative leadership has an impact on organizational change for better and success (Asghar: 2010). Whereas the issue of transactional leadership, although transitional leadership helps organizations achieve their present goals more efficiently and more towards achieving routine goals. But there is a weakness that there must be a conditional reward. So, the transitional leadership is not very suitable for the era of change. This is under the opinion of transactional leadership. It is difficult to have a competitive ability in an era of change (Suharsaputra: 2016).

DISCUSSION

In the writings discussed above specifically, the Entrepreneurship Leadership proposed by the author certainly has implications if applied at the Ministry of Education and Culture in particular the Director-General of Vocational and Vocational High School Education.

Based on the results of the above understanding which is based on theoretical studies from books and journals, and understanding of entrepreneurial leadership becomes important for top levels such as the director-general to the head of vocational school. Understanding related to entrepreneurship leadership will certainly advance someone to act following the theory.

For example, in entrepreneurship leadership, a person must have the courage to take risks to open a business in various opportunities. Having the courage to take risks means to be mentally independent and dare to start a business, without being overwhelmed by fear or anxiety even in uncertain conditions.

If this is truly understood by leaders in the top manager to the low manager environment such as the Director-General of Vocational Schools to the principal, then of course in implementing the policy they always have the feeling as discussed in the theory above. The Director-General must be able to solve the problems of vocational education in Indonesia, which of course starts new ventures without fear and anxiety. New businesses that can be proposed are of course based on the theory of not doing ordinary activities.

From the theoretical study above, Entrepreneurial leadership is a leadership/leader who can anticipate various changes with a clear vision of the future and seeks to encourage cooperation in carrying out change through flexibility in carrying out their duties and roles. The condition is certainly very useful so that all changes that occur at this time can already be anticipated.

In vocational and technical school management issues always relate to leaders. A common weakness experienced by educational institutions today is that it is treated as a social institution. The leaders in the world of education in Indonesia considered themselves as volunteers with an emphasis on dedication not as professionalism. As a result, many opportunities owned by schools did not run optimally.

The emergence of entrepreneurship leadership can certainly have a good impact on education in Indonesia. Some research results that show that entrepreneurship leadership greatly affects the progress of the organization can be a basic capital. It was proven that entrepreneurial-minded school principals can improve and maintain a good relationship between school and both internal and external stakeholders (Suyitno et al.: 2014, pp. 44-64). The application of entrepreneurial leadership also significantly increased the commitment and loyalty of stakeholders to the vocational education organization, with the educational institutions noted for excellence (Dardiri et al.: 2017, pp. 361-367).

The Director-General of Vocational School Education must be able to apply entrepreneurial leadership among them by daring to take extraordinary policies because the explanation above shows how relevant entrepreneurship leadership is in advancing organizations like schools today. Entrepreneurial leadership requires creative and innovative responses. Moreover, the urgency of entrepreneurial leadership is based on the development of science and technology.

With entrepreneurship leadership, vocational school principals can take bold policies, including how to make and build creative efforts needed by external parties. Besides, because entrepreneurial leadership is a leader who implements thoughts, attitudes, and entrepreneurship behavior, it does not depend on the level and position in the organization so that this leadership is more dispersed and very strong with integrated leadership in the mind and spirit of entrepreneurship. There are some possible outcomes of entrepreneurial leadership such as wealth creation, firm performance, innovation performance, and strategic management of resources (Ranjan: 2018, pp. 104-114). Moreover, entrepreneurial leadership is needed to be able to control the uncertain conditions in the fast pace of competition. In this digital era, besides leadership skills, information and communication technology mastery and digital literacy are also very important skills to be mastered by the vocational school students (Baharuddin & Dalle: 2017, pp. 1-13).

CONCLUSION

The era of globalization is so fast, of course, a challenge for various organizations. Like in education. The problem that there is a general weakness experienced in education which is leadership problems. There is no effective leadership model that can solve the problems of vocational schools. Leaders who are supposed to be agents of change are required to think about changes that occur then in the current development it has led to the need for networking in people's lives, requires creative and innovative educational institutions/schools, to be able to make comprehensive intelligent students and have strong competitive capabilities that are crucial success in dealing with and playing a role in the era of globalization and rapid technological development.

Educational institutions through educational leadership, teacher education, and other education personnel are no longer able to make the usual response in dealing with this reality. Efforts are needed to

carry out educational reforms from the top to the lower levels. Vocational school leadership is required to have the ability in the field of entrepreneurship. If a leader applies the principles of entrepreneurship in influencing his subordinates to do something under predetermined goals, both related to business organizations and non-profit organizations. Moreover, one of the keys to entrepreneurial attitudes and life is creative and innovative which will be needed in various fields of life, including in the fields of management and leadership.

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Community Participation in Developing Educational Quality for Primary School in Madiun City

Participación comunitaria en el desarrollo de la calidad educativa para la escuela primaria en la ciudad de Madiun

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RESUMEN

Los objetivos de este estudio son: (1) Analizar el papel de la comunidad en el desarrollo de una educación de calidad en la educación básica; (2) Analizar la calidad de la educación básica en la ciudad de Madiun. Las técnicas de recolección de datos se llevan a cabo mediante observación, entrevistas en profundidad y técnicas de documentación. Los resultados son: (1) la calidad de la educación básica en la ciudad está en buena categoría; (2) la educación básica en la ciudad de Madiun sigue siendo baja; (3) El papel de la comunidad en el desarrollo de una educación de calidad en la educación básica está funcionando.

Palabras clave: Calidad educativa, Educación primaria, Indonesia, Participación comunitaria

ABSTRACT

The objectives of this study are: (1) To analyze the role of the community in the development of quality education in basic education; (2) Analyze the quality of basic education in the city of Madiun. Data collection techniques are carried out through observation, in-depth interviews, and documentation techniques. The results of the study are: (1) the quality of basic education in the city is in a good category; (2) basic education in the city of Madiun is still low; (3) The role of the community in developing quality education in basic education is already running.

Keywords: Community participation, Educational quality, Indonesia, Primary education.

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INTRODUCTION

Indonesia is a developing country that has four main problems in education namely; the access/equity, quality, relevance, and efficient management of education. Community participation in the development of quality education is also not optimal. Indonesia's education ranking according to the 2018 Program for International Student Assessment (PISA) announced by The Organization for Economic Co-operation and Development (OECD) shows that the quality of education is still low. Indonesia has a low score in reading ability (score 371) where the average OECD member (score 487), math score (379), and science (score 396) where the average OECD member (score 489). Overall Indonesia is ranked 70th of all countries studied. In ASEAN alone, Indonesia is inferior to Singapore (2), Malaysia (48), Brunei Darussalam (50), and Thailand (55). Also, there is a high disparity in the quality of education.

Based on this data, the problem of the quality of Indonesian education is a very central theme to be resolved and sought as soon as possible. The issue of educational quality certainly does not stand alone but is related to other variables that are quite complex, such as teacher professionalism, educational facilities, curriculum, and community involvement in the empowerment and development of education. In this context, the quality of primary education becomes very urgent because it is the foundation for the next level of education. Community involvement in developing the quality of primary education is very relevant to continue to be coordinated and consolidated because it is closely related to efforts to form strong, ethical, noble, competitive, and socially sensitive characters (Brannen: 2011, pp. 173-184; Annía et al.: 2019, pp. 1357-1372; Villalobos et al.: 2020, pp. 984-1018), and academic culture. Moreover, the world is facing challenges of the Industrial Revolution era 4.0 which will emphasize three things, namely data literacy, technological literacy, and humanities literacy. Quality primary education not only can deliver smart and competitive children but also sensitive and skilled in social, democratic, and humanitarian matters (Zurqooni et al.: 2018, pp. 882-899).

Current educational priorities are improving the quality of education, full access, relevance, and efficiency of education management. This program will not work well if it is not supported by the strength of the community, both the education council, the school committee, the business and world of industry, and the parents themselves. As stated by Mulyasa (Mulyasa: 2014) that the relationship between school and community is needed to (1) advance the quality of learning and growth of children, (2) strengthen goals and improve the quality of people life and livelihoods (Berkowitz and Bier: 2005, pp. 64-69), (Ahmad & Sahar: 2019, pp. 1540-1543), and (3) encourage the community to establish relationships with schools.

The Indonesian history of the relationship between schools and the community involvement in educational development has happened a long time ago, but until now it was still considered to be not optimal. As said by Maliki (Maliki: 2010), he stated that so far other aspects of education management have not been worked out systematically which is the parents and community involvement. It so far has tended not to be placed as an element of the learning community, but rather to be placed as a donor from collecting school funds.

In-Law Number 20 the Year 2003 regarding the National Education System, article 56 (3) states that the School / Madrasah Committee, as an independent institution, is formed and plays a role in improving the quality of services by giving consideration, direction and support to personnel, infrastructure, and supervision. Education at the level of the education unit.

The recent studies of Rosyid (Rosyid: 2007), Margono (Margono: 2007), and Mappiare (Mappiare: 2007) on community participation in schools show the same comparative results of all school principal statements that community participation in the context of developing the quality of education is strongly needed. However, community participation is still not optimal. Cities with advanced education such as Malang seem to have more active community participation compared to relatively developing cities.

Based on the above sentences, community participation in schools in developing quality primary education becomes very important to be examined.

METHODS

This study uses a qualitative approach, whose main characteristics are: (1) prioritizing the tracking of meaning; (2) prioritizing the emic perspective; (3) care about context; (4) the process of data collection and analysis is more cyclical than linear; (5) prioritizes depth over breadth of coverage; (6) in-depth observations and interviews are primary in collecting data; and (7) the main instrument of research is the researcher itself (Faisal: 2007).

The focus of this research is three main things, namely: (1) the role of the community (education council, school committees, and business and industry) in the development of quality education in primary education; (2) analysis of the factors that influence the effectiveness of community participation in the development of quality education in primary education; and (3) analysis of the quality of primary education in Madiun City.

Data collection techniques used were observation, in-depth interviews, and documentation. The informant group that was the subject of the study was divided into three groups, namely the education bureaucracy group (head of primary education and supervisors of primary education schools), school groups (Principals and teachers) as showed in Sharma (Sharma: 2014) and community groups (administrators of the Education Board, school committees, parents of students). The other example of research has administrators as a participant of the school quality success program (Rout: 2013). While the data analysis technique uses interactive analyst techniques. To guarantee the validity of the data used triangulation techniques and perseverance of deepening the field.

RESULTS

The Community Role in Developing the Quality of Primary Education in Madiun Ideally, the roles and functions of the Education Board and School Committee have four main points, namely: (1) advisory agency, (2) supporting agency, (3) controlling agency, and (4) mediatory. The research results show that the four roles and functions have not been carried out optimally.

According to Hariyadi as the management of the Madiun City Education Board and the Chairperson of the Republic of Indonesia Teachers' Association of Madiun City, He said that: The role and function of the Education Board had indeed been running but were not yet optimal. Even the Board of Education still often gets intervention from the Regional leadership's education bureaucracy. It has been proven that in the past year the management of the Madiun City Education Board has even been vacuum because the management has not been installed by the Mayor of Madiun (W, 6-4-2020).

The same thing was also conveyed by Anang, Chairperson of Madiun City SMPN 3 Committee: All SMP Schools in Madiun City already exist and School Committees have been formed, and even class associations have been formed. But the role and function are indeed not optimal. One of the factors that caused it was the weak coordination between the school and the community besides the busy schedule of each board. So there is a tendency for school committees to submit school quality issues to the School Committee (W, 9-4-2020).

The School Committee Management Composition should consist of: (1) representatives of students' parents, (2) community leaders such as Village Heads, religious leaders, cultural figures, etc. (3) community members who care about education such as Education NGOs, (4) local government officials, (5) business and industry, (6) education experts, (7) educational professional organizations such as PGRI, and (8) alumni representatives. However, the fact is that the management of the school committees in primary education in the City of Madiun is still dominated by the parents of the students, while other elements are still minimal. As a result, the controlling, advisory, and mediatory functions have not run as expected. The Quality of Primary Education in Madiun

This research emphasizes more on the standard of competence of graduates, especially in terms of academic aspects, namely the results of the national examinations in primary and junior high schools.

Academic aspects will be seen from the results of the National Examination at both elementary and junior high school levels. Besides that, it was also analyzed from the Human Development Index (HDI) of Madiun City.

In examining the quality of primary education in the city of Madiun, an analysis will be given based on available data. The first data is related to the development of educational performance development indicators in Madiun City in 2017-2019.

No.	Aspects	Unit	Worked	Target	Worked	Target
			2016	2017	2018	Last of 2019
1	2	3	4	5	6	7
	Public Welfare					
	Social Welfare Focus					
1	Literate People	%	100	100	100	100
2	School Time Average	year	11,09	10,84	11,30	12
3	Rough Participation Rate of SD/MI/Paket A	%	117,6	106	118,01	100
4	Rough Participation Rate of SMP/MTs/Paket B	%	109,69	101	108,14	100
5	The real participation rate of SD/MI/Paket A	%	107,92	102	108,91	100
6	The real participation rate of SMP/MTs/Paket B	%	92,78	98	87,81	100
7	School Passed					
	Primary School	year	29,84	31,34	29,10	31,73
	Expectancy Figures of School Time		14,19	14,73	14,61*	15,41
	General Aspects					
A	**Basic Services of Government Affairs**					
	Primary Schools					
1	School participation rate	%	115,49	105	124,4	100
2	Ratio of school availability / school age population		1:38	1:38	1:38	1:38
3	Teacher / Students ratio		1:16	1:18	1:17	1:20
4	Average of each class Teacher / Students ratio		1:26	1:34	1:33	1:32
5	The real participation rate of SD/SMP	%	100	100	129,65	100

Table 1- The Education Development Performance Indicators of Madiun

Sources: Madiun City Education Office

The Madiun City education performance report above shows several important things that can be conveyed, including:

1. The gross enrollment rate and pure elementary and junior high school participation rates of Madiun City are very good even far beyond the Province of East Java or the National Level.
2. Management has been pursued based on School-Based Management, however, its effectiveness has not yet shown optimal results especially at the elementary school level.

3. Teacher availability and academic qualifications are relatively very good.
4. The availability of educational infrastructure is already very good, even for 2020 the Madiun City Government has created a laptop assistance program for elementary and junior high school children.

Judging from the human development index (HDI) of Madiun City in 2019 which reached 80.88 also included very high when compared to the average Regency / City in East Java Province which reached 71.50 and the national level which reached 71.92. It even ranks 3 out of 38 districts/cities in East Java. This means that from access to education and existing illiteracy rates, Madiun City is quite successful in overcoming illiteracy rates and fulfilling access to primary education (Central Bureau of Statistics, Madiun City, 2019).

The quality of primary education in the city of Madiun can also be analyzed from the results of the National Examination of the children of the city of Madiun in both the Elementary and Middle School levels. The following are the average results of UNAS in particular three subjects, namely Mathematics, Science, and Language.

No.	Graduation Score	Rates			Total	Rates
		Subjects				
		Indonesian	Maths	Science		
1.	2016/2017	83,99	73,20	78,95	236,14	78,21
2.	2017/2018	69,17	62,65	78,85	210,67	70,22
3.	2018/2019	69,92	55,34	70,85	191,50	63,83

Table 2- The Average of SD/MI Graduation Score Rate in Madiun 2017-2019

Sources: Madiun City Education Office

Looking at the data on the results of the Madiun City Primary School (SD/MI) National Examination results in the last three years, the following important things can be explained:
(1)In terms of language, mathematics, and science skills of elementary school children in Madiun city is still far from expectations because the average is still below 75 and experienced a decline in all three competencies in the past three years; (2) the data also illustrates that mathematics ability occupies the lowest average compared to science and language skills. This means that it is very important to create learning strategies and methods that can boost achievement in mathematics and science.

No.	Graduation Score	Rates				Total	Rates
		Subjects					
		Indonesian	English	Maths	Science		
1.	2016/2017	75,27	55,29	51,87	56,20	238,63	59,65
2.	2017/2018	75,64	60,51	52,69	55,50	244,34	61,09
3.	2018/2019	74,58	60,95	53,36	57,92	246,81	61,702

Table 3- The Average of SMP/MTs Graduation Score Rate in Madiun 2017-2019
Sources: Madiun City Education Office

The result data of the Madiun City Junior High School National Examination (SMP/MTs) shows that the average scores for subjects in languages, mathematics, and science over the past three years (2017-2019) are still low. However, there is a positive trend because the graph has increased, in contrast to primary schools

which experienced a decline. In fact, according to Heri Wasana, Head of the Madiun City Education Office, in 2018 the results of the Madiun City Junior High School National Examination were ranked 2 at the provincial level in East Java after the previous year (2017) only ranked 5th.

DISCUSSION

1. The Community Role in Developing the Quality of Primary Education in Madiun

The results of in-depth interviews with the Head of the Education Sector of the City of Madiun, Hariadi, are essential as follows: The role of the community through school committees and class associations in developing the quality of education in the City of Madiun is quite good but not yet optimal. The fact is that parents and the community still rely too much on schools. Lately, which is effective and shows the concrete role of the class communities, if the school committee is still far from expectations. With Permendikbud No. 75 surely schools, in this case, the School Principal must hold the School Committee but often the composition of the management and its role and function has not been included in substantive matters (W, 18-25 April 2020).

Efforts to increase community participation in the development of quality primary education need to be continued. As Mulyasa (Mulyasa: 2014) emphasized, the purpose of the relationship between schools and the community can be viewed from two dimensions, namely the interests of the school and the needs of the community. The school's interests are: (a) maintaining the existence of the school, (b) improving the quality of education in the school, (c) expediting the learning process, and (d) facilitating community support. Whereas community needs, namely: (a) increasing community welfare, (b) achieving school progress, (c) ensuring the relevance of school programs to community needs, and (d) Obtaining skilled and competent community members.

Mulyasa (Mulyasa: 2014) emphasized that schools need to hold education boards and school committees. The existence of these two institutions is an absolute prerequisite for the implementation of effective and efficient school management. In making an independent, effective, efficient, productive, and accountable school, the school principals are required to hold school committees and education councils (Adam: 2005).

In the era of the industrial revolution, 4.0 community support, and participation in developing the quality of primary education is increasingly urgent. Schools need to receive input, criticism, consideration, and support in planning, implementing, developing, and evaluating school programs. As conveyed by Ahmad (Ahmad: 2016) that science, technology, and society have a very close relationship. Rapid changes in science and technology also require the public to be able to adapt to culture so that there is no cultural shock.

2. The Quality of Primary Education

Measuring the quality of education can indeed base on several important criteria, at least based on Government Regulation No. 19 of 2005 concerning National Education Standards, eight minimum standards must be met, namely: content standards, process standards, graduate competency standards, teacher and education personnel standards, infrastructure facilities standards, management standards, financing standards, and assessment standards.

Based on the results of the research above, it shows that primary school quality in Madiun City is still uneven. The elementary school national exam results are still low, while junior high school national exam results show very good performance even though the average mathematics subject scores are still low. But from the infrastructure and access to education, it has been very good.

Judging from the Human Development Index (HDI), the quality of Education in Madiun City has been very good. Head of the City Statistics Agency of Madiun Umar Saifudin said several factors influenced the calculation of HDI, namely life expectancy at birth (AHH) which reached 72.75 years, long school expectations (HLS) which reached 14, 39 years, the average length of time schools (RLS) which reached 11.13 years, and

Madiun City per capita community expenditure which reached Rp. 16.04 million. HDI is an important indicator in measuring the quality of human life. Even for the highest average length of school (RLS) in Madiun City in East Java Province (Pamula: 2020).

Referring to Crow (1989), there are three classifications of academic pathways, namely: (1) language skills, (2) mathematical abilities, and (3) scientific knowledge abilities. Therefore, to measure the quality of a country's education, including primary education always refers to abilities related to language, mathematics, and science skills. From several previous opinions, it can be emphasized that quality education is a rational answer to answer and face the challenges of globalization and the industrial revolution 4.0. Quality assurance of good education must be carried out systematically, planned, sustainable, and has clear targets

CONCLUSION

From the results of the research and discussion above, there are some conclusions as follows:

1. Judging from the Human Development Index (HDI) of Madiun City and the Education Performance Report of the Madiun City Education Office it can be concluded that the quality of primary education in Madiun City is very good when compared to the average HDI in East Java Province and at the national level.
2. Judging from the results of the Madiun City Elementary and Middle School National Examinations in the fields of Mathematics, Science and Language it is still low although it is quite good when viewed on average at the East Java Province level, especially at the Junior High School level. Academic achievement in Mathematics has the lowest average compared to science and language. This means that judging from the academic achievements of students, the quality of primary education in Madiun City still needs to be greatly improved.
3. The role of the community in developing quality primary education in the City of Madiun has indeed been seen but its role and function are not yet optimal. Coordination and synergy already exist but not yet included in matters related to the substance of quality development (Kusumaningrum: 2017, pp. 39-47), character, and relevance of graduates, more focused on the ratification of the School Work Plan (RKS) and funding.

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Effect of Using Social Media on Word of Mouth Advertising for Tourism Industry

Efecto del uso de las redes sociales en la publicidad de boca en boca para la industria del turismo

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RESUMEN

Este estudio tuvo como objetivo investigar el impacto del uso de las redes sociales en la publicidad boca a boca con énfasis en el papel mediador del valor de la marca en la industria del turismo. El propósito de este estudio es el tipo aplicado y en términos del método es una encuesta. La herramienta de recopilación de datos en este estudio es el cuestionario estándar de Andrew. En este estudio, se utilizó la validez aparente y de contenido para evaluar la validez del cuestionario. Los resultados de un valor de relación crítica (valor T que varía de -1,96 a 1,96) dieron como resultado un 99% de ser positivo y significativo.

Palabras clave: Publicidad boca a boca, Redes sociales, Turismo, Valor de marca.

ABSTRACT

This study aimed to investigate the impact of using social media on word of mouth advertising with an emphasis on the mediating role of brand equity in the tourism industry. The purpose of this study is applied type and in terms of the method is a survey. The data gathering tool in this study is the standard questionnaire of Andrew. In this study, face and content validity were used to evaluate the validity of the questionnaire. Findings of a critical ratio value (T-value ranging from -1.96 to 1.96) resulted in a 99% be positive and significant.

Keywords: Brand equity, Social media, Tourism, Word of mouth advertising.

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INTRODUCTION

Over the past two decades, social media has revolutionized marketing communications and provided new opportunities for user-brand interaction. This interaction is very important for brands because social network users rely on the recommendations, they receive from other users (Schmitt et al.: 2011, pp. 46-59) and this relationship affects the decision-making process (Hinze et al.: 2011, pp. 55-71). Word of mouth advertising is the type of relationships and nodes within the node of people, products, services, places, and nodes that can be used as a communication between the consumer of the product, the service, the company, and a corporate place.

This is a product or service provider and can be a two-way or ordinary one-way article. Tourists as consumers to choose a location for tourism a series of actions can be taken to make the process more efficient. After detecting the need, they evaluated different options and gathered information, and the decision was finally taken (Shiffman & Kanuk: 2006). Tourist's decision to choose a place depends on different factors that can be referred to in Advertising, tourist destination, personality features of tourist, awareness of tourism destinations and word of mouth advertising (2014).

Among these factors, word of mouth advertising, which has one of the most important ways to dominate the market and decision-making of consumers increases, but most marketers Tourism services sight of the fact remained that customers engage with others more effectiveness of marketing activities and even advertising (De Bruyn & Lilien: 2008, pp. 151-163).

To analyze the relationship between social media use and brand equity, we use a theoretical model of cognitive psychology that underlies various studies on information processing and the impact of advertising. According to the above theory, consumers associate communication stimuli with their prior knowledge (Lane & Fastoso: 2016). Therefore, new information is not stored randomly but rather is divided into categories arranged in a concept in the mind of the consumer. For example, in the context of destination as a brand, if the information received matches the consumer's knowledge of the destination, the information is split into the existing program, but if new information is not compatible with consumer knowledge, the structure of the program to absorb new data will change (Stojanovic et al.: 2018). Brand value is a fundamental concept in brand management.

From the marketing perspective of Aaker (Aaker: 2009) brand value describes the brand value in consumers' minds. And in particular, as a different effect of the impact of brand awareness on consumer response to the brand or as a perceived tool and the overall superiority of a product because of its brand, compared to other brands (Stojanovic et al.: 2018). Previous studies have shown empirical evidence that marketing communications can enhance brand awareness. Recent studies have also shown that social media communication can have a similar effect on program theory (Schivinski & Dabrowski: 2015; Ramírez & Hugueth: 2017; Rincón et al.: 2019).

Daily social network users are increasingly exposed to content about tourist destinations they share with friends (photos, videos, blogs, comments, etc.), which has a significant impact on brand awareness (Halkias: 2015). Although company-generated content is always positive, compared to user-generated content, that may be positive and negative. Some authors argue that both types of content increase brand awareness and help consumers make their purchasing decisions. The consumer first recognizes that there is a tourist destination and then a memory program is created that displays the destination image. Various studies support this analysis in the context of social networks because the content produced or shared by other users indicates stimuli that influence the formation of the target image.

Points out that perceived value can be considered as a set of benefits and costs received. Empirical findings have shown that perceived customer value is more important than customer satisfaction perceived by consumer buying behaviors. Empirical findings have shown that perceived customer value is less than customer satisfaction perceived by consumer buying behaviors, because perceived value occurs in different stages of the decision-making process for the buyer, while customer satisfaction is unanimously an evaluation

after purchase or use. Whatever products have better-perceived value than competitors, it is a source of competitive advantage.

Quality of service is one of the most important factors that have a major effect on consumer satisfaction and loyalty, and especially their verbal advertising (Sweeney et al.: 2008, pp. 344-364). Quality of service and customer experience of this quality are all the perceptions formed by a tourist interacting with a place, company, brand, and product and every time a customer interacts with them directly or indirectly, an experience is formed and this experience is highly personal and indicates his or her participation at various levels (rational, emotional, sensory, physical and spiritual). Meibar and Schacher (1) also believe that customer service quality experience, customer internal and mental response to any direct contact (usually occurring during direct purchase and initiated by the customer) and indirect (including unwanted interactions with company representatives) that will also be effective in generating customer satisfaction and customer image from one place.

Tourism is expressed as a driving force for regional development. Successful tourism can increase government revenue, employment, and destination tourism revenue. How to attract a tourist to visit the destination again or recommend the destination to others is crucial for successful destination tourism development. The first studies of brand valuation in tourism were used for hotels, restaurants (Kim & Ko: 2005, pp. 1480-1486) and airlines (Chen & Tiseng: 2010, pp. 24-34). This study intends to examine the impact of using social media on verbal advertising with the mediating role of brand equity dimensions including brand awareness, image, quality, value perception.

Background research

The results showed that the significant effect of location brand complexity on identity through verbal advertising was greater for residents than for foreign tourists. Also, the significant effect of location brand complexity is greater for foreign tourists than residents, due to satisfaction in verbal advertising. Besides; location brand complexity does not have a positive impact on verbal advertising due to commitment.

Mansouri et al. (Mansouri et al.: 2018, pp. 49-72) examined the impact of service recovery performance on verbal advertising; the mediating role of perceived customer value, customer experience, emotional responsiveness, and brand loyalty. According to the results, high levels of performance in service retrieval influence the verbal advertising of tourists.

Alizadeh et al. (Alizadeh et al.: 2017, pp. 127-143) examined the relationship between media advertising and brand equity from the viewpoints of Tabriz sports stores customers. The results showed that there is a significant positive relationship between media advertising with brand equity (brand loyalty, brand association, brand awareness, and brand perceived quality) from the viewpoints of customers of Tabriz sports stores. Customers' brand equity is affected by advertising media, and this research has concluded.

Severi et al. (Severi et al.: 2014, pp. 231-258) examined the impact of electronic Word of mouth advertising on brand value about social media. The findings show that there is an indirect relationship between electronic Word of mouth advertising and brand equity dimension. Ismaeil et al. (Ismaeil et al.: 2012, pp. 457-493) examined the effect of love, personality, and brand image on Word of mouth advertising: the case of fashion brands among young consumers. The results showed that only brand image is a Determinant of brand love affecting Word of mouth advertising (WOM) associated with brand personality.
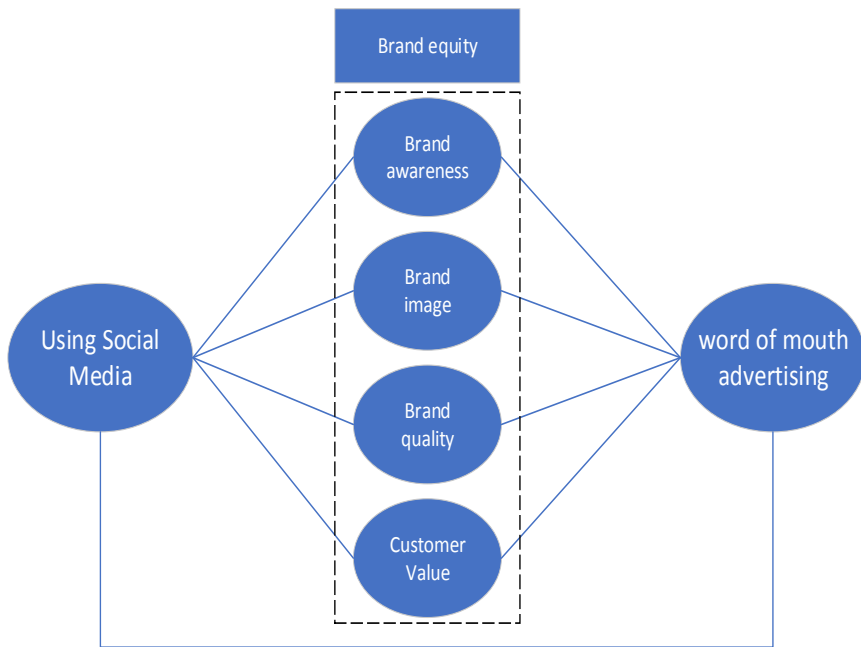
Figure 1. Conceptual Model

Research hypotheses

Using social media affects brand awareness.
Using social media affects brand image.
Using social media affects brand quality.
Using social media affects customer value.
Brand awareness affects word of mouth advertising.
Brand image affects word of mouth advertising.
Brand quality affects word of mouth advertising.
Customer value affects word of mouth advertising.
Using social media affects word of mouth advertising.

METHODS

The present study is of applied purpose, in terms of survey method and is of comparative scientific nature. The statistical population of this study includes foreign tourists coming to Tehran. The sample size using Using Kerchezy and Morgan's table was 384 people who were selected randomly. The data collection tool in this study is Andreu et al. (Andreu et al.: 2017, pp. 111-134) standard questionnaire. For the Social Media variable (3 items), the brand equity variable was adjusted to include four dimensions; brand awareness, brand image, brand quality and customer value (16 items), and the Word of mouth advertising variable (6 items). In this study, content validity was used to assess the validity of the face validity questionnaire. In this way, using two forms of CVI, CVR, questionnaires were given to several experts and mentors and consultants and they were asked about the questions that were confirmed by the questionnaire after making the corrections. One of the

methods of calculating the reliability is Cronbach's alpha coefficient calculated according to Table 1- above 0.7 which indicates the internal consistency of the items and confirmation of reliability.

Cronbach's alpha value	Dimensions	Variables	Row
0.745	-	Using Social Media	1
0.789	Brand awareness	brand Equity	2
0.738	Brand image		3
0.820	Brand quality		4
0.843	customer value		5
0.889	-	Word of mouth advertising	6

Table 1- Reliability of the questionnaire

Structural equation modeling was performed using AMOS software version 23 for data analysis.

RESULTS

Convergent validity

Variables	CR	AVE
Using Social Media	0.860	0.603
Brand awareness	0.726	0.628
Brand image	0.766	0.768
Brand quality	0.813	0.639
customer value	0.732	0.641
Word of mouth advertising	0.784	0.678

Table 2- Convergent validity analysis

AVE or (mean extracted variance) should be greater than 0.5. The values in Table 2 indicate that (AVE> 0.5) each variable is greater than 0.5, so convergence is achieved. In convergent validity, the composite reliability should be greater than the mean of the extracted variance. (CR> AVE) Given the comparing values of composite reliability and extracted variance, this convergent validity condition is found.

Divergent validity

Variables	AVE	MSV	ASV
Using Social Media	0.603	0.457	0.412
Brand awareness	0.628	0.491	0.425
Brand image	0.768	0.433	0.503
Brand quality	0.639	0.520	0.437
customer value	0.641	0.414	0.454
Word of mouth advertising	0.678	0.475	0.407

Table 3- Divergent validity check

To verify divergent validity, there must be two conditions: the first condition AVE (mean extracted variance) is greater than the MSV (maximum common variance). The second condition AVE (extracted

variance mean) is greater than ASV (mean-variance averaged), which is the second condition given the above table values.

Fornell Larker test

Variables	Using Social Media	Brand awareness	Brand image	Brand quality	customer value	Word of mouth advertising
Using Social Media	0.776					
Brand awareness	0.332	0.792				
Brand image	0.470	0.520	0.876			
Brand quality	0.660	0.657	0.678	0.799		
customer value	0.374	0.536	0.498	0.642	0.800	
Word of mouth advertising	0.459	0.439	0.637	0.519	0.237	0.823

Table 4 - Larnell Fornell

The Fornell-Locker test asserts that a variable should be more scattered among its reagents than the references of other variables at present. Therefore, statistically, the AVE of each variable now has to be greater than its second-highest correlation coefficient with the other variables present.

The divergent validity of the model variables can be deduced from the results of Fornel and Larker tests based on the results of the AVE correlations and the root of this table. Based on the results of the Fornell Larker test, it can be concluded that our model has divergent validity.

Structural Equation Modeling

The model of structural equations after implementation in AMOS software is non-standard and standard as follows.
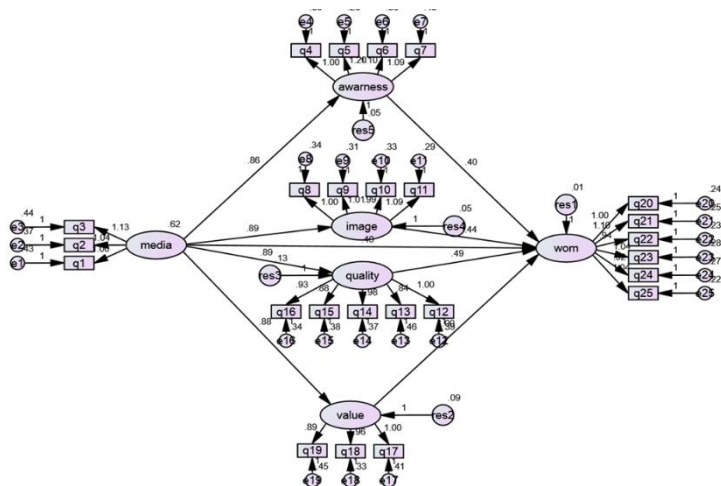
Figure 2. Structural equation model in nonstandard coefficient estimation mode
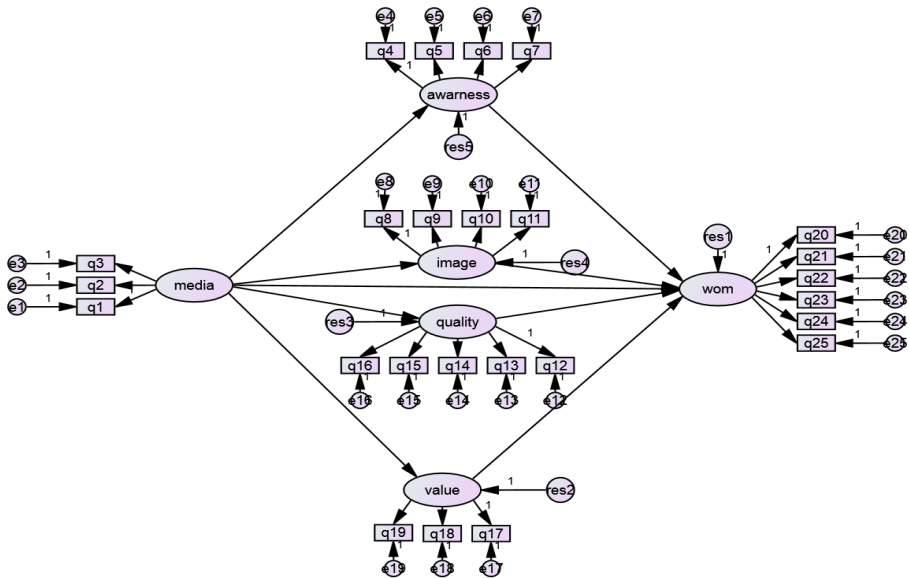
Figure 3. Structural Equation Modeling in Standard Coefficients Estimation

Hypothesis	Significance level	Critical Ratio	Error	Non-standard estimates	Latent variable		Latent variable
1	***	15.264	0.057	0.863	Using Social Media	<--	Brand awareness
2	***	15.687	0.056	0.886	Using Social Media	<--	Brand image
3	***	14.695	0.060	0.889	Using Social Media	<--	Brand quality
4	***	14.587	0.060	0.875	Using Social Media	<--	customer value
5	0.022	2.294	0.175	0.401	Brand awareness	<--	Word of mouth advertising
6	0.031	2.162	0.204	0.440	Brand image	<--	Word of mouth advertising
7	***	5.611	0.087	0.490	Brand quality	<--	Word of mouth advertising
8	***	4.929	0.204	1.005	customer value	<--	Word of mouth advertising
9	0.002	3.050	0.404	1.233	Using Social Media	<--	Word of mouth advertising

Table 5- Structural equation for meaningful assumptions

Hypothesis	Path coefficient	Latent variable		Latent variable	Result
1	0.946	Using Social Media	<--	Brand awareness	Confirmation
2	0.959	Using Social Media	<--	Brand image	Confirmation
3	0.887	Using Social Media	<--	Brand quality	Confirmation
4	0.917	Using Social Media	<--	customer value	Confirmation

5	0.383	Brand awareness	<--	Word of mouth advertising	Confirmation
6	0.428	Brand image	<--	Word of mouth advertising	Confirmation
7	0.514	Brand quality	<--	Word of mouth advertising	Confirmation
8	0.784	customer value	<--	Word of mouth advertising	Confirmation
9	0.850	Using Social Media	<--	Word of mouth advertising	Confirmation

Table 6- Structural equation for investigating coefficients of hypotheses

Fit index	**CIMIN/df**	**RMSEA**	**GFI**	**AGFI**	**CFI**	**TLI**	**IFI**
Acceptable values	<3	<0.08	>0.8	>0.8	>0.9	>0.9	>0.9
Calculated values	2.616	0.065	0.875	0.844	0.946	0.938	0.744

Table 7- Goodness of fit indices

According to Table 7-According to the fit indices, it is shown that our model is a good fit.

DISCUSSION

The findings of the study using the effect of using social media on brand awareness because the Critical Ratio value (T-value 1.96 to 1.96) was not significant, have a positive and significant effect at 99% confidence level with 0.946. This finding is in line with the studies of Stojanovich et al. (Stojanovich et al.: 2018). To raise brand awareness, it is recommended to exchange brand identity value through brand signage, thus creating a more attractive brand personality for tourists who are increasingly exposed to different social media content.

The effect of using Social Media on the brand image also indicated that because the Critical Ratio, or T-value between -1.96 and 1.96, was not present, the effect can be confirmed at a 99% confidence level. And the impact of Using Social Media on the Brand image is 0.956 and its direction is direct. This research finding is in line with the studies of Stojanovich et al. (Stojanovich et al.: 2018). In line with this finding, research is needed to promote destination values that elicit a positive emotional response. Managers should analyze the unique personality of the brand and incorporate these values into their online strategy.

One of the strategies that can be utilized is the so-called "Inbound Marketing", which is about creating valuable content that arouses the interest of the audience and stimulates positive emotions. The content that leads to a positive image of the destination creates the desired attitude on the part of consumers. It is also suggested to provide a brand-driven axis of influence for one brand in their respective locations.

Concerning other research findings on the impact of using Social Media on brand quality because the Critical Ratio, or T-value between -1.96 and 1.96, was not confirmed, this effect was confirmed at a 99% confidence level. And the impact of using Social Media on Brand quality was 0.887 and direct. This research finding is in line with the studies of Stojanovich et al. (Stojanovich et al.: 2018). In this regard, it is suggested to increase the publicity of the services provided to inform tourists of the range of services to be provided.

Another finding of the effect of using Social Media on customer value because the Critical Ratio value, or T-value between 1.96 and 1.96, did not confirm the 99% confidence level. And the impact of using Social Media on customer value was 0.917 and direct. This finding is in line with the studies of Stojanovic et al. (Stojanovich et al.: 2018). In explaining this finding, it can be said that the production of appropriate content in different social media as a communication strategy based on active tourism participation through social media is a competitive advantage for the tourist destination, as it promotes the perception of value by tourists.

Another finding from this study indicated that the effect of brand awareness on Word of mouth advertising was because the Critical Ratio (T-value) was not between -1.96 and -1.96 and was confirmed at a 95% confidence level. And the effect of Brand awareness on Word of mouth advertising was 0.383 and its direct

direction. This research finding is in line with studies Stojanovic et al. (Stojanovic et al.: 2018). In this regard, it is suggested to introduce tourists to the attractions, history, and culture of the country at the end of the trip.

CONCLUSION

The effect of Brand image on word of mouth advertising because the Critical Ratio value, or T-value between 1.96 and 1.96, did not result in a 95% confidence level of confirmation. And the intensity of the brand image's impact on Word of mouth advertising was 0.428 and its direction was direct. This finding was consistent with the studies of Stojanovich et al. (Stojanovich et al.: 2018). Improving Brand image by using products and services tailored to the needs and wants of the tourist, it is recommended to prioritize the indicators that the tourist has in mind.

Another finding of the effect of brand quality on Word of mouth advertising, because the Critical Ratio, or T-value between -1.96 and 1.96, did not support the 99% confidence level. And the intensity of the influence of Brand quality on Word of mouth advertising was 0.514 and direct.

This finding is in line with studies by Stojanovic et al. (Stojanovich et al.: 2018). In explaining this finding it can be said that brand identity has a good relationship with Brand quality and customer value. Tourists value destination quality because most of them include the quality of accommodation, tourist attractions, infrastructure, and security. Therefore, it is crucial to meet the tourist needs to enhance these aspects.

Another finding was that the effect of customer value on Word of mouth advertising was confirmed at 99% confidence because the Critical Ratio value (T-value between - 1.96 and 1.96) was not. The impact of customer value on Word of mouth advertising was 0.784 and its direction was direct.

This finding was in line with the studies of Stojanovic et al. (Stojanovich et al.: 2018). Improving the Customer Experience of Using Tourism Products and Services By highlighting the tourist at the destination, checking the needs of the tourist at the destination, and providing accurate tourist guidance in this regard. The latest finding was that the effect of using Social Media on Word of mouth advertising was confirmed at 95% confidence because the Critical Ratio, or T-value between 1.96 and 1.96, was not. The impact of using Social Media on Word of mouth advertising was 0.850 and its direction was direct. This finding is consistent with the studies by Stojanovic et al. (Stojanovich et al.: 2018). It is suggested to eliminate negative verbal advertising among visitors to destination products and services and to create a context for positive verbal advertising.

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Interdisciplinary Approach to the Economic-Legal Socialization of Specialists in Modern Labor Market

Enfoque interdisciplinario para la socialización económico-legal de especialistas en el mercado laboral moderno

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RESUMEN

El artículo presenta el estudio sobre la socialización económico-legal de futuros especialistas en instituciones educativas. Revela la necesidad de transformar la educación vocacional en educación y formación profesional. Por lo tanto, existe una creciente atención al enfoque interdisciplinario en la educación que proporciona el desarrollo de habilidades empresariales en los estudiantes. El artículo también discute la importancia socio-psicológica y económico-legal del emprendimiento en el desarrollo de la sociedad. Muestra que el mercado laboral de hoy demuestra el mayor interés en diferentes formas de actividades empresariales y requiere la capacitación efectiva de futuros especialistas para el establecimiento y operación de actividades comerciales.

Palabras clave: Capacitación empresarial, Economía, Educación vocacional, Emprendimiento.

ABSTRACT

The article presents the study on the economic-legal socialization of future specialists taking place in educational institutions. Discloses the need to transform vocational education into professional education and training. Hence, there is rising attention to the interdisciplinary approach in education that provides the development of entrepreneurial skills in students. The article also discusses the socio-psychological and economic-legal importance of entrepreneurship in the development of society. Shows that today's labor market demonstrates the increased interest in different forms of entrepreneurial activities and requires the effective training of future specialists to the establishment and operation of business activities.

Keywords: Business training, Economics, Entrepreneurship, Vocational education.

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INTRODUCTION

In today's labor market, which represents a complex social phenomenon and is recognized by the interaction of employers (owners, production managers), recruiters, employees, consumers, and the unemployed, there is a heightened interest in business activities. Ukrainian politicians, researchers, and educators focus their attention, on the one hand, on the development of theories and methods for the development of enterprise that integrates socio-political, economic, legal, and psychological-pedagogical content characteristics, and on the other, on enhancing the effective support for entrepreneurial initiatives of citizens. New economic trends cause fundamental changes in the strategies of world perception, forms, and techniques of human thinking.

New economic models, strategies, and methods of management are adopted. Entrepreneurial activity is recognized as the driving force of the economic development of the Ukrainian people, and entrepreneurship as "an important determinant of the improvement of the national economy's competitiveness" (Haim Faridian et al.: 2019, pp. 104-123). According to the information and analytical materials of the State Statistics Service of Ukraine (n.d.), 81.2 % of the small and 14.3 % of the medium-sized businesses operate successfully.

Researchers conduct numerous interdisciplinary studies that integrate political, historical, economic, social, legal, psychological, and pedagogical approaches to the characteristics of the labor market as a complex variety of social relations. In particular, the modern scientific discourse analyzes the socio-psychological aspects of entrepreneurial activity (Coase: 1938; Stigler: 1983, pp. 529-545), features the psychology of the livelihoods of unemployed citizens, analyzes the principle of entrepreneurship and certain aspects of entrepreneurial activity (Ward et al.: 2016, pp. 85-112; Dollinger: 2008), features the characteristics of individual and personal qualities of entrepreneurs (Bazyl & Orlov: 2019, pp. 15-18; Ramírez et al.: 2018, pp. 2076-2101; Vesper: 1990), identifies psychological factors of entrepreneurial success (Gibb: 1991), defines problematic aspects of improving the efficiency of entrepreneurship (Karamushka & Gnuskina: 2018; Vered & Bar-Tal: 2017), summarizes historical stages of formation of this phenomenon and methodological foundations of training future professionals of various disciplines in business (Radkevych: 2016, pp. 5-22; Medland et al.: 2018), substantiates psychological determinants of personality motivation in business (managerial) activity (Ushatikova et al. : 2016).

At the same time, there is no consensus among researchers and practitioners in understanding the socio-psychological and economic-legal importance of entrepreneurship in the development of society; the generally accepted theory of entrepreneurship and the methodology of integration of economics, law, and psychology in the professional training of future specialists in conditions of the modern labor market is not substantiated. In this regard, the need to study an interdisciplinary approach to the economic and legal socialization of future specialists in today's labor market is newly emphasized (Shutenko et al.: 2018, pp. 961-974).

METHODS

This article aims to study and stress the importance of economic-legal socialization of future specialists according to the demand of today's labor market. The authors conducted an analysis of academic literature, materials, and documents, the works of researchers, economists, psychologists, educators on the problems of training students for business activities, the importance of entrepreneurship development for the State and society. In the course of the study, the following set of methods was used: theoretical methods – analysis of academic sources in the field of the studied problem; empirical – conversation, observation, survey, pedagogical experiment.

RESULTS

The labor market as the most important mechanism for the development of the Ukrainian economy is marked by several problems:

1) Decline in gross domestic product and capital investment;

2) Decrease in the production volume and provision of services, which led to the reduction of available job opportunities provided for the employment of persons with vocational education;

3) Increase in the quantitative and qualitative disparity between the demand for labor and its supply;

4) Increase in the number of inefficient jobs, non-standard forms of employment, etc.

This is evidenced by the highest unemployment rate among young people, especially under 24 years of age, without work experience, and a decrease in the level of motivation among the graduates of vocational education institutions to be employed for unskilled and low-paid work. Moreover, the training of qualified workers in vocational education institutions only partially factor in the socio-economic needs of modern society.

> This is due to the several factors: the legislative framework that is not regulated by modern conditions; financing mechanisms; the formation of state order for the training of qualified workers; ineffective monitoring of the labor market, the mechanism of management and motivation of employers, aimed at providing conditions for the production practice of students, internships and advanced training of teachers of professional educational institutions. At the same time, the dynamic technical and technological upgrading of domestic enterprises, with the creation of highly productive job opportunities, requires providing them with qualified workers who can work in technologically changed conditions, demonstrating high professional competencies, with regards to the requirements and specifics of production processes (Radkevych: 2016, 5-22).

Therefore, there is a need to transform vocational education into professional education and training as an effective system for training future skilled workers in demand on the labor market, with retraining and improving their skills. It is vocational education that will provide the labor market with specialists possessing a high level of professional competence, whereas professional in-work training is continuous professional growth of qualified specialists throughout their working life.

Economic psychology reveals the patterns of psychological reflection of economic relations in the fields of labor and management, entrepreneurship, commodity-money exchange, distribution, and consumption. Researchers substantiate the methodology, theory, and applied features of the manifestations of the psychological qualities of individuals or social groups within a specific environment and determine their impact on the results of economic activity. Economic, psychological and legal research related to the study of the realities, phenomena, processes, and patterns of entrepreneurial activity is conducted according to three vectors: market (identification of the socio-psychological characteristics of the consumer, psychological mechanisms, methods and types of economic management); business (studying the individual and personal qualities of entrepreneurs, analysis of the psychological characteristics of the business subjects' behavior during the conclusion of transactions, negotiations, in competitive situations, the need to preserve commercial secrecy, etc.); society-citizen relations (understanding the systems, mechanisms and regulatory requirements regarding taxation, profit generation, phenomena and mechanisms of inflation, unemployment and their impact on the population, as well as features of economic policy measures and their role in the formation of a market economy).

At the same time, the sector of education is considered, first, “as a social space in which the economic culture of an individual is being formed”, and, secondly, “as a system of purposeful, pedagogically organized interactions between teachers and students, teachers and teachers and students with each other” (Shutenko

et al.: 2018, pp. 961-974). Increased emphasis on education, considering it an important environment for economic and legal socialization of a person, is due to drastic transformations in society.

In this context, future specialists need to develop "a legal culture as a system of legal values, knowledge, and skills that are a moral regulator of business activity and lawful behavior of a person" (Radkevych: 2019, pp. 75-81).

Foreign researchers (Keane et al: 2018, pp. 65-74), emphasizing the importance of entrepreneurial education of young people, pay special attention to the potential of designing business plans, which undoubtedly motivates young people to start their own business, develop their entrepreneurial relationships/behavior" (Ferreira & Pinheiro: 2018, pp. 854-865). In this regard, there is a rising problem of the implementation of the interdisciplinary approaches to the professional training of future specialists for the modern labor market, an important condition for reforming which is seen in the creation of a special socio-psychological environment that will facilitate the engagement of each individual in the complex system of social and labor relations.

Integration of psychological-pedagogical and economic-legal approaches into the modernization of professional training of future specialists involves the improvement of its objectives, content, and technologies in the context of mastering the essential characteristics of human behavior, the acquisition of practical skills, methods of economically feasible, rational activities aimed at simultaneously meeting the needs of society, maximizing profits while minimizing costs (Bazyl & Orlov: 2019, pp. 15-18).

On the one hand, the authors of this work agree with the position of many researchers that to achieve success in business "it is necessary to master knowledge on economics, finance, management, law, and other socio-economic sciences that contributes to the establishment, organization and independent operation of economic activities" (Kazlauskaitė et al.: 2016). On the other hand, the authors believe that for a deep understanding of socio-economic processes, and development of effective business projects and their successful implementation, it is important to possess entrepreneurial qualities, know mechanisms of psychological impact and stimulate the desire for success in a particular kind of human activity, to acquire psychological knowledge, since the success of specialist's activity is ensured by the harmonization of individual and economic-social factors of adaptation, actualization and mobilizing of individuals or social groups.

The effect of economic and legal socialization processes that take place in the modern educational paradigm is due to the established subject-subject interaction of the teacher and future specialist, which helps not only to achieve a deep understanding of socially significant norms and behaviors but also to make changes in the motivational and value system of both subjects, including about entrepreneurial activity, which is a complex multidimensional dynamic phenomenon and is improved under the influence of civilizational transformations, acquiring new content characteristics in the integrity of economic, social and psychological aspects.

The implementation of psychological-pedagogical and economic-legal approaches in the professional training of future specialists is determined by the understanding of entrepreneurship as a complex socio-economic and socio-psychological phenomenon, which distinction depends on the historical and economic features of the formation of the business environment, the originality of the psychology of business subjects. Thus, through the lenses of system-integrative, subject-activity, competence-praxeological approaches, entrepreneurship is a special type of human activity, differs in content-procedural originality and provides for the establishment, organization, ensuring the successful functioning and development of an enterprise, its own business, the production of goods or the provision of services. Thus, the key emphasis is placed on the specifics of the implementation of activities as the structural integrity of such elements as the goal, means, process, and result.

In the context of axiological, personal-developing, existential-phenomenological approaches, entrepreneurship is a special type of behavior of an economic subject that structurally combines a set of

consistently performed actions aimed at obtaining subjective benefits from the difference between the efforts made and the result obtained in the process of acquiring, distributing and producing material and spiritual values. In particular, the Ukrainian sociologist Yu. Pachkovsky in entrepreneurial behavior highlights the element of the initiative, which is represented in particular sensitivity to changes and willingness to change something in own life; the element of risk that implies a willingness to take risks, despite the awareness of possible failures; the element of innovation, that is to support the adoption and application of the latest technologies and equipment based on the implementation of scientific inventions and innovations, as well as in organizing or reorganizing of socio-economic mechanisms to benefit from the available resources and the specific situation; the element of freedom, which means independence of assessments when making important decisions; the element of activity, that is specified by the focus on the effective transformation of the environment, the establishment of new relationships, the ability to stay ahead of events and compete (Kolot & Herasymenko: 2017, pp. 76-97).

Despite the priority of economic and psychological approaches, the effectiveness of the economic and legal socialization of young people in a socio-psychological educational environment depends on the motivation of students to engage in entrepreneurship, taking into account their needs and related environmental factors. Therefore, in the professional training of future specialists for entrepreneurial activity, it is reasonable to consider such factors leading to the reduced motivation of an individual to entrepreneurship:

1) Lack of direct connection between the expended individual-personal resources, efforts and the results obtained;

2) Sense of a vague, superficial connection between the result obtained and the desired reward;

3) Uncertainty in receiving remuneration equivalent to the spent individual and personal resources.

If there is an event of inequity, a person naturally experiences psychological stress and a decrease in motivation for the activity. Therefore, in the process of professional training of future specialists it is necessary to create the target attitudes towards:

1) Availability and transparency of information about the criteria, factors, varieties, size, and degree of remuneration of future activities;

2) Subjectivity and complexity of employee's assessment of remuneration, and understanding that payment is important, but not the only component of it;

3) Equal remuneration for similar work as a prerequisite for creating an effective system of labor motivation;

4) Monitoring of the evaluation of the remuneration equity by all employees (Kazlauskaitė et al.: 2016).

Improving the professional training of future specialists, it is advisable, as the authors believe, to apply a Porter-Lawler comprehensive motivation model, which synthesizes elements of the above-mentioned theories of expectancy and equity, namely, the function, needs, expectations and perception of fair remuneration by an individual. According to this theory, the results of performed activities depend on three main and constantly changing circumstances: effort, individual qualities (abilities, talents, character, and temperament), value-semantic attitudes, and beliefs (the person's awareness of their rights and responsibilities in the process of activity). In particular, the level of effort is determined by the significance of the reward and the degree of a person's awareness of the direct relationship between the effort spent and the possible reward. The level of performance depends, first, on the fact that a person evaluates internal remuneration (obtained satisfaction from completed work, increased self-esteem, confidence in their competence, self-respect); and, second, on external remuneration (praise from the mentor, manager, financial incentives, etc.). Thus, the awareness of the completion of the performed task produces a feeling of satisfaction and, thus, contributes to the growth of performance as a whole.

Therefore, in a socio-psychological educational environment, it is necessary to achieve a balance between internal and external rewards, taking into account their fairness, since the satisfaction of students

(their awareness of the value of rewards) significantly affects their perception of future professional and business activities.

When executing economic-legal socialization of the future specialists in the professional training process, it is important to consider the cultural and historical dependence of economic behavior (uniqueness of entrepreneurial behavior depends on culture and level of society development), the principle of subjectivity (the person in economic life is active, aware of own goals, purposefully control own actions, and chooses only those tools that are needed for dealing with important issues for this person, in a personalized way interacts with various economic subjects, such as people, organizations), the principle of interdependence of consciousness and behavior (human actions lack of constant absolute correspondence with their ideas, preferences, values, goals, that is, behavior and consciousness are dependent, but not identical expressions of a person), the principle of mutual influence of socio-psychological and economic-legal phenomena (economic conditions affect a person, his/her worldview, behavior, moods), the principle of bringing the empirical research closer to practice (research efforts must correspond with real problems of the economy, its subjects).

Thus, taking into account psychological, pedagogical and economic-legal approaches to the professional training of future specialists makes it possible to predict the degree of influence of preferences, moods, feelings on the balance of economic activity results, in particular, on the processes occurring in the economic environment with the involvement of market subjects.

Given the importance of subjective factors in ensuring the effectiveness of the entrepreneurial activity, it is necessary to analyze its potential, that is, the totality of the psychological characteristics of an individual which determines the success of this activity. One of the key factors is the value-motivational aspect of entrepreneurial activity. In determining the motivation for establishing and operating the entrepreneurship (respondents had to choose one of the proposed positive characteristics of entrepreneurship), it was found that the most appealing aspects of this activity are: freedom and independence in decision-making, in the current and strategic planning of own activities and working hours, lack of control (45.2 % of respondents); the desire to achieve success in their own business (26.4 %); rich professional communication associated with constant interpersonal interaction in the business environment (17.1 %); the opportunity to obtain particularly high profit (9.3 %). The received answers indicate that a person is Poly motivated to engage in entrepreneurial activities and break social stereotypes that the principal motive for entrepreneurship is high income. However, it should be mentioned that only 2 % of respondents have social motives, in particular, “the need to be recognized in society”.

Analyzing individual and personal qualities that have an effective impact on the operation of entrepreneurial activities, the following types were identified: responsibility (71.0 %); social skills (52.5 %); willingness to compromise (42.7 %); ability to make independent decisions (46.0 %); independence (46.0 %); developed intuition (56.0 %). However, a significantly fewer number of future specialists seeking to engage in entrepreneurship in the future noted that they possess such important qualities for business activities as the ability to take risks (41.0 %); leadership qualities (29.0 %); ability to self-organize and organize the work of the team (28.0 %); ability to finish the job started (15.0 %), and so forth. It is these personal qualities that they would like to develop and improve to increase the effectiveness of entrepreneurial activities.

As for the direct implementation of entrepreneurial activities, the majority of entrepreneurs (from 67.0 to 94.0 %) note that they have some difficulties in implementing the functions of planning, organization, and control. At the same time, respondents positively assess the role of a competitive team in ensuring the success of business activities (80.0 % of respondents), they have vague ideas about the role of the team, its structure, principles of functioning and mechanisms of formation. Also, 90.0 % of entrepreneurs indicated that their activities are constantly accompanied by stressful situations, and 57.0 % said that they lack knowledge on how to successfully overcome them.

The obtained data indicate the need for appropriate training of future specialists to the conditions of the modern labor market and their economic and legal socialization. This is also confirmed by the results of a survey among entrepreneurs, 75.0 % of which said that they need psychological support. Priority areas of psychological assistance to future entrepreneurs during training sessions and training firm classes should be the following:

a) Psychological support in solving problems (creating the company's image, conducting sales training for staff, preparing to deal with "difficult" clients, etc.) – 80.0 %;
b) Psychological support for staff activities (selection and evaluation of staff activities, the formation of a favorable socio-psychological climate in the team, etc.) – 50.6 %;
c) Providing individual psychological and managerial consultation for future entrepreneurs (determining the style of future business, its advantages and limitations; developing a program of professional and personal improvement; mastering techniques for preventing and overcoming stress, etc.).

From the above it follows, that independent, self-sufficient people seeking to achieve personal success, self-realize, and assert themselves are willing to engage in entrepreneurial activity. The authors believe, that to improve the professional training of future specialists in the conditions of the created socio-psychological educational environment, it is important to include problem-search tasks to obtain primary information about the state of activity of a particular branch of the economy, enterprise, household, consumers, and the labor market. The implementation of this method involves the formation of micro-groups in educational institutions, the development of questionnaires with them to find out current information about the labor market, the activities of enterprises, private entrepreneurs, business structures, etc., demonstration of the research results, their analysis and synthesis. These may be short-term platform-based studies that last up to two weeks, or long-term studies lasting up to six months. For short-term studies, information is provided daily, and for long-term studies – it is provided weekly.

Survey results can be recorded either in writing or using video or audio devices. About the specifics of regional policy, it is considered appropriate to practice such thematic types of platform-based studies as "trading platform" (shopping centers, stores, retail kiosks, system retail, network trade, product assortment, sales volumes, and market share, distribution, retail prices, etc.), "consumption platform" (consumption volumes, consumer demand for products, market share, average retail price, consumer behavior, consumer profile, consumer habits, etc.), "information platform" (channel rating and their share, TV viewing volume, the state of the telecommunications market and its impact on economics and psychology).

The use of the "brainstorming" method helps to prepare students for entrepreneurship, it allows them to get as many interesting ideas as possible and generate them into value-semantic constructs. The implementation of this method is carried out in three stages, which are called preparatory, organizational, summarizing-final. At the preparatory stage, it is necessary to identify the problem, clearly formulate the problem question and think through the main way to solve the problem (for example the problem of successful self-realization of a person in a particular industry; the question "how is it possible to achieve success in the modern market?"; boosting the participants' thinking is associated with the definition of the main method of solving the proposed problem at the level of consciousness; thinking about all possible solutions to the problem that arose in the field of consciousness). At this stage, it is important for teachers to determine the organizational, technical, economic contradictions that create barriers to solving the problems, to formulate the purpose of "brainstorming" (new use of a known product, technology, tool, or a new product type, a new source of resource support, etc.), to prepare several solutions to the problem and to select representatives of different social groups to perform the function of experts. In this manner, the core of the problem is specified, its significance is assessed, and the main thematic and content areas of the group's work are defined.

The organizational stage of brainstorming implies the formation of a "creative group" (up to 15 people), the participants of which are placed in a circle, with separate selecting of "secretary-observers" who will record

the expressed ideas, and start working in a comfortable and relaxed atmosphere. The organizational procedure of brainstorming includes familiarization of participants with the specifics of the method, commenting rules of conduct (free communication, friendly attitude to the participants, the prohibition of criticism of the proposed ideas, activity and statements as many ideas as possible, exchange experiences and attempts to integrate the proposed ideas in the most cost-successful solution), articulation and recording of the problem, explaining the reasons for its choice, specifying alternatives for problematic issues from the participants (up to 15 minutes). The procedure for idea-generation is focused on free-form statements by members of the “creative group” of ideas and their fixation on the board or using audio recording, as well as encouraging to propose original ideas. If there are no new ideas, the teacher asks to carefully read the questions and ideas written on the board and reflect on them; or offers future specialists to answer additional, “clarifying, motivating questions” (for example, “why and how are costs reduced?”, “What are the production reserves?”, “what are the additional sources of enterprise development?”, “in what way is it possible to strengthen the competitiveness of the enterprise?”, etc.).

DISCUSSION

At the summarizing-final stage of brainstorming, participants determine the criteria for evaluating the ideas expressed, which are recorded on the board by their importance. The ideas proposed by participants are grouped by meaning, then the most promising group is determined and each idea given by this group is evaluated according to the accepted criteria. In pedagogical practice, grouping ideas can be carried out according to the following properties: acceptability/unacceptability; easy-to-implement/difficult-to-implement/impossible-to-implement. Also, it is possible to use the method of testing ideas “from the opposite”, which involves predicting scenarios for the failure of a certain idea and its rejection (“How can this idea fail if it is implemented?”). The activity of future specialists is most evident when they try to identify the most “unrealistic” ideas and change them into real ones, that is, each participant tries to create something new based on already fixed ideas. After the discussion, the most substantial ideas are selected, which are fixed by importance and proposed for implementation in practice.

A positive effect in the economic socialization of future specialists lies in the use of the method of synectics, the principle of which is to generate ideas for the production of new goods and services by applying analogies from other spheres of human existence. The application of this method is similar to brainstorming, however, the problem solution is based on the use of various types of analogies: direct, involving figuring out solutions to these problems; personal, consisting in the imagined “transformation” of a person in the “object image”; symbolic, that is focused on the verbal-figurative definition of the problem; fantastic, according to which it is assumed to speak on behalf of a fictional, fantastic character. To stimulate the imagination of future specialists, it is advisable to use images, such as slides, illustrations, videos, with subsequent commenting and fantasizing on them.

Methodically correct application of the morphological analysis method contributes to improving the training of future specialists for entrepreneurial activities, in particular, the acquisition of skills on the identification of the most important parameters of the object, followed by consideration of all possible ratios, combinations. The procedure of method implementation provides for a general overview by future specialists of a specific problem, which is further specified by parameter criteria (type and form of the product, it is packaging, the material from which the product is made, its cost). At the final stage, the information obtained is summarized and systematized, several solutions are considered, from which the most successful one is selected.

The search for alternative sources of funding by professional education institutions encouraged them to create training and production enterprises, households, and commercial structures that produce and sell industrial and agricultural products and provide services to the population. Of the total amount of income

earned by students, 50 % was allocated to wages, which increased their motivation to business activities" (Radkevych: 2019, pp. 75-81).

Promotion of a small and medium-size business is provided by the tasks of the regional administrations, district and city councils, business centers, public organizations (Ukrainian Union of Industrialists and Entrepreneurs, Union of Entrepreneurs of Small, Middle-sized and Privatized Enterprises of Ukraine, All-Ukrainian Association of Small and Medium-sized Business Entrepreneurs "Fortetsia", Association "UkrRynok", The Khortytsia Rayon Union of Entrepreneurs "Porada", The Guild of Entrepreneurs of the Zaporizhzhia Region, etc.). A competition for establishing and development of small businesses by internally displaced persons was organized for non-governmental organizations in the Donetsk and Luhansk regions. Development of social entrepreneurship skills in students and integration of the social model of the school-enterprise to the local education system in Zhytomyr, Ivano-Frankivsk, Kyiv, Kramatorsk is a key focus of the German non-governmental organization Child Fund Deutschland with financial support from the Federal Ministry for Economic Cooperation and Development of Germany, starting from September 2019 in institutions of general secondary education in Luhansk and Donetsk regions. The formation of entrepreneurial spirit as the key skill of the 21st century is provided by the Concept of "New Ukrainian School", and the development of a capacity to entrepreneurship is announced in the Concept of state policy implementation in the sphere of professional (vocational) education "Contemporary professional (vocational) education" for the period of up to 2027, educational-professional programs and academic discipline programs at all levels of education.

CONCLUSION

Thus, at all levels of the State system, attention is drawn to the professional training of proactive, purposeful, high-motivated specialists who are able not only to establish a socially demanded business, but also to successfully carry out entrepreneurial activities, generate and implement innovative ideas that contribute to positive social changes, in particular, improving the welfare of individual citizens and society as a whole, creating additional employment opportunities, and producing socially demanded products. Economic-legal socialization of the future specialists in the process of professional training is determined by a set of psycho-pedagogical and economic-legal approaches, that conceptualize entrepreneurship as a complex socio-economic and socio-psychological phenomenon, determine the historical and economic characteristics of the development of entrepreneurial environment and have a positive impact on the behavior of business subjects.

Of particular importance is compliance with the principles of cultural and historical dependence of economic behavior, subjectivity, the interdependence of consciousness and behavior, mutual influence of socio-psychological and economic-legal phenomena in ensuring the quality of economic and legal socialization of young people. Considering the importance of developing the entrepreneurship skill in future specialists for the development of Ukrainian society, attention is drawn to the need to apply the interdisciplinary approach to improving professional education for the successful economic and legal socialization of students.

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Methodological Approaches for Creating a System of Security Indicators for Company´s Personnel

Enfoques metodológicos para la creación de un sistema de indicadores de seguridad del personal empresarial

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RESUMEN

El artículo corrobora la necesidad de identificar principios para construir un sistema de indicadores de seguridad del personal. Se ha encontrado que no existe una base metodológica para un sistema de indicadores de seguridad del personal y es necesario determinar la composición de los principios para su selección. El indicador debe reflejar la presencia de la seguridad de la empresa, que es un principio prioritario para establecer un sistema de indicadores. Una lista de principios para dicho sistema incluye relevancia para objetivos, objetividad, mensurabilidad, complejidad, multicolinealidad permisible, variedad, validez, simplicidad. El artículo presenta un sistema de indicadores de seguridad del personal.

Palabras clave: Amenazas, Indicador, Principios, Seguridad del personal, empresas.

ABSTRACT

The article substantiates the need to identify principles for building a system of personnel security indicators. It has been found that there is no methodological basis for a system of personnel security indicators and there is a need to determine the composition of principles for their selection. The indicator should reflect the presence of the company's security, which is a priority principle for establishing a system of indicators. A list of principles for such a system includes relevance to the goals, objectivity, measurability, complexity, permissible multicollinearity, variety, validity, simplicity. The article presents a system of personnel security indicators.

Keywords: Indicator, Personnel security, Principles, Threats, company.

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INTRODUCTION

Personnel security plays a key role in the economic security of any company, whose human resources and intellectual potential are the key factors of success. This circumstance predetermined a large number of ongoing studies in the field of personnel security, in particular. However, as many scientists note, intellectual capital is twofold: on the one hand, it is a production resource, and on the other hand, it is an independent intellectual entity acting in its interests, which often leads to a conflict of interests between the company and the entity (its employee). Therefore, the threats associated with the personnel are also twofold. On the one hand, a company can violate the interests of an employee, and on the other hand, an employee can harm a company by conscious or unconscious destructive actions. This circumstance should be taken into account when organizing the personnel security system, in particular while identifying types of threats.

The analysis of published materials allowed us to draw several general conclusions. First, researchers do not set the task to form a system of threats to personnel security. Researchers identify threats only to determine the causes or factors affecting the level of stability of the economic system and, based on this, they develop measures to prevent and eliminate them. It should be noted that the lists of threats emitted by different authors differ, which, in our opinion, is due to several reasons. Firstly, at present, the theory of economic security is under development, its common conceptual framework has not yet been formed, in particular, a unified approach to the content of categories of dangers, threats, and risks has not been formed. The wordings and formulations presented in the legal acts and scientists' papers are contradictory. Secondly, the actual composition of the threats is not subject to research. Thirdly, threats to the personnel security of the company are individual, due to the specifics of activities (a type of activity, stage of development, development strategy, etc.).

However, the identification of threats composition is of fundamental importance in developing methods for assessing the level of personnel security. This provision is laid down in the Economic Security Strategy of the Russian Federation for the period up to 2030, which states that one of the tasks of ensuring security is "to identify and assess existing and potential challenges and threats to economic security".

Threat assessment is carried out with the help of indicators, each one of them is considered as "a sign that signals the market participants about possible factors of ill-being, and lowering the level of economic security". The role of an indicator is determined not only by its ability to reflect the state of the economic system or its security but also to identify or select mechanisms and tools to prevent threats and minimize risks: "the quality of the entire personnel assessment system depends on how competently security indicators are selected. The system of indicators should reflect the main processes that shape the strategy and affect the state of personnel security of a company" (Khoruzhiy et al.: 2019, pp. 69-78; Annía et al.: 2019, pp. 1357-1372).

In this regard, the main goal of the current study is to build a system of personnel security indicators based on the formulated principles of this system formation. By the purpose of the study, the following principal tasks were identified:

- Formulation of principles for developing the system of economic security indicators;
- development of a system of a company's personnel security indicators.

METHODS

The fundamental principles of the theory of economic systems and economic security served as the methodological basis of this study. The methods of economic and mathematical modeling were used when constructing models of personnel safety indicators.

The study is based on a logical analysis of scientific works in the field of personnel security of business entities, in particular, studies on the development of indicators of different levels.

The information on 10 enterprises located in Moscow and the Moscow Region was used as a factual basis for the study.

Our analysis of research in the field of indicative assessment of personnel security has led to several conclusions. Firstly, the list of indicators proposed by scientists and specialists exceeds 60. On the one hand, the diversity of indicators reflects the multifaceted nature of the personnel security system, which includes a large number of entities and their interests that must be protected. On the other hand, the whole set of indicators can be divided into several groups about their content.

RESULTS

The first group consists of indicators that can be conditionally named individual, i.e. reflecting the individual preferences of employees, their physical and psychological state, etc. The second group of indicators characterizes the state and dynamics of human resources as a whole: the structure of the personnel according to various criteria, its changes, etc. The third group includes indicators that reflect the company's activities and results in general, or in certain areas (manufacturing faults, cost level, etc.). This grouping of indicators was carried out by us, the authors did not substantiate their proposals on the inclusion of indicators in the personnel safety assessment system, being guided by the general idea that it reflects one of the sides of either the state of human resources or the results. This confirms the assumption of the lack of consistency in the formation of a system of personnel safety indicators.

Thus, the first group includes the indicators that can conditionally be called individual, i.e. reflecting the preferences of individual staff members, their physical and psychological condition, etc. The second group of indicators characterizes the human resources of a company and their dynamics: staff structure based on various criteria, its changes, etc. The third group includes indicators that reflect the company's activities and its results in general, or in certain areas (manufacturing defect, cost level, etc.). This grouping of indicators was carried out based on the analysis of the works mentioned above; their authors did not give a reason for including indicators in the personnel safety assessment system being guided by the general idea that it reflects one of the sides of either human resources or results. This supports the assumption that there is a lack of the systematization of personnel safety indicators.

It was established that, despite a large number of indicators, more than a third of them (31%) do not reflect personnel security threats, but characterize either the company's human resources or the process of staffing, for example, the proportion of managers who have undergone training, dynamics of the average headcount, the proportion of bonus (variable) part in the total wage fund. Thirdly, almost all threats are reflected by a few indicators, thus the need for additional research to verify the redundancy of indicator systems. Fourthly, many indicators cannot be calculated and evaluated, for example, the company's reputation, the system of labor financial incentives, violation of trade secrets, the valuation technologies in the recruitment process, etc. Although a variety of approaches to the composition of indicators is normal for scientific discussion, all other results indicate the lack of principles of a systemic personnel security assessment (Nikoliuk et al.: 2018).

The development of a system of personnel security indicators requires, first of all, determining the purpose and the principles of its creation. The purpose follows from the content of two basic concepts: "indicator" and "personnel security".

There are two fundamentally different approaches to the definition of personnel security: substantive and functional. The substantial approach associates the personnel security with the state of economic system in which any threats to the interests of parties to social and labor relations are prevented, while according to the functional approach personnel security is a system preventing these threats itself. Considering an indicator as a variable, reflecting a characteristic of the studied object which can be observed and measured to express an opinion on the object as a whole or on its other characteristics that are inaccessible to direct observation, gives two ways to identify the purpose of forming a system of indicators. The indicators should characterize

firstly the economic system as a whole, and secondly, the system for ensuring its security. It should be noted that these two approaches to the definition of security and, therefore, the goals of forming a system of indicators have a right to exist. They only should be clearly understood and underlie the construction or selection of indicators.

Thus, the basic principle of personnel security indicators system is its purpose or 'fit for purpose'. So, A.V. Glushchenko (Glushchenko et al.: 2018, pp. 87-99) believe that "the basis for determining the level of personnel security ... is a set of indicators, whose distinguishing feature is its cross-referencing with the four-level system of classifying threats to personnel security" (Glushchenko et al.: 2018, pp. 87-99). The ability of an indicator to express a threat is also considered as its principal characteristic by Denisova (Denisova & Kobenko: 2018, pp. 186-190). Earlier, the indicators reflecting threats to personnel security were proposed in (Nikoliuk et al.: 2018).

In her study on personnel security indicators,Tsvetkova & Klevets (Tsvetkova & Klevets: 2017, 163-169) identified their five main characteristics: measurability, complexity, diversity, simplicity and visibility (Tsvetkova & Klevets: 2017, 163-169).

Tsvetkova (Tsvetkova: 2016, 159-163) also notes that "to obtain a reliable result, it is required that the system of indicators include both quantitative indicators evaluated with the help of mathematical tools, and qualitative indicators evaluated by authorized experts" (Tsvetkova: 2016, pp. 159-163). Moreover, the author believes that the requirement of diversity can be achieved through the use of qualitative and quantitative indicators. However, it should be noted that objectivity can be achieved by using indicators quantified by objective parameters (threats). The use of expert assessments renders indicators more subjective, on the one hand, and, on the other hand, the formalization of the assessment procedure is required. The priority of indicators that can "quantitatively reflect the level of threat" is indicated by Denisova & Kobenko (Denisova & Kobenko: 2018, pp. 186-190). Thus, the principles of forming a system of indicators should include their measurability, objectivity, i.e. priority of quantitative evaluation.

The need for a complex composition of personnel security indicators, according to Tsvetkova & Klevets (Tsvetkova & Klevets: 2017, 163-169) is explained by "processes related to personnel" and therefore the indicators should reflect "motivational systems, personal characteristics, staff satisfaction with working conditions, etc." (Tsvetkova: 2016, pp. 159-163). Denisova &. Kobenko (Denisova & Kobenko: 2018, pp. 186-190) associate the complexity with "functional components of a company's economic security" (Denisova & Kobenko: 2018, pp. 186-190). However, complexity is the principle of any system creation. But it can lead to a redundancy in the list of indicators and, consequently, to an increase in costs. To avoid these shortcomings, it is also necessary to be guided by the principle of permissible multicollinearity. The effectiveness of applying the principles of complexity and permissible multicollinearity will be achieved to a greater extent if differentiation is included in the system of principles, which involves the formation of a list of threats and corresponding indicators according to their ranking for a particular situation.

Tsvetkova (Tsvetkova: 2016, pp. 159-163) associates simplicity of indicators with the availability of methods for their evaluation and notes that "a lot of complex mathematical methods can result in an error in calculations and contribute to the inefficiency of total evaluation" (Tsvetkova: 2016, pp. 159-163). Errors in calculations are made by humans and do not depend on the complexity of mathematical tools but personal skills and qualifications. However, the validity of the applied mathematical apparatus to the economic content of indicators to be evaluated is essential. Simplicity as a principle of forming a system of indicators should be considered in terms of the possibility of obtaining information for their assessment.

Thus, the principles of the formation of a personnel security indicator system should include relevance to goals, objectivity, measurability, complexity, permissible multicollinearity, variability, validity, simplicity. The application of these principles allowed forming a system of personnel security indicators that can not only reflect the existence of threats and their level but also developing adequate tools to prevent them.

DISCUSSION

This system includes both relative and absolute indicators that reflect certain circumstances, for example, the number of following cases for a certain period (year, month):

- A staff member acting in the interests of third parties;
- Illegal actions and violation of obligations to the employer;
- Physical violence, blackmailing, intimidation of company employees;
- Fires, flooding, emergencies, etc;
- malfunctions of equipment, machinery, mechanisms that can lead to fires, flooding, emergencies;
- Violations of labor discipline per 10 (100) employees;
- Use of faulty technical equipment (machinery, equipment, mechanisms, etc.);
- Absence or inadequate quality of personal and collective protective equipment;
- Conflicts in the workplace;
- Unfulfilled tasks: in the case when the employee responsible for their solution accuses another staff member in the failure;
- Projects not implemented due to omission in performing one's official duties;
- Disclosure, transfer of confidential information to third parties;
- Distortions of information contained in on paper or in electronic databases;
- Theft of documents;
- Dissemination of false, distorted or inaccurate information that could harm the company's and its managers' reputation;
- Intentional and unintentional destruction of resources;
- Intentional and unintentional damage to property and/or it is quality;
- Theft of tangible and intangible financial assets;
- Conclusion of disadvantageous deals for lucrative purposes;
- Financial fraud and manipulations with the property;
- Unauthorized operations, including sale of securities, tangible and intangible assets for private gain;
- Falsification of reports on the use of budget funds, etc.

The complete list of relative indicators has not been covered, but the most of indicators of personnel security are presented in table 1 about principal threats.

CONCLUSION

The study allowed to obtain the following conclusions:

1. The main weaknesses of personnel security indicators lists compiled by scientists and specialists have been identified, among which the lack of consistent relationship with threats to personnel security, the redundancy of indicators (over 60), and the inability to quantify separate indicators;
2. The root cause of these weaknesses is the lack of methodological basis for indicators system formation;
3. The formation of personnel security indicators system based on the principles has been justified.
4. A list of principles for building an indicators system has been formed, including relevance to the goals, objectivity, measurability, complexity, permissible multicollinearity, variety, validity, simplicity;
5. The principle of relevance to the goal of addressing threats to personnel security should be considered as a priority principle for building a system of personnel security indicators;
6. A system of personnel security indicators has been built.

Threat	Indicator	Formula for calculating	Signs description	Authors
Occupational morbidity	Morbidity ratio (per 100 persons)	$n \times 100 \div N,$	n – number of clear cases of professional illness N – the total number of the company's employees	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
-the decline in personnel quality -inaptitude to the position held; - violation of working and rest conditions; violation of regulations; - hazardous work performed by employees without proper skills and expertise; - inaptitude to the position held;	the proportion of employees with the required level of professional education	$n \times 100 \div N,$	n – number of employees with the required level of professional education N – the total number of the company's employees	Karzaeva(Karzaeva: 2019, pp. 62-74) Davydova(Davydova: 2019, pp. 98-108)
	Adequacy of professional standards	$n \div N,$	n – number of requirements conforming to professional standards; N – total number of requirements	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
	The proportion of qualified personnel	$Sq \times 100 \div S,$	Sq – number of employees regularly taking professional development courses; S – total number of staff	. (Khoruzhiy et al.: 2019, pp. 69-78)
	The proportion of employees who haven't been certified	$Sd \times 100 \div S,$	Sd – number of employees who haven't been certified; S – total number of staff	Snitko et a, (Snitko et al.: 2016, pp. 9-20)
	The proportion of employees who haven't been trained in the use of technical equipment	$St \times 100 \div S,$	St – number of employees who haven't been trained in the use of technical equipment S – total number of staff	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
	Staff composition by education level	$Sei \div S,$	Se – number of employees with I level of education; S – total number of staff	Glushchenko (Glushchenko et al.: 2018, pp. 87-99); Tsvetkova & Klevets (Tsvetkova & Klevets:

Table 1. System of the company's personnel security relative indicators

				2017, 163-169)
-labor pirating; - inducing employees to illegal actions and violation of obligations to the employer; - ineffective motivation system	level of the ratio of actual wages with “deserved” ones (according to employees)	$Wf \div Wn,$	w_f – real wages w_n – «deserved» wages (according to employees)	Belonogova. (Belonogova et al.: 2011, pp. 119-124), Khoruzhiy et al (Khoruzhiy et al.: 2019, pp. 69-78)
	the level of the ratio of wages in the enterprise with wages in other enterprises of the region	$W \div Wi,$	w – wages at the enterprise w_i – wages at the enterprise i	Karzaeva (Karzaeva: 2019, pp. 62-740 Davydova (Davydova: 2019, pp. 98-108)
- inducing employees to illegal actions and violation of obligations to the employer	Defect rates	$n \times 100 \div N,$	n – number of faulty products N – total number of products	Khoruzhiy et al (Khoruzhiy et al.: 2019, pp. 69-78),
	equipment downtime and its dynamics for a certain period (year, month)	$t \div T$,	t – downtime in hours T – total number of hours (year, month)	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
	the performance index of plan indicators for a certain period	$If \div Ip,$	I_f – actual indicators I_p – plan indicators	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
	The proportion of personnel who has created threats through destructive actions	$(Sw \div San) \times 100,$	Sw – number of employees identified as having committed I type of destructive actions for a certain period (month, year); San – the average number of employees for a certain period (month, year)	Glushchenko (Glushchenko et al.: 2018, pp. 87-99)

the unfavorable socio-psychological climate in the workplace; violation of working and rest conditions; violation of regulations	dynamics of labor conflicts in a certain period (year, month)	$Ni + 1 \div Ni$, $Ni + 1 - Ni$,	n – number of labor conflicts in a certain period; i – number of periods	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
	The proportion of personnel who haven't committed violations of work discipline	$(Snv \div S) \times 100$,	Snv – number of employees who haven't committed violations of working discipline; S – total number of staff	Khoruzhiy et al (Khoruzhiy et al.: 2019, pp. 69-78),
	increase in the number of violations of labor discipline in a certain period (year, month)	$Svi + 1 \div Svi$, $Svi + 1 - Svi$,	Sv – the number of personnel having committed violations of labor discipline; i – period number	Karzaeva (Karzaeva: 2019, pp. 62-74) Davydova (Davydova: 2019, pp. 98-108)
- staff turnover; - staff "critical mass" having attained the retirement age, staff aging;- mistakes workforce planning; - lack of human resources reserve	the proportion of dismissals for various reasons	$(Sdi \div San) \times 100$,	Sdi – dismissals for I reason; San – average staff number	Snitko et al.: (Snitko et al.: 2016, pp. 9-20)
	Staff turnover rate	$(Sd \div San) \times 100$,	Sd – number of dismissals for the reported period San – average staff number for a certain period	N.V. Borovskikh, E.A. Kipervar (Borovskikh, 2018) Denisova & Kobenko (Denisova & Kobenko: 2018, pp. 186-190); Khoruzhiy et al (Khoruzhiy et al.: 2019, pp. 69-78), al., 2019), Tsvetkova & Klevets (Tsvetkova & Klevets: 2017, 163-169)

	the share of employees over 50 years	$(S \geq 50 \div S) \times 100$ (S>50 / S) * 100,	S>50 number of employees over 50 years; S – total staff number	(Zhivaikina: 2017, p. 403)
	Staffing level	$Sf \div Sn,$	Sf – the actual number of staff; Sn – required number of staff	Khoruzhiy et al (Khoruzhy et al.: 2019, pp. 69-78),
	the proportion of personnel who were hired but did not pass the probation period due to qualifications and labor mismatch or for other reasons	$(Sd \div S) \times 100,$	SP – number of newcomers fired after the probation period; S – total number of newcomers	Snitko et al. (Snitko et al.: 2016, pp. 9-20)

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Alternative of Troubleshooting Inclusive Education in Kindergarten

Alternativa para solucionar problemas de educación inclusiva en el jardín de infantes

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RESUMEN

Este estudio tuvo como objetivo proporcionar una alternativa para solucionar problemas de implementación de la educación inclusiva en el jardín de infantes. El estudio es una investigación cualitativa, con un enfoque de estudio de caso, en RA.An-Nahl, Yakarta. Las técnicas de recolección de datos utilizadas en este estudio fueron observación, entrevistas, discusiones de grupos focales y documentación que luego se analizan descriptivamente con un modelo de análisis interactivo. Los resultados obtenidos fueron cinco problemas comunes encontrados en la implementación de la educación inclusiva en el jardín de infantes y para superar estos problemas RA. An-Nahl llevó a cabo esfuerzos.

Palabras clave: Educación inclusiva, Jardín de infantes, Problemas, Resolución de problemas.

ABSTRACT

This study was aimed to provide an alternative to troubleshooting the implementation of inclusive education at the Kindergarten. The study is a qualitative research, with a case study approach, in RA. An-Nahl, Jakarta. The data collection techniques used in this study were observation, interviews, focus group discussions, and documentation which is then analyzed descriptively with an interactive analysis model. The results obtained were five common problems encountered in the implementation of inclusive education in kindergarten and to overcome these problems RA. An-Nahl carried out efforts.

Keywords: Inclusive education, Kindergarten, Problems, Troubleshooting.

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INTRODUCTION

Every child has the right to education and teaching, including early childhood with special needs, in an inclusive education system in kindergarten, without distinguishing children from an ethnic background, race, social status, economic ability, political status, language, geography, sex, religion/belief, and differences in physical or mental conditions. The word "Inclusive" in English means including and including, simply inclusive education is defined as putting children with special needs into regular school along with other normal children (Wijaya: 2019). Yet, inclusive education is not another name of education, inclusive education using different approaches in identifying and trying to solve the difficulties that arise in the school (Poernomo: 2016, pp. 144-150).

However, in reality, not all schools or teachers can implement inclusive education programs, because in its application requires teacher competency skills that can manage inclusive classes, in addition to the availability of adequate facilities and infrastructure to accommodate the needs of all students in implementing effective learning (Harfiani: 2020; Ahmad & Ahmad: 2019, pp. 746-778). The development of inclusive education in Indonesia is indeed a bit left behind compared to the progressive implementation of inclusive education in other countries. Whereas, inclusive education requires well equipped, knowledgeable and competent teachers who can foster the required values, confidence, and support in disabled students, thus preparing them to become capable citizens (Marimuthu & Cheong: 2015, pp. 317-322). Teachers' positive attitude towards inclusive schooling is also fundamental to develop real inclusive education.

Data obtained from the Central Statistics Agency in 2017 on the number of children with needs in Indonesia is 1.6 million. Efforts to provide access to education carried out by the Ministry of Education and Culture, among others, are to motivate schools to organize inclusive education, and to build new exceptional educational institutions. Of the 1.6 million children with special needs, only 18% have received services in inclusive education (Azzahra: 2019).

Studies in Zimbabwe revealed the limited capacity of teachers in teaching practices in inclusive classes, as well as the lack of training for teachers on the inclusive curriculum. While studies in Greece showed that teachers were less positive attitude towards inclusive education indicated increased stress at work. It was also found that there were significant differences between urban and rural schools that implementing inclusive education in terms of accessibility issues in Chile (Tamayo et al.: 2017, pp. 110-116).

Educators' concerns and objections to inclusiveness are mainly based on diversity in learning disabilities and lack of teacher confidence in teaching in an inclusive environment, so policymakers must target training and education, and increase funding for educators. Rejection on the practice of inclusive education related to non-availability or lack of preparation of teachers (Ahmad & Ahmad: 2018, pp. 44-49; Mngo & Mngo: 2018, pp. 1-13; Villalobos & Ramírez: 2018,pp. 1012-1587; Villalobos et al.: 2019, pp. 65-77; Annía et al.: 2019, pp. 1357-1372), teachers do not feel prepared to do responsibilities in the classroom inclusive and often teachers are not sure with what to expect socially.

The supporting factors for the implementation of inclusive education are the beliefs and values of inclusive education practices in schools, namely the involvement and coordination between school, teacher, parent, and community resources. All of those stakeholders should work and in hand to create a quality inclusive education at schools. The importance of implementing effective inclusive education to ensure sustainable community development requires assessment management that will help create a high-quality inclusive education environment in educational institutions and increase the effectiveness of inclusive education. Success in the implementation of inclusive education is the need for a thorough understanding of the philosophy of inclusive schools and facilities organizations, social, and academic adequate (Ahmad & Sahar: 2019, pp. 1540-1543; Sigstad: 2017, pp. 767–783).

Various researches on efforts to overcome the problem of implementing inclusive education have also been carried out by schools, such as a case study in an international school in Hong Kong running a partnership program with parents strongly supports the success of inclusive education. In Africa, a constructive

partnership program has proven to be able to have students in overcoming difficulties and social, emotional, and behavior at school. In London, program guidance and counseling have a role and effect in helping students during the learning process and in addressing environmental problems inclusive education (Flannigan: 2017, pp. 842–857).

METHODS

This type of research qualitative is a case study, in which the authors focus on special cases that occur, both at the individual, group, culture, programs, processes, events, or activities of life. It is defined as an immersive exploration method of realities, presenting investigative nature (Minniti et al.: 2017, pp. 373-377). The case study appears to be the most widely used empirical methodology for social learning research across all bodies of literature reviewed (education, participatory democracy, and natural resource management). In this case, what was observed was a program run by RA.An-Nahl in overcoming the problem of implementing inclusive education. The purpose of using case studies in this research is to explain how and why the case occurred.

Qualitative research chooses deliberately and fully planning the participants and research locations that can help researchers understand the problem under study. The location of this study is Raudhatul Athfal An-Nahl, which is located at Jl. Jeruk Manis IV / 9 Kebon Jeruk, West Jakarta. The time set in conducting this research is in the 201 9 /20 20 school year. The main informants of this study are headmaster as controllers of policy, coordinator for inclusive education as the responsible party, the teacher as the executor of the implementation of inclusive learning children aged early, psychologists, and specialized personnel to handle children with special needs.

Data Collection Techniques are carried out by: first, observation, the researcher goes straight to the field to observe the behavior and activities of individuals at the research location; second, interview the researchers conducted a face-to-face interview with the informant, and also interviewed by telephone (Creswell & Clark: 2011); third, documentation which the data were collected in the form of documents that support the research issues of inclusive education, and fourth, focus group discussion which is designed to collect data using a discussion forum with the themes that have been prepared from the beginning by the researchers.

The data analysis technique used is a qualitative analysis using the Miles and Huberman interactive analysis model, with four sets of analytical activities that continue to exist during the analysis process. Data analysis components, including data collection, data condensation, data display, and conclusions (Miles et al.: 2014). The data validity test is done by triangulation techniques, either triangulation or a triangulation method informant. In addition to the model triangulation, also reached by way of extending the observation period.

RESULTS

Based on observations known special services for children with special needs in RA An-Nahl, including examination and control of the development of psychologists, mentoring from special staff, having a companion teacher for students who need assistance, routine therapy performed outside of school by doctors experts and therapists, individualized education programs for children with special needs, team teaching in each class, and establishing partnership relationships.

One of the special services provided RA An-Nahl is the Individualized Education Program (IEP), initiated by Samuel Gridlay Howe in 1871, which is one form of education services for children with special needs. Individual education programs are provided specifically for children who need out of regular school hours, after school hours.

Figure 1. Individualized Education Program at RA.An-Nahl

This research provides program findings that have been carried out by RA. An-Nahl as an effort to overcome the problem of implementing inclusive education in kindergarten institutions, the program includes:

The teacher's up-grade program

The most common problem is the problem of teacher unpreparedness in educating children with special needs in inclusive classes. In this case, RA An-Nahl provides a workable solution that is by conducting regular training to improve teacher competency.

Based on observations and information obtained from informant-1, routine training at RA An-Nahl is commonly called the "Teacher Upgrade" activity. The teacher upgrade activities at RA An-Nahl are conducted once a week, every Thursday after the completion of learning activities in class, starting at 13:00 until 15:30 WIB. An-Nahl Foundation invites competent resource persons to fill these activities, such as psychologists, therapists, creators of learning media, and resource persons from educational experts from universities and ministries involved in curriculum formulation and so on. The invited speakers were adjusted to the Human Resources Development program that had been designed at the beginning of the school year.

A common problem faced by inclusive schools is the unavailability of shadow teachers for accompanying students with special needs. This occurs due to the inability of parents in funding and no time to accompany their children because they have to work to make a living. The solution made by RA An-Nahl for this case is to continue to establish communication with parents so that they can participate together in their children's education. Suggestions and appeals are routinely and continuously carried out by psychologists and teachers, so parents have more understanding and attention towards their children with special needs; this was revealed by informant 2.

Informants-3 explains for parents of students with special needs themselves are willing to become a teacher assistant, RA An-Nahl provides initial training for 4 days full, from 09:00 until 15:30 for parents to be able to handle children with special needs, parents not only as an ordinary companion but also as a special teacher. Activities include theory and direct practice of children with special needs. The materials taught include early detection of children's problems, management of children's problems, how to cope with children with special needs, and how to develop children's potential. It also needs to be given an understanding that no creation of God fails, every child is special, and they carry different potentials. The belief that Allah SWT created humans with weaknesses and strengths will strengthen parents that their children are the most beautiful gifts and can be proud of.

Based on observations it is known that the activities of teachers at RA An-Nahl in the teaching and learning process at school start at 07.00 until 11.00. After that, the teacher implements an individual learning program, then, the teacher conducts a daily evaluation process, tidy up the class, making learning preparations for tomorrow, midday prayer, and lunch together. Lunch for teachers is provided by the school every day, as well as morning snacks provided by the school every 10:00 hours for teachers and all students. From Monday to Friday, RA An-Nahl's teacher will carry out his activities until 15:00. But on Thursday the teacher left at 16.00 because he was obliged to take part in the teacher upgrade activity. Saturdays and Sundays are school holidays so that teachers also have the opportunity to be with family or take part in other free activities, such as social activities, activities carried out by teacher organizations, teaching, and training to increase insight.

The parental involvement program

One important problem in implementing inclusive education is parental support. According to informant 4, the role of parents is a very big influence on children's development. Parents have the responsibility of providing education to their children. However, the lack of parental understanding of children's education can lead to errors in parenting, which causes children to have problems in social and emotional functioning, meaning that wrong parenting can be one of the reasons children become special needs.

To overcome this, RA An-Nahl implemented a parent involvement program, according to informant-1 three things became the program, namely: first, the participation of parents in every socialization activity, training, or parent meeting; second, parents 'active participation to involve their children in every activity held by the school, where parents also play a role as student companions, and thirdly, parents' active roles as teacher assistants, for those who have children with special needs. Parents must be willing to actively communicate and consult with the school, psychologists, and therapists, and routinely provide reports on children's development obtained from the therapist's results.

Based on interview results with Informant-5 it is known that RA An-Nahl in running an inclusive education program cannot be separated from collaboration/synergy with parents of students, especially for those who have children with special needs. Collaboration activities can be done inside and outside the school. Activities in school, for example, children need to get special remedial every day, children also get individually handled from the appointed teacher for several hours/day. While activities outside of school that can be done for children with special needs are children undergoing routine therapy, as well as children undergoing certain additional activities that support them.

According to informant-1, in the beginning, RA An-Nahl had difficulty convincing parents that children with special needs in this school would provide great benefits because they felt that normal children would not be able to focus on learning and could be disrupted. But now all been very supportive, even students in classes have become accustomed to the presence of students with special needs. They have all begun to feel the benefits of inclusive education.

Practical application of inclusive program

One of the important things in implementing inclusive education is having inclusive education-based school management. RA An-Nahl offers a practical application in implementing an inclusive program.

In summary, can be described as follows:

Figure 2. Practical Application of Inclusive Program at RA An-Nahl

Figure 2. explains the practical steps that schools can take in applying for an inclusive education program, for more details, informant-1 explains in detail as follows:

(1) Map of Student Characteristics.

The first step to do is mapping characteristics of students, performed at the beginning of the new school year, the start of new admissions to the first two months of the implementation of education at the school. At the time of registration, the teacher who serves as the admission committee for new students will make early detection of child growth. With this early detection tool for child growth and development, the teacher will map into three groups of children, namely: children who are suitable for development, children who are late in development and children who are at risk of special needs.

Then the teacher will visit the entire student home, or RA An-Nahl teachers used to call it a "home visit ". During the first two months of the start of the new school year, the teacher at RA An-Nahl is tasked with visiting all students to their homes, to find out the condition and background of the student's family, as well as the pattern of fostering, so that the teacher gets an overview of the student's character and can provide interventions right during the teaching and learning process that takes place in class. The teacher also explains the role of parental involvement in the success of their children's education.

Documentation about guidance on how to detect children early is very helpful for teachers in trying to know and understand children's behavior needs to get special attention, be it the development phase or special conditions of the child. The information needed is; first, prenatal information, such as genetic disorders, chromosomal abnormalities, transformation, pregnancy infections, maternal age, poisoning during pregnancy, abortion and premature birth; second, information during the birth process, such as prolonged, premature birth, lack of oxygen, birth with assistive devices, pregnancy for more than 40 weeks, and third, information after birth, such as a bacterial infectious disease or a virus, lack of food (nutrition), accidents, and poisoning.

(2) Setting Learning Objectives and Targets

The second step taken by the teacher is setting goals and learning targets. Preparation of learning plan for early childhood based on inclusive education in RA An-Nahl, based on the characteristics of the students, to the teachers and psychologists, have to do the mapping characteristics of students first, it is important to do so in the provision of learning according to the needs and stages of child development, and assisting

teachers in setting learning goals and targets according to children's abilities, designing reporting standards for student development, and designing specific activities in the learning process.

(3) Flexible Learning Materials

The third step that the teacher must take is to arrange flexible learning material. This means that inclusive learning material is material provided by the abilities and development of children. Similar to set learning goals and targets, the choice of material is also based on the results of the detection of child development. The provision of material is not rigid and monotonous but adapted to students' conditions and is flexible.

(4) Monitoring and Evaluation

The fourth step in the application of inclusive programs is monitoring and evaluation. This activity is carried out by the principal in the form of supervising the learning process in inclusive classes, examining learning achievements, and evaluating teacher performance in the management of inclusive classes. Monitoring and evaluation are also carried out by psychologists who understand the child's development. Also, because RA An-Nahl is under the management of the Ministry of Religion, of course, the monitoring and evaluation of the monitoring team will still be carried out. The results of the learning monev will then be delivered, analyzed, and evaluated in the teacher's up-grade activities conducted every Thursday. Then the results will be submitted to parents as a child development report.

(5) Co-Teaching

The fifth step is to establish good cooperation with educational consultants or to consult with each other in the learning process (co-teaching). RA An-Nahl has psychologists and special staff who are very helpful and also act as assessors (Monev), as well as consultants in overcoming various problems of inclusive learning. Also, there is good cooperation and communication between class teachers / central teachers and accompanying teachers, and parents of students. This activity gave birth to an intense communication system in establishing relationships between school principals, psychologists, class teachers, teacher assistants, and parents, especially in the delivery of child development reports (progress report).

(6) Resources

Based on information from informant-1 it is known that in preparing resources in a broad sense, which can support the running of inclusive education programs. He said:

... While this resource still consists of, which from the inside is the determinant of madrasa strategic policies namely the foundation and management team, implementing an inclusive team in the field, namely teachers, psychologists, and therapists. While from the outside, in the form of partnership, namely the Ministry of Religion, child development clinic, campuses majoring in educational psychology, resource persons, and professional organizations...

Open Day" community outreach program

RA An-Nahl made an effort to an activity called "Open-Day", where the community received counseling, especially people in West Jakarta, about children with special needs, their causes, and how to handle them.

This open-day activity is routinely carried out every year, by inviting competent speakers in their fields. Alhamdulillah, now the surrounding community has begun to open up to receive students with special needs. As stated by informant-3 who said:

...related to the role of collaboration between parents and schools, in An-Nahl, the community especially parents have begun to be open for counseling and consultation about handling ABK. I act as a provider of recommendations and advice on what parents and the community should do...

To conduct socialization to the community is not easy it needs the support of many parties to be able to convince the community that children with special needs are also human and they are not something to be avoided, they need affection like normal humans. Also, the community must be made aware not to underestimate and exclude children with special needs. Indeed, their intelligence seems lacking, but maybe we can judge them from another perspective.

School potential empowerment

As an Islamic educational institution that organizes inclusive education programs, which in this case has not received much attention from the government in its management to date, RA An-Nahl must prepare everything to minimize the problems encountered during the implementation of the program.

Preventive steps taken are adjusted to the potential of the school, including those undertaken by RA An-Nahl are: first, knowledge of children with special needs, meaning RA An-Nahl seeks to understand various types of children with special needs and how to handle them; second, determine the types of students with special needs who can be accepted and handled in RA An-Nahl based on the ability of managers, teachers, and infrastructure. During this time, RA An-Nahl has been a child with hearing loss who uses hearing aids, children with visual impairment with visual aids, slow learner or borderline, autism hypo, hyper autism, ADD, ADHD, mental retardation, note physical aids with iron shoes; third, create SOPs for admission and management of special needs students with clear flow and clear division of tasks, both for class teachers, teacher assistants (if any), psychologists, parents, and the community; fourth, carrying out the three main requirements for handling ABK, namely accurate observation, strong support from all parties and appropriate interventions according to the diagnosis; fifth, making IEP, providing optimal interventions, accurate supervision and precise and clear evaluations, and sixth, holding regular and incidental regular meetings for parents, teachers and inclusive teams to discuss further children with special needs development, changes and targets, and determine the next steps based on the results of the evaluation.

DISCUSSION

The parent engagement program implemented by RA An-Nahl is an effort to increase parental understanding, knowledge, and support for ABK and inclusive education. Parents must be involved and responsible for children's education. According to (Chan & Yuen: 2015, pp. 86-97) partnership programs with parents strongly support the success of inclusive education. Collaborative interaction between teachers and parents is fundamental for a successful inclusive classroom. The participation of parents in preparing Individualized Education Program planning in inclusive schools is needed. It was also identified that active family involvement and support were the key elements to the success of inclusive education, especially in early childhood. The parents, as social actors whose involvement is related to positive outcomes of learners with exceptional needs in inclusive settings (Afolabi et al.: 2013, pp. 373-401).

The practical application of inclusive education offered by RA An-Nahl in overcoming the problem of weak school management in the delivery of inclusive education can be used as an alternative for schools that experience difficulties in implementing inclusive education. Also, the guidance and counseling program has a role in overcoming the problem of inclusive education. Furthermore, the success of inclusive education requires support from all levels of the organization in schools, school management, all staff, and teachers (Sigstad: 2017, pp. 767–783). The inclusion movement to prevail schools also must be equipped with multi and multidisciplinary teams adequately prepared to answer to the inclusion demands of disabled students.

Community outreach to children with special needs is carried out by RA An-Nahl on open-day activities. It cannot be denied that community discrimination also affects the decline of children with special needs. For this reason, awareness-raising is an important thing that must be given to the community. It is because, the factors supporting the success of inclusive education are the involvement and coordination between resources, namely schools, teachers, parents, and the community (Lamture & Gathoo: 2017, pp. 809–822). A collaborative and systematic effort between universities and educational systems is also warranted to ensure a cohesive transition from undergraduate teacher preparation to becoming a competent and effectively trained inclusive teacher which potentially improves the quality of inclusive education implementation. The cooperation of experts and parents to help the teacher became important not only with the diagnosis of pupils, but especially with the definition of special educational methods, procedures, and forms of education, in

assessment and content modification or during the creation of other appropriate physical and psychosocial conditions of their development (Kratochvílová & Havel: 2014, pp. 337-341).

RA An-Nahl is trying independently to be empowering the potential of the school. This means that schools are expected to be independent without too much hope in government assistance since the government lacks a role in supporting facilities and infrastructure. Therefore, policymakers (the government) should target training and education for teachers and increase funding for inclusive education (Pappas et al.: 2018, pp. 1-15). There is an indication that the special needs of children's education in inclusive schools have not received appropriate educational services based on their needs. As an integral part of education for all, inclusive education should be considered the same as other formal education by the government, so the quality of inclusive education will potentially have a bright future. Also, to improve the quality of the instruction, the integration of current technology is important to be done in the future. It is because integrating technology into the classroom is proven to be effective in improving students' achievement and could make the teaching and learning process more attractive (Dalle & Ariffin: 2018, pp. 1779-1783).

CONCLUSION

Problems encountered in organizing inclusive education in kindergarten; first, from the teacher aspect, namely, teacher unpreparedness, lack of accompanying teachers, lack of competence and understanding of teachers in dealing with children with special needs, difficulties in classroom management; second, from the aspect of parents is the lack of understanding so that they feel ashamed to have children with special needs; third, weak school management; fourth, the general discrimination against children with special needs and inclusive education, as well as the fifth, the lack of government attention to the inclusive school.

Alternative problem solving offered by RA An-Nahl are: first, the teacher's upgrade program, which is aimed at class teachers and teacher assistants, as an effort to improve teacher competence in managing inclusive groups and handling students with special needs ; second, the parent involvement program, which is the participation of parents in each activity, socialization, training, and active role of parents as a teacher assistant, for those who have children with special needs; third, the practical application of inclusive programs, as an effort to overcome the weaknesses of school management, which consists of six steps namely mapping the characteristics of students, setting goals and learning targets, flexible learning materials, monitoring and evaluation, implementing co-teaching and utilizing resources; fourth, community outreach programs 'open-day', which is done in an effort to provide counseling to people friendly to children with special needs and inclusive schools , and a fifth, of empowering schools, an effort that the school became independent without much hope of government assistance. The potential of each school is certainly different, the most important is that the school can explore its potential and be able to develop it.

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Incest Rape: Factor, Impact and Solution in the Perspective of Islamic Law

Violación por incesto: Factor, impacto y solución en la perspectiva de la ley islámica

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RESUMEN

Esta investigación tiene como objetivo analizar factores y soluciones a la violación por incesto utilizando el enfoque de estudio de la ley islamica. Utiliza el estudio literario como enfoque metodológico. La violación por incesto es provocada por varios factores Incluyen: (a) La ausencia de socios regulares. (b) El secreto de una relación de incesto con sus alrededores. (c) la implementación de valores morales en la familia. (d) Un sentimiento de comodidad entre parientes cercanos. (e) Auto-reclusión de la familia (f) Una protección de la nobleza de una familia. (g) conflictos culturales y pobreza. El incesto, o convivencia de consanguinidad, también tiene impactos negativos, ya sean psicológicos, físicos o sociales.

Palabras clave: Impactos del crimen, Incesto, ley islámica, Violación de consanguinidad.

ABSTRACT

This research aims at analyzing factors, impacts, and solutions to incest rape, according to the perspective of Islamic law. Uses a literature study as its methodologically approached. Incest rape is triggered by various factors. They include: (a) The absence of regular partners. (b) The secrecy of an incest relationship to its environs. (c) The implementation of moral values in the family. (d) A comforting feeling between close relatives. (e) Self-seclusion of the family (f) A protection of a family's nobility. (g) cultural conflicts and poverty. Incest, or consanguinity cohabitation, also has negative impacts, either psychological, physical, or social.

Keywords: Consanguinity rape, Impacts of crime, Incest, Islamic law.

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INTRODUCTION

Crime is one of the social symptoms that has emerged for ages and continues to develop in our society(Denov et al.: 2017; Muhasim: 2017, pp. 174-195). Yet, statistics on criminal behaviors are not capable of reporting all kinds of crimes that happened in societies (Perempuan: 2018). Among the crimes that most commonly occurred in our society are power-abuse crime, on-conventional crime, and conventional crime(Perempuan: 2018). The conventional crime that often occurs in daily life consists of offenses against property, bodies or persons, and morals(Puspitasari & Devintawati: 2018, pp.237-254). Currently, rape is considered as one of the most conventional crimes to happen (Basile et al.: 2018, pp. 770-776; Nitschke et al.: 2018; Richer et al.: 2017, pp. 1524-1542; Walfield: 2018; Villalobos & Ramírez: 2018, pp. 1012-1587).

According to the annual report of domestic violence against women in 2019, the most sexual violence to happen in domestic/personal-relation areas is incest, that is, violence or sexual intercourse between closely-related persons of the same family, where marriage between them is unlawful (Perempuan: 2018). Similar to the last year's report, the highest record for sexual violence in domestic areas is held by incest (with 1.071 cases), which respectively followed by rape (818 cases) and sexual assault (321 cases) (Perempuan: 2018).

Restriction of incest practices in Indonesia is stipulated in the 1974 marriage law, number 1, articles 8-11 (Safira, 2012). Incest perpetrators are punished differently in different countries. In Indonesia, they are sentenced between 3 to 12 years in jail (RUU KUHP) (Eddyono: 2016). In countries like India, Saudi Arabia, Iran, Afghanistan, and China, the death sentence is sanctioned as a punishment of their crime(Sutarnio & Nansi: 2017; Tursilarini: 2018, pp. 77-92). Below is a list of the types of sexual violence against women in domestic areas in Indonesia (Picture 1):
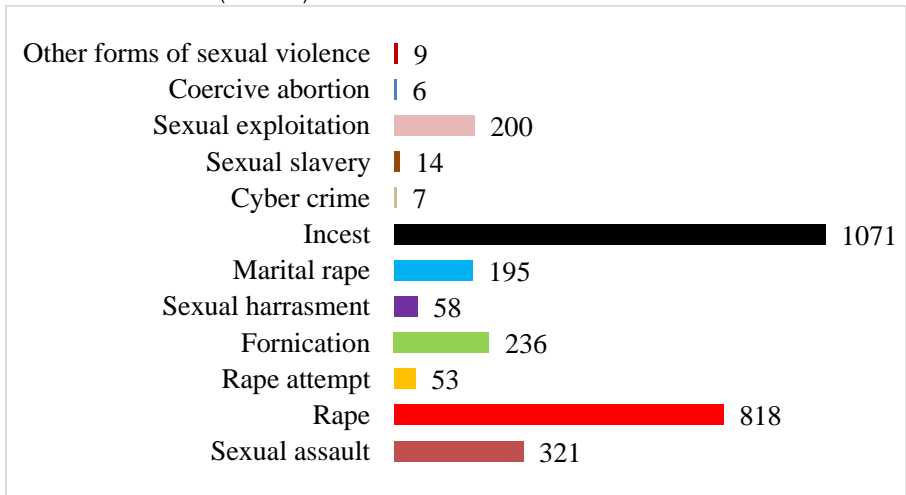
Figure 1. Types of Sexual Violence against Women in Domestic Areas

Source: Annual record of violence against women in Indonesia 2019

Besides the state, religion is also concerned with a restriction against sexual violence(Rofiah & Nahe: 2016). Islam is the case in point. Islamic law forbids sexual cohabitation and marriage between close persons related by consanguinity, marriage, fosterage, and stepparent, regulation of which is arranged by the 1991 marriage law, No. 1, and articles 39-44. Islam only allows the sexual relationship between different-sex partners who are tied in a legal marriage. In Islam, sexual intercourse is highly restricted to partners who are not husband and wife (Barnett et al.: 2018, pp. 1219-1235). As such has become one of the main triggering factors to the occurrence of sexual violence(Nugraha: 2015, pp. 89-104).

The number of cases of sexual violence in many different areas has aroused anxiety among members of society, such as parents, family members, and neighbors. Yet, some of them become perpetrators of sexual violence (CNN Indonesia: 2019). Sexual violence in the family usually happened in a house where members of the family live together, and it mostly went unnoticed by its environs: as such it is somewhat difficult to detect incest practice (Tursilarini: 2018, pp. 77-92). In addition to that, an incest victim is reluctant to report the violence she had experienced because of her kinship relationship with the perpetrator.

Act of incest needs to be further analyzed, especially about its main factors, impacts, and solutions (Azhari et al.: 2019, pp. 351-362). We need to examine the main factors of incest practices to avoid them to happen again in the future. An analysis of the impacts of an incest practice on its victim is also essential for the early identification of incest perpetrators in our environment. It is also necessary to study the solutions to an incest case to provide the incest victims with aid for claiming their justice. By doing all of these, it is expected that statistics of incest violence will diminish in the years to come.

Several types of research have been done to study the factors of incest (Perempuan: 2018; Tursilarini: 2018, pp. 77-92), the impacts of an incest act on its victims(Eddyono: 2016; Sutarnio & Nansi: 2017; Yudaningsih: 2014, pp. 90-105) and the legal solutions to incest perpetrators in various countries(Basile et al.: 2018, pp. 770-776). Yet, little has been done on studying solutions of an incest practice according to the perspective of Islamic law. This research, other than focusing on studying factors and impacts of incest, is also aimed at exploring possible solutions to an incest practice within the perspective of Islamic law.

METHODS

This research uses a literature study as its methodological approach. Data of this research is gathered from the premier, secondary, and tertiary sources. The premier data of this research comes from texts of the Qur'an; the secondary data from texts of the Sunnah, and the tertiary data from a scholarly journal, book, and the Internet. These data are then analyzed in a descriptive-qualitative approach, are examined with various references obtained. Below is the design of this research:
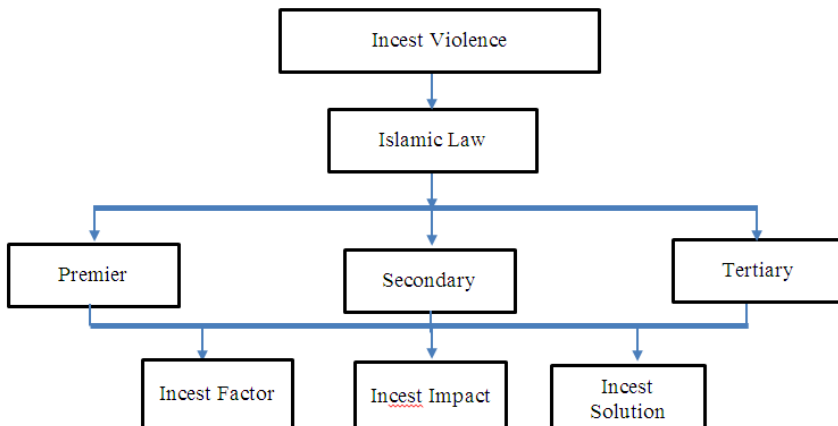
Figure 2. Research Design

RESULTS

Incest Rape

Sexual intercourse between closed members in a family of the same consanguinity is called incest (Tursilarini: 2018, pp. 77-92). There is no common definition of incest in society since what counts as incestuous practices vary according to society, religion, culture, and even local tradition (Endrawati & Jacky: 2014, pp. 1-11; Sutarnio & Nansi: 2017). Rape is defined as coercive violence upon man/woman for having sexual intercourse (Campbell et al.: 2016, pp. 1-23; Lichty & Gowen, 2018; Stuart, Mckimmie, & Masser, 2016; Xue et al., 2016)(Campbell et al.: 2016, pp. 1-23; Lichty & Gowen: 2018, pp. 1-28). Incest rape is considered as violence because it includes coercion upon a man/woman who is not in a marriage relationship and is still a closed member of the same consanguinity, to have sexual intercourse with him or her(Tursilarini: 2018, pp. 77-92). Incest is a common occurrence in various countries, including Indonesia (Endrawati & Jacky: 2014, pp. 1-11). The 2019 annual report of Perempuan (Perempuan: 2018) in Indonesia has detailedly reported perpetrators of sexual violence in personal or private areas in Indonesia (Perempuan: 2018)(See Figure 3).
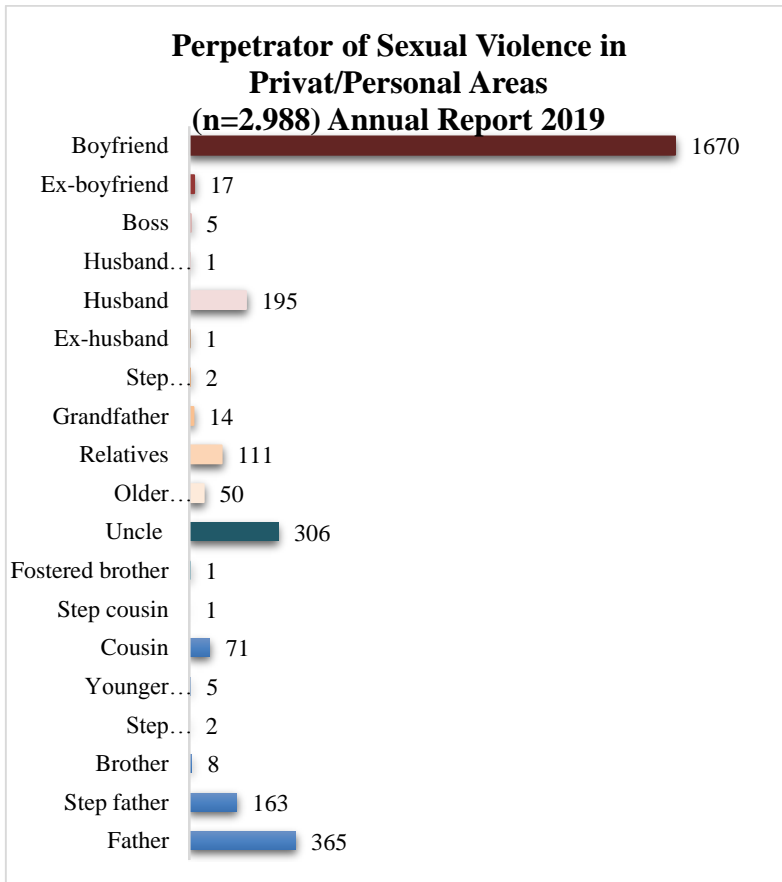
Figure 3. Perpetrators of Sexual Violence in Private Areas

Ssource: Annual Report on Violence against Women in Indonesia 2019

Statistics of the perpetrators of sexual violence in Indonesia according to the 2019 annual report (see figure 3). Boyfriend becomes the most common perpetrator of sexual violence, while domestic violence is done by biological father, uncle, husband, cousin, and relatives are the second-highest case (Ganga-Contreras: 2019, pp. 64-74). The number of sexual violence done upon closed persons of the same consanguinity, or incest, is quite high. This indicates that both father and uncle are not by nature a guard of their family (Nitschke et al.: 2018). Incest is one of the types of sexual violence that is difficult to report by the victim. This is because it relates to a family's internal relation. If the victim is the daughter and the perpetrator is the father, the mother usually will not report the case. According to the report above, father and uncle are among the highest-ranking of the incest perpetrator, making it difficult to report their cases by other members of the family, for the sake of their family's honor(Endrawati & Jacky: 2014, pp. 1-11; Tursilarini: 2018, pp. 77-92). This problem needs an immediate response, that is, among others, analyzing the incest factors, its impacts, and the best solutions we could offer to solve this problem according to the perspective of Islamic law.

DISCUSSION

Incest Factor

Factors of an incest act are various. They include the following:

1. Forensic Psychologist Reza Indragiri Amriel divides the incest factors based on their relational types: (a) the lack of opportunity and the absence of regular partner for proper sexual intercourse; (b) the secrecy of incest relationship to its environs (c) the implementation of moral values in the family(CNN Indonesia: 2019).
2. A psychologist of Gadjah Mada University, Koentjoro, states that an incest case started from a comfort feeling between close relatives which grows too deeply in a family. The growth of such feeling is usually made possible by particularly habitual practices in the family: ones that encourage a deep relationship between younger and older siblings, without giving them education on the permissible limits of conducts in a sibling relationship (CNN Indonesia: 2019).
3. Self-seclusion from the external world. Among the Polahi ethnic in Gorontalo, few families secluded themselves from the external world, enforcing them to marry a partner of their family members(Anugrah et al.: 2017).
4. Protection of a family's nobility and property. This factor is usually observable among noble families. An incest marriage is usually conducted by the noblemen to protect the nobility of their descendants and their wealth property(Suryani: 2018, pp. 1-12).
5. Cultural conflict: with the passing of times, society also changes. This has resulted in a change of norms, some of which no longer applicable in society. The rise and proliferation of media technologies have come with negative impacts, such as providing easy access to incest sexuality, pornography, and sexual crimes, which in turn stimulates sexual desires(Immanuel: 2016, pp. 312-320).
6. Poverty: incest could happen in any family of various backgrounds. Yet, in a poor family where the house only has one room, the parents had to share their sleeping space with the children, and their sexual activities were arranged in between the presence of other family members. In a situation like this, the horny father is prone to have sexual temptation overseeing his sleeping daughter.

That being said, it can be concluded that factors of incest are as follows: (a) the lack of opportunities and the absence of regular partners for proper sexual intercourse; (b) the secrecy of incest relationship to other people outside the family households (c) the implementation of moral values in the family; (d) a comfort feeling between close relatives which grows too deeply in a family; (f) self-seclusion of a family from the external world; (g) protection of a family's nobility; and (h) cultural conflicts and poverty.

Incest Impact

Incest rape is considered unlawful by all religions. However, practices of incest are commonly found in many countries, including Indonesia. Incest rape may cause negative impacts. Some of them are as follows:

1. Health impact. Incest is risky to the born baby and health. Since the genetic code of an incest couple's DNA is lacking in variation, their born baby is prone to an immunity defect. As such may cause to some innate physical and intellectual abnormalities, such as (a) albinism; (b) fumarase deficiency; (c) Habsburg jaw; (d) hemophilia; and (e) Philadelphia. More importantly, the number of baby out of incest rape is very high(Campbell et al.: 2016, pp. 1-23).
2. Legal impact. All schools of jurisprudence in Islam strongly restrict the practice of incest. According to the schools of Maliki, Syafi'i, Hanbali, Zahiri, and Syi'ah Zaidi, the judicial sentence for perpetrators of incest rape is a hudud penalty (cut off the hand) just like the punishment for fornication (Zina).
3. Psychological impact. Overwhelmed with fear, most of the woman victims of an incest rape were too weak to refuse when they were forced to have sex by their fathers, uncles, grandfathers, and sons. It is also difficult for the incest victims to pull their selves out of this violence because they do not like that their shame reaches public attention. Because of this, many of the incest victims suffered from a mental breakdown and endured severe trauma for their entire life.
4. Social impact. Incest rape is a crime to humanity. Even if it is done upon mutual consent between the incest partners, and neither of them is treated as a victim, it is a disgrace to public morality. An incest relationship is a shame to the family's honor, and because of it, the family will suffer an exclusion by and in the society (Tursilarini: 2018, pp. 77-92).

All in all, an act of incest has brought forward several negative influences on the health, religion, psychology, and society of the incest perpetrators.

Its solutions in the perspective of Islamic law

In Islam, the Qur'an does not specifically mention the case of rape, but it strongly emphasizes the transgression of fornication. The Qur'an does not specify whether the act of fornication is arranged upon mutual consent between both parties, or it involves coercion by one party over the other. This means, if a woman is found out pregnant because of the rape, she is freed from the penalty (hadd) of fornication, and the legal sentence is only applicable to the raper. Zina is sexual intercourse between man and woman who are not related in a marriage contract. There is no difference whether both parties or one of them are married or single (Ekandari et al.: 2001, pp. 1-11).

According to Abdul Qadir Audah, the limit of illegitimate-ness (haram) of sexual intercourse is the penetration of part of the penis into the vagina (iltiqa khitanain), regardless the fact that such penetration is followed or not followed by ejaculation. While according to Muslim scholars of the schools of Maliki, Syafi'i, Hambali, Imam Abu Yusuf, and Muhammad bin Hasan Asy-Syaibani, fornication does not only refers to one in which a penis has penetrated a vagina but also include a penis penetration into an anus, whether that of a woman or a man. In their view, the legal status of sexual intercourse which includes penis penetration into vagina or anus the same, because all of them are categorized as Zina. Zina is sexual intercourse between man and woman who are not related by a marriage contract. Incest is included in the category of Zina because Islam prohibits marriage between close persons of direct blood ties or mahrom.

In the Qur'an, it is stated the following: Prohibited to you (for marriage) are your mothers; your daughters; your sisters, your parental aunts; your maternal aunts; your brother's daughters; your sister's daughters; your (milk) mothers who nursed you; your sisters through nursing; your wives' mothers; your step-daughters under your guardianship (born) of your wives onto whom you have gone in; but if you have not gone unto them, there is no sin upon you. And (also prohibited to you) are the wives of your sons who are from your (own)

loins, and marrying (marriage) two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever forgiving and Mercifu.

The solution that can be offered by this research is the following. (1) If incest is not yet occurred, it is necessary to avoid the triggering factors of incest practices, by considering the weight of legal punishment of the incest crime, either according to the state law or the religious law. (2) If the incest case is still happening, it is suggested to immediately stop the case and report it to the concerned institution; both parties involved in the case are guided to ask forgiveness to Allah and to draw themselves closer to Him. (3) If the incest case has occurred, supports from the family in the form of physiological, material, social, and religious matters is required. More importantly, the government has to build a professional institution that offers counseling services to the incest victims, including hearing their grievances, advocating their voices, and offering a solution to their problems. This way, the incest victims will feel supported to get their justice and solve their case.

CONCLUSION

Incest rape is triggered by various factors. They include the following. (a) The lack of opportunities and the absence of regular partners for proper sexual intercourse. (b) The secrecy of an incest relationship to its environs (c) the implementation of moral values in the family. (d) A comforting feeling between close relatives who grows too deeply in the family. (f) Self-seclusion of the family/society from the external world. (g) A protection of a family's nobility, and (h) cultural conflicts and poverty. In addition to that, incest has several negative impacts, either psychological, physical, or social. Within the perspective of Islamic law, incest is part of Zina (fornication), which is unlawful in Islam, as suggested by several texts of the Qur'an. Because of that, it is necessary to avoid the triggering factors of incest and to analyze the impacts of incest practices. Moreover, the government is strongly advised to build a professional institution offering counseling services to the incest victims, including hearing their grievances, advocating their voices, and offering a solution to their problems, so that the incest victims will recognize that they have full supports from their environs to get their justice and solve their problems.

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Duit Turus: A Solution to Conflicts in Dayak Traditional Marriages

Duit Turus: una solución a los conflictos en los matrimonios tradicionales Dayak

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RESUMEN

Este estudio exploró la posición del Duit Turus en el matrimonio de la tribu Dayak y la filosofía contenida en el símbolo del Duit Turus. Los participantes incluyeron a las familias del novio, la novia y las personas que han recibido Duit Turus. Los datos fueron recolectados mediante observación, entrevistas y estudios de documentación y se analizaron desde el punto de vista de los estudios de sociología y antropología del derecho islámico. Los resultados mostraron que dar Duit Turus a los invitados o testigos en la procesión de bodas Dayak debe llevarse a cabo después de un acuerdo entre las dos familias de los novios.

Palabras clave: Conflicto, Dayak, Duit Turus, Matrimonio. l

ABSTRACT

This study explored the position of Duit Turus in the Dayak tribe marriage and the philosophy contained in the symbol of the Duit Turus. Participants included the families of the groom, the bride, and people who have received Duit Turus. Data were collected through observation, interviews, and documentation studies and analyzed from sociology and anthropology studies of Islamic law. The results showed that giving Duit Turus to the guests or witnesses in the Dayak wedding procession must be carried after an agreement between the two families of the bride and groom.

Keywords: Conflict, Dayak, Duit Turus, Marriage.

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INTRODUCTION

Marriage is considered as one of the most important and intense relationships among human beings (Buckley: 2006, p. 3). Furthermore, the quality of the relationship is normally redefined by the involved people and will determine the kind of family life that the couple will have. It is also worth stating that marriage is regarded as a universal phenomenon (Jansen: 2010, pp. 491-493). However, this does not mean that everybody in society gets married.

Instead, it implies that most people in a community are likely to marry at one point in their lives. In most societies, family and marriage are categorized as two complemental social institutions that can affect the way people live (Gin: 2015). By coming together through marriage, two people can start a family and accomplish common life goals. There is significant variation from one community to the other concerning how people marry and how many partners one can have in a family set up (Perdana & Emzir: 2016, pp. 33-40). However, the universal culture is that the people who agree to marry each other are expected to live as a family and work towards improving their lives and those of their families. How the marriage processes are conducted will, however, vary from one society to the other (Gelgel & Utama: 2018, pp. 164-174; Ahmad & Ahmad: 2019, pp. 746-778). Furthermore, it will be determined by the existing cultural values and norms that influenced how people interact, form social relationships, and start families.

In the Dayak context, marriage is always an ongoing topic of discussion. Furthermore, it is an important element of the community's socio-cultural systems. According to Nyalung and Sholahuddin (Nyalung & Sholahuddin: 2015, pp. 152-157), marriage is regarded as a practice that should maintain continuity in family. Besides, it enables two people to establish bonds that may last for the rest of their lives. As a result, attempts are always being made to ensure that the marriages survive and those involved live a better life. The process entails setting cultural values and norms that should be adhered to before, during, and after the marriage. Perhaps one of the main elements that stand out during the Dayak marriage ceremonies is the issuance of the Duit Turus. In such events, Duit Turus is the money that is normally given to those who come to wittiness the ceremony. It is like a form of contract between the couple and the people who are attending the wedding in which the latter agrees to help in solving the conflicts that may affect the formers. Thus, it is imperative to study and understand the significance of Duit Turus in Dayak marriage rituals.

Marriage is a legitimate bond between men and women based on religious or state provisions to foster eternal and happy households. In a traditional marriage, some various requirements and stages must be carried out (Arfa & Marpaung: 2016; Villalobos & Ramírez: 2018; Villalobos et al.: 2019, pp. 65-77). Over the years, attempts have been made to examine the different elements that define traditional marriages across the world (Carter: 2017, pp. 1-14; Ahmad & Ahmad: 2018, pp. 44-49). Furthermore, scholars and experts strive to identify the unique elements in marriages in various cultures. Therefore, a study of the communication process among the Dayak Ngaju community in a wedding ceremony has been previously done (Sharma et al.: 2015, pp. 324–332; Ahmad & Sahar: 2019, pp. 1540-1543). In the marriage ceremony of the Dayak Ngaju community, the communication process was carried out to convey cultural messages with verbal and non-verbal language and symbols in the form of objects and events originating from the Dayak culture. This communication process is used as a medium of communication between humans and nature, humans and humans, and between humans and God.

In addition, studies related to the marriage of the Ma'anyan Dayak tradition indicate that the union can function as a form of community education. Within the Dayak context, Duit Turus is another important aspect of the marriage ritual. One of the requirements is a sum of money given to the witnesses and wedding leader as a symbol of gratitude. Generally, in traditional marriages in Indonesia, this money is given only to two people who are specifically appointed by both parties as witnesses to the marriages. After the marriage is over, the two witnesses are rewarded with money as an expression of gratitude from the bride's family. Although Duit Turus is important in the traditional marriage of Dayak Ngaju, no research has been done to explore the topic. In the conception of Dayak Ngaju society, the marriage agreement is an ancestral legacy

that must be maintained and implemented by the Dayak Ngaju people, including the giving of Duit Turus to witnesses. If it is not implemented, then people do not follow the rules. This study, thus, investigates the role of Duit Turus and the relationship to the domestic conflict in the Dayak Ngaju wedding ceremony.

METHODS

The current study was done using the qualitative research method. In a qualitative study, the primary goal is to collect information that can be used to understand how a given group perceives a phenomenon (Suriansyah et al.: 2019, pp. 127-152). In the present case, the approach was used to explore the way the local population understood the subject of marriage with a particular focus on the Duit Turus. The qualitative method was selected in the present case for three primary reasons. First, it enabled the researcher to carry out an in-depth investigation of the subject by analyzing the feelings, attitudes, and behavior of the participants.

By working with different people, it was possible to know the extent to which marriage and Duit Turus were valued by the Dayak people. Second, qualitative research enables the investigator to encourage participants to provide additional information about the subject that is being studied (Silverman: 2011). The process entails asking additional questions that will ensure that the respondents explain their initial responses (Dien: 2020). Finally, the qualitative method was used so that the researcher could learn about the individual experiences of the participants concerning the topic being investigated. In this case, descriptive qualitative research was done to develop the discourse on marriage among the Dayak people. In this type of empirical research, the investigator interacts directly with the participants to gain a deeper understanding of the subject matter.

In this empirical legal approach study, the informants were five families who carried out the customary marriage process and five witnesses of the Dayak indigenous people in Palangka Raya, Central Kalimantan, Indonesia. The informants were chosen as representatives of the Dayak community who experienced and knew the scope of indigenous marriage and had a customary marriage span of between 1 and 20 years. The people who received the money were also involved in the research. The socio-cultural juridical approach was also used to assess the living values of the marriage tradition in the Ngaju Dayak community. In customary marriage testimony, parties who attend and receive Duit Turus are considered as witnesses to marriage and will be willing to guard the integrity of their union.

The researcher used the survey method to gather the information that is required to answer the research questions. The process entailed asking each of the respondents a series of questions about the topic of study. An interview with a question guide related to the scope of the research was used to explore information in-depth. Besides, data in the form of notes, documentation, and administration that corresponds to the problem under study were collected.

Finally, this study uses acculturation theory in anthropology research (Acculturation or Culture Contact), concerning social processes that arise when a group of people with a particular culture is confronted with elements of a foreign culture so that these foreign elements are gradually accepted and processed in culture alone, without causing a loss of cultural personality. Besides, the cultural theory is also used in this study. Culture is the origin of the Sanskrit word Budhayah, which means mind or reason. Koentjaraningrat (Koentjaraningrat: 1990) describes culture as a whole system, ideas, and tastes, actions, and work produced by humans in the community to guide daily activities and decisions.

Soekanto (Soekanto: 2002) defines culture to encompass all that is gained and learned by humans as members of society, which includes all ways or patterns of thinking, feeling, and acting. Besides, assimilation theory is used in connection with the social processes that occur in various groups of people with different cultural backgrounds after they interact intensively so that the distinctive characteristics of the cultural elements of each group change into mixed cultural elements. In addition to some of the above theories, the

Islamic law theory 'Uruf in Ushul jurisprudence is used to illustrate that Islamic law deals with permissible and unauthorized customs.

RESULTS

Duit Turus And Traditional Marriage Among Ngaju Dayak Community

The Dayak people have a unique system of beliefs that incorporate their social and religious values. Central to this system is the idea of protecting cultural values and building reciprocal relationships that are based on trust. Furthermore, the community has rules and customs that are intended to teach members how to live and interact with each other. Generally, the beliefs are usually passed down from one generation to the other through oral teaching methods. One of the areas where the focus is normally placed when enlightening members about the culture of the Dayak people is the concept of marriage. The Dayak community values marriage and considers it as an avenue through which the continuity of the group can be guaranteed. Therefore, attempts are always made to ensure that marriages are done based on traditional norms. Furthermore, the families of the people who are getting married strive to agree on how it is to be done. The process entails discussing marriage elements and practices such as the provision of the Duit Turus to those who will attend the ceremony.

Giving Duit Turus to the guests in the Dayak marriage procession is one of the important conditions that has been established in the Dayak tribal customs. Duit means money, while turus is a Dayak term, meaning a wooden stick about two meters long. However, in the context of the Dayak community, guests present at the wedding ceremony directly witness the implementation of customary marriage. Because Duit Turus must exist as a condition of the union, Duit Turus has a very strong position and must be agreed by both families. The amount of Duit Turus is five hundred to one thousand rupiahs in the form of coins that are packaged in colored paper with beautiful accessories. Giving Duit Turus is carried out based on Dayak customary law. The reason for giving Duit Turus to everyone who attended is symbolical that they were present and witnessed the wedding. All Dayaks who take part in a traditional wedding ceremony must know the meaning of the money. At the time of the traditional marriage procession, the symbolic meanings of the requirements requested in the customary marriage will be explained by Mantir or Damang, the head of the tribe. Therefore, after Duit Turus is given, the guests must keep it well at home.

The philosophical meaning of Duit Turus is as a sign of gratitude for the presence of the guests and also as a symbol of witness in the marriage process. The witnesses can be asked to attend again if there is a marriage conflict in the household. In such instances, the guests will be expected to give wise counsel to the couple, try to solve the conflict, and assist the husband and wife to live in harmony. However, if the peace effort fails to take place, and a divorce occurs, those who received Duit Turus must also be invited to witness the separation. The peace process of marital conflict will be conducted in the form of meetings which are coordinated by a traditional leader (Mantir and Damang Kepala adat).

Duit Turus In Dayak Traditional Marriage: The View of Islamic Law

The marriage custom among the Dayak people has stood the test of time and passed from one generation to the other. During each marriage event, the couple is expected to follow a set of rules and procedures, including the giving of the Duit Turus. Furthermore, the people who take part in the marriage procession act as witnesses and strive to assist in preventing divorce. Over the years, the impact of religion on Dayak marriage customs has been evident. In particular, Islamic law on marriage has played a key role in influencing how the events are conducted in the Dayak community. Before discussing Duit Turus in detail, it is important to understand Islamic marriage law. There are unique principles, pillars, and requirements that must be fulfilled in the marriage. If the requirements have been met, the beginning of the wedding plan is usually preceded by an application process (Bakry: 2013). In local indigenous communities, there is usually a dowry or other means

of giving dowry with various customs that are not specifically regulated in the Islamic religion. However, there are no experts in Islamic law who prohibit diverse traditions that are generally accepted in the marriage, as long as the customary acts are deemed not to damage morals and human behavior.

This is the case with the custom of Duit Turus that occurs in the Dayak Ngaju community in the city of Palangka Raya. Duit turus means witness money. In the tradition of customary marriage law, the term turus is identified with witnesses who see in detail the implementation of customary marriage from the beginning to the end of a traditional marriage procession. In Islamic law or civil law in Indonesia, normally, there are only two witnesses involved in wedding processions. However, in the context of this customary marriage, all adults present at the wedding party are considered as witnesses and must receive Duit Turus. Because Duit Turus has a very strong position, the bride's family needs to sit together to prepare the money to meet the requirements for the marriage. In the study of Islamic law, tradition can act as a law. Tradition can be used as a basis for justifying community behavior as long as there is no legal norm that prohibits it. According to researchers, to prove whether or not there is a legal proscription that justifies or hinders an act of local tradition, it is necessary to have a research study, because not all customs in the community can be said to be permissible or not before seeing the behavior and the positive or negative impacts it causes.

The granting of Duit Turus as part of the marriage requirements may be carried out in Islamic law. Based on observations and research, no element burdened the bride's family because of the value of the Duit Turus is between five hundred and one thousand rupiahs. Most marriage ceremonies among the Dayak people are attended by close relatives whose numbers range from fifty to one hundred people. If the witness's money is one thousand rupiahs and is given to fifty or one hundred people, the total amount of money given is fifty or one hundred thousand rupiahs. Another reason for giving Duit Turus to all guests was to show the presence of togetherness and symbolic evidence of the arrival and witness of the wedding. Guests become witnesses, know both the bride and the bride's family, and understand the philosophical meaning of duit turus from mantir or Damang Kepala adat. The status of Duit Turus as a symbol of proof of attendance in the event of marriage in the study of legal anthropology can be linked to Islamic law. Normatively and empirically, the customary marriage behavior in Palangka Raya can be legally justified. The laws guide how people behave in a different context, including during customary marriages. Thus, studying the laws in the context of the Dayak marriage provides a basis for understanding the significance of Duit Turus.

Philosophical Meaning of Duit Turus

The philosophical value of Duit Turus provided by the bride's family to the invitees is a symbol of their presence in the marriage process. Furthermore, it shows the importance of togetherness in the diversity of ethnicity, race, and religion adopted. That is, if, in the future, there are domestic conflicts that cannot be resolved by the couple or the immediate family members, then the guests who received Duit Turus will be invited to help in addressing the issue. The parties who reconcile the conflict are called hakama or peacekeepers; they are wise people to conduct meetings to solve household problems faced by the family. Hakamain or a group of peacekeepers act as mediators in husband and wife disputes to reconcile the two. This unique tradition is carried out to the recipients of Duit Turus. If the group does not succeed in resolving the issue, then the husband and the wife will follow the Qur'an surah An-Nisaa` verse 34 and separate from each other.

Based on the results of interviews with informants, the recipients of Duit turus have changed their role of being peace agents when resolving marital conflicts. It is said that many families were successfully reconciled when a case of divorce or separation is prevented. Thus, Duit Turus has both philosophical and cultural importance. The current study also illustrates that the Indonesian Central Kalimantan Dayak community has successfully managed to preserve their marriage traditions. However, further investigations should be done using a larger sample to gather additional information about the subject of Duit turus.

DISCUSSION

The current study examined the importance of Duit Turus among the Dayak people. Topics related to the Dayak community have been explored in previous studies. Dayak refers to a group of non-Muslim indigenous people of Borneo Island (Gorlinski: 2019). Traditionally, most of these people lived in the banks of larger rivers, where they engaged in subsistence farming activities to meet their daily needs. The community largely speaks the Austronesian language family that is linked to Indonesia. It is also imperative to state that Dayak may not refer to a single tribal or ethnic community. Instead, it is a term that applies to indigenous people lining in the Indonesian region (Minos: 2000).

One of the areas that researchers have explored when studying the Dayak people relates to their culture. In such studies, culture is considered to be the institutions, norms, and value systems that determine how people behave and carry out their daily activities (Usman: 2002). Furthermore, it relates to the ideas, actions, and decisions that can be attributed to the existing belief systems in a society. In this sense, culture gives members of a community a unique identity. The Dayak Ngaju people have several cultural systems and beliefs that have been maintained over the years. One of the primary reasons why the community has been able to maintain its culture is the argument that failure to protect such systems of beliefs and customs may lead to a disaster. Furthermore, cultural norms have been used as a way of ensuring that people live in harmony and engage in activities that will bring positive outcomes to society. Thus, cultural norms continue to be an important part of the everyday life of members of the Dayak community.

In the Dayak context, marriage is considered to be a union between a man and woman who make an exclusive commitment to live with each other (Adhikari: 2018, pp. 49-59). The union will naturally be fulfilled with the bearing and taking care of children. Marriage is generally an agreement between the bride and groom, with each party having specific rights and obligations that will ensure that they live in harmony (Harraway: 2015, pp. 159-165). Furthermore, it is a practice that is normally witnessed by different people, including relatives, friends, and religious leaders. The presence of these people in the ceremonies implies that they have witnessed the agreement made between the bridge and the groom. Thus, they are expected to assist the married people to overcome challenges that may result in the breaking up of the families. The Dayak people believe that marriage is a critical stage in a person's life as it may determine how people live in the future (Veen et al.: 2018). It is anticipated that the bride and the groom will come together to form a peaceful family and support each other in their future endeavors. Thus, marriage ceremonies are usually done following Dayak customers and procedures. Furthermore, divorce is normally prohibited as the two parties are believed to have agreed to live together before the ceremony. Consequently, they must work with others, including those who attend the marriage ceremonies, to solve problems that are likely to culminate in divorce.

In some parts of Indonesia, for example, in the region of Central Kalimantan, there are still many people who adhere to the customs of the Dayak tribe as a way to preserve the culture, particularly in the wedding ceremony. There are several requirements for marriage that must be prepared, and one of them is Duit turus (a sum of money, usually coins, given to witnesses present in the ceremony). In the indigenous Dayak marriage in the city of Palangka Raya, Central Kalimantan, Indonesia, Duit turus is not given to two witnesses only, but to all those present to witness the marriage. The uniqueness of Duit turus in the event of the Dayak custom marriage is that the money is given to all adults present in the form of the one-thousand-rupiah coin that is neatly wrapped and packed. Duit turus has symbolized a strong commitment from the witnesses to the life of the bride and groom. For example, if there is a conflict that leads to divorce between the brides in the future, the witnesses will be invited back to attend to witness the peaceful effort and also give advice to both husband and wife to get along well. If the marriage conflict cannot be reconciled, then the divorce process must be witnessed by the recipients of Duit turus.

CONCLUSION

Marriage is one of the most important rituals in many communities around the world. The primary focus of this study was to examine the wedding ceremony in the Dayak community. In this customary marriage, there is a traditional event that is still preserved and related to the use of money, namely turus tajak. Turus Tajak is part of a series of marital events, according to Dayak Ma'anyan, where both parties and invitations provide voluntary cash assistance. Turus Tajak must be done as a condition of marriage requirements. In some cases, however, conflicts arise among couples who are married. In such instances, the witnesses who received Duit turus are expected to assist the husband and wife to deal with the problem that threatens their marriage. Duit turus remains an important element of the Dayak culture that should be protected. Furthermore, future studies may be required to explore the compatibility of the practice with the Islamic laws that influence the everyday lives of the Dayak people.

The importance of Duit Turus in a Dayak tribe marriage is based on customs that have been passed on for hundreds of years by Dayak tribal ancestors. The fulfillment of indigenous marriage by presenting Duit Turus is a must in every marriage. The amount of Duit Turus in Dayak tribe marriage is a symbol that a guest was a witness to the union and a potential helper during the process of handling marital conflict. As peacemakers, the recipients of Duit Turus must provide positive thoughts and advice so that the couple in a dispute can live in harmony. Thus, Duit Turus remains an important cultural element among the Dayak community members.

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Anatomy of Hasupa Hasundau Hapakat (H3) as a Lawmaking System

Anatomía de Hasupa Hasundau Hapakat (H3) como sistema legislativo

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RESUMEN

Este documento busca abordar, primero, las características de la sociedad en Palangka Raya con los Huma, segundo, los conflictos en Palangka Raya, y en tercer lugar, sinergia entre la legislación. La investigación se llevó a cabo utilizando la sociología del derecho con perspectiva Emik y con 63 informantes involucrados a través de la observación y el estudio de documentos. Los hallazgos muestran lo siguiente: Primero, Palangka Raya es uno de los 14 distritos y Kalimantan Central comprende 5 distritos y 30 aldeas con cultura Huma Betang. En segundo lugar, entre las razones de la violencia se encuentran el desarrollo económico, la religión, la cultura y la política.

Palabras clave: Anatomía de Hasupa Hasundau Hapakat, La legislación, Palangka Raya, Sistema de aplicación de la ley.

ABSTRACT

This paper seeks to address, first, the characteristics of the society in Palangka Raya with the Huma, second, the conflicts in Palangka Raya, and third, synergy between the lawmaking. The research was carried out using the sociology of law with Emik perspective and with 63 informants involved through observation and document study. Findings show the following: First, Palangka Raya is one of the 14 districts and Central Kalimantan comprises 5 districts and 30 villages with Huma Betang culture inherited from the Dayak. Second, among the reasons for violence are economic development, religion, culture, and politics.

Keywords: Anatomy of Hasupa Hasundau Hapakat, Law enforcement system, Palangka Raya, The lawmaking.

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INTRODUCTION

In the context of Hasupa Hasundau Hapakat (H3) as part of a lawmaking system, it is very crucial to debate on its deradicalization as well as its functions to anticípate the potentials of violence, especially the spiral of violence as coined by Hanson et al (Hanson et al.: 2017, pp. 309-314; Villalobos et al.: 2020, pp. 984-1018). To make law, this study synergizes the H3 concept with the three pillars of law enforcement: legislation, law enforcement officers, and the legal culture of the society. In such synergy, functional law acts as the guide in the society. Fikentsche (Fikentsche: 2016) states that there is no law if there is no society. Similarly, there is no society if the law does not exist. The work by Fikentsche (Ahmad & Ahmad: 2019, pp. 746-778; Fikentsche: 2016) is significant because the law is an important tool that reflects the culture of a particular society.

According to the national agency for counter-terrorism of Indonesia radicalism is an ideological conflict involving a person or a group of people that seek a change through violence, think immaturely, and take extreme actions. Terrorism is the use of violent threats that create chaos or scare among the public. It could lead to mass killing and public damage. To overcome this, ideological and humanistic approaches could be used, but if such approaches fail, the country (not the society) could do violence. In any way, being wise is necessary, because only by being wise could things get better.

Generally, the society in Palangka Raya is a closed one as seen in other cities in Indonesia as well as in other countries. However, very often people fight, create tensions, from a small unit (in a family) to a wide-scale (in the society). Among the reasons for such tensions is a conflict of interest and claims of right (Partington: 2019). In response to that, this study believes that H3 could be an appropriate alternative.

The conflicts of Palangka Raya are not the only ones. In another conflict, Utsman (Utsman: 2007) reported that the conflict among fishermen along the Kumai sacrificed 28 trawl ships (1998-2002). Besides, there was a conflict between the Dayak and Madura in Sampit in the year 2001. When the people in East Kotawaringin were voting for their leader in the year 2010, they also faced conflict. Meanwhile, there are similar problems in other countries. The Soviet Union fought in Afganistan (1979–1989) for several years. In Thailand, the southern part was also hit with a crisis (1960–2014). The reasons for those conflicts include different ideologies, economic status, culture, religion, and politics.

For the case in Palangka Raya, applying H3, which originates from the local Huma Betang as an alternative way of handling the conflicts is believed appropriate. It is inherited from the Adaptation Goal attainment Integration, Latent pattern maintenance (AGIL) framework (Johnson: 2008), which underlines the basic model in ensuring a well-structured society.

According to Kesselring et al (Kesselring et al.: 2017; Ahmad & Ahmad: 2018, pp. 44-49), to ensure a well-structured society, certain law is needed as a social fact that can ensure guidelines that drive the way people in the society should behave, to ensure social integration, support the strengths in the society, benefit the society, avoid and stop riots, create peaceful situations, and re-formulate guidelines for the benefit of the society and local groups when there is any change.

Based on the background of the problem described in the previous section, it is understandable that the problems are as follows: First, what are the characteristics of the society in Palangka Raya with Huma Betang Philosophy that lead to the inheritance of H3 culture as a peaceful system? Second, in what form are the conflicts in Palangka Raya? Third, how could the synergy between lawmaking and H3 as a system prevent radicalism or violence in Palangka Raya?

This study is carried out to discover, first, the characteristics of the society in Palangka Raya with the Huma Betang philosophy that lead to the inheritance of H3 culture as a peaceful system in their life. Second are the conflicts in Palangka Raya. The third is the synergy between lawmaking and H3 as a system in preventing radicalism or violence in Palangka Raya.

METHODS

This legal research utilizes the sociology of law with Emik's perspective because the H3 culture is related to social action. However, all those could only be seen externally, to be understood and interpreted. While there is much symbolic meaning that has to be derived from physical actions, qualitative analysis is used (Jiang: 2019, p. 11).

Primary data were collected on the making of law, deradicalization, and violent conflicts. In detail, data on the characteristics of the society in Palangka Raya with Huma Betang philosophy that inherits H3 as a peaceful system were collected through 19 informants. Data on the conflicts in Palangka Raya were collected from 35 informants. Meanwhile, data on the making of law through H3 in tackling the potentials for radicalism or violent conflicts in Palangka Raya were gathered through 9 informants. Besides that, additional data were also gathered through observation and documents.

RESULTS

Geographical location, local administrative and local knowledge

Palangka Raya is one of the 14 districts in Central Kalimantan. The land area of Palangka Raya is approximately 2400 km², spanning from the whole land area of Central Kalimantan (153,564 km2). It is populated by 2.680.680 peoples according to the census in the year 2015. This study finds that there is the influence of culture and local knowledge factors. As evidence, Huma Betang about H3 is still alive among the people in Palangka Raya. Regarding the existence of the relationship between the subconscious mind and its characteristics, biologically it could guide the process of adapting in the society, which is related to local knowledge (H3). It leads to clear goals of certain laws that protect human beings for the benefit of society. Regarding this, Johnson (Johnson: 2008) states that the information an individual needs in adapting to the environment is subject to the acceptance of the conscious mind through the cultural norm and to the acceptance of the subconscious mind through genetic laws. In general, a framework that is formed by tendencies influenced by genetic and biological characteristics, the required specified information in guiding the individual's behavior, is obtained from external social and material locus and the individual himself as well as the social system. The ability to form an internal situation and adapt their behavior accordingly is important for the desired behavior (Suriansyah et al.: 2019, pp. 127-152).

The study of law as a social fact, especially as it pertains to the behavior and attitude of a leader, is required for the Huma Betang way of life, which leads to H3. It is a determinant of the ability to anticipate the danger of radicalism or violent conflict.

Based on the facts in the field, this study finds a significant correlation between H3 and well-organized society. This reflects the substantial values of Hukum Pancasila. Hukum Pancasila has been practiced by the leaders in local society. The potentials of radicalism and violence conflict could be well-organized and its energy could be tailored for various benefits. In regards to that, the peace could be classified into four levels as visualized in Figure 1.

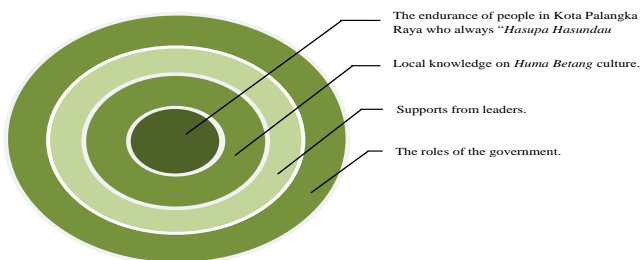



Figure 1. Levels of peace

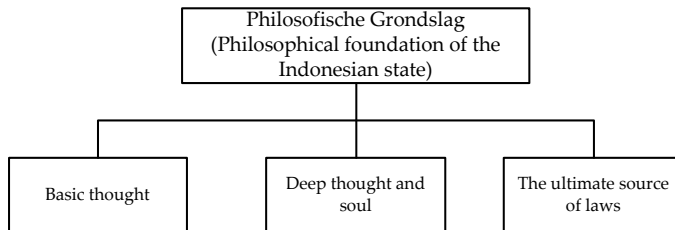
From four cultural endurance that substantiates to H3, it is stronger in organizations with Dayak culture either formally or informally. Regarding this, Satia (Satia: 2015) expresses that besides history and cultural aspects, the organization aspect, either formal or informal, from the Dayak society has to be known that. First, the formal structure in the Dayak society contains various levels, like those in the government organizations. As an example, the Dayak has Mantir in their villages, Kedemangan in sections, and Dayak Representative Council in districts. Second, the existence of Dayak is stronger compared to government organizations. Third, the Dayak informally practices historical and cultural values well.

Characteristics of the society in Palangka Raya with Huma Betang philosophy leading to H3 cultures part a of peaceful system

The characteristics of the society in Palangka Raya have some similarities with those in the society in Central Kalimantan. It is because there is a link in their culture, specifically the Huma Betang (which also exists in Central Kalimantan). Meanwhile, other cultures include Malay, Jawa, and Banjar from Kalimantan Selatan. In The Banjar culture, the prevention or conflict handling is done through" Adat Badamai" (Hasan, 2007). Regarding the Huma Betang philosophy as a belief, Kusni Sulang expresses that:

... "Huma Betang" is a portrait of the Dayak life. The "Huma Betang" has the following three meanings: 1. "Huma Betang" as the philosophy of live-dead Dayak people, 2. Understanding each other's opinions and feeling, and 3. fighting to be the best person (interview with Kusni Sulang, 13 January 2013 in Palangka Raya).

At a moderate level, "Huma Betang" could also mean, "a big house lived by leaders of various families with various purposes". Such practice is still being carried out until now as their principle in life. At the same time, they respect the Pancasila and the 1945 Indonesian constitution. It is the basis for their culture, like other societies in Indonesia. No matter what culture and local knowledge are, the Pancasila has to be practiced as the main law.

Rijadi (Rijadi: 2008) outlines the scheme of Pancasila as seen in Figure 2:

The Huma Betang has not changed since the beginning. The symbols in Huma Betang mean halls in the Huma Betang are generally not separated for different families. If there is any separator, it means an alteration of the original form. It has been the society's tradition that every family brings complete apparatus such as a mat and blanket for sleeping when the sleep time comes. There is no specified dining place; when mealtime comes, all families will gather at a place and have meals (rice, vegetables, and other side dishes) together. In the Huma Betang system, society believes in social values, which makes them practice various religions such as Hindu Kaharingan, Islam, Catholicism, and Protestantism. The people respect other religions than the one they believe in, live in a peaceful atmosphere, and deal with each other well. The Kaharingan was the first religion in Indonesia before other religions came into the country. With the various religions and beliefs, they are systemically well-controlled and protected from any conflict that might disturb their relationships. In another perspective, the Huma Betang also keeps and nurtures tolerance values in practicing various religions and customs; until recently, there is no accurate information on where and when the first Huma Betang has been developed (Data gathered from informants, especially the ruling persons in Palangka Raya).

From the listed points up, there is no single point that contains a negative value that could lead to separation or radicalism or terrorism. The substance of those values enables them to be sensitive to norms in their varying customs and ensure peaceful relationships. However, they are exposed to small degrees of violence, radicalism, and conflicts because such events can happen anywhere, including in Palangka Raya.

In H3, the harmony value of the Huma Betang is symbolized with the huge Dayak custom house. All members obey the knowledge and norms of the community until the Huma Betang reflects the social obligation of the local community. To ensure the society is harmonious, normative policies have been formed, in terms of expressing the knowledge about the local community. Accordingly, the local regulation of the central Kalimantan province number 16 the year 2008 was formed. In the normative policy, a precise description about the Dayak appears in article 1 sentence 13 local regulation number 18 of the year 2008, which states that Dayak is a group of indigenous people in Central Kalimantan who have certain rights in their customs and norms, and their culture recognizes Bhineka Tunggal Ika which is the motto of the Republic of Indonesia (Secretariat of Central Kalimantan provincial law bureau).

Huma Betang also contains sanctions for actions that contravene the law in daily interactions. To ensure the harmonious relationship is maintained, an agreement is formed to align with the national law. Specifically, local regulation number 16 article 32 the year 2008, lists the types sanctions that could be imposed by the authorized body are to include oral or written advise; ostracism from the society, in which case the guilty person is not allowed to join any event in the society for a certain period; disengagement from the society, in which the guilty person is not allowed to make any social and cultural relations in the society for a certain period; removal of cultural status; and any other sanctions appropriate to the local cultural law.

Referring to the characteristics of the people in Palangka Raya gathered through several informants through their thinking and field facts, this study believes that there is a need to implement the principles of H3, where Silaturrahim gathering has to be frequently organized. From the Silaturrahim, the understanding of attitude and behavior in the main welfare is strengthened. Eventually, it could gradually reduce radicalism or violent conflicts and terrorism, in line with the framework coined by Carolan (Ahmad & Sahar: 2019, pp. 1540-1543; Carolan: 2016), which covers adaptation, goal attainment, integration, and latent pattern maintenance (AGIL).

The people in Palangka Raya commit to living and working harmoniously together while recognizing the possibility of conflict. It is evidenced when the 19 informants consisting of the leaders of the Dayak (Mantir and Damang), the Imams, youth leaders, and academics in Palangka Raya agree that a peaceful life without violence (near-radicalism) is beautiful and aspired to by all the people in Palangka Raya. However, everyone has to be protective of the peacefulness because, at any time, before anyone knows it, violence or terrorism could occur.

The Silaturrahim values in H3 remind visitors to always respect the local culture. Their ability to adapt to the local culture could ensure that they are respected by the local people. Besides the positive values, there is a negative value because, wherever there is a society, there is always violence either publicly or closely. Hence, a sufficient law is necessary to ensure the society develops sufficient live system appropriately.

The Concept of Hasupa Hasundau Hapakat (H3)

Independently, the meaning of H3 could be detailed as follows. Hasupa means there is a meeting because both parties desire to meet; the parties could be friends, family members, offices, communities, or community leaders. Hasundau means almost the same thing as Hasupa, but Hasundau is in a context where both parties have been separated for a long time, and connotes a desire to meet to express their deep missing feeling. Hapakat means togetherness in the meeting with Silaturahim among them. Hasupa and Hasundau always appear togetherness in solving daily problems.

In maintaining peace, H3 is correlated with concepts in managing potential conflicts in controlling them from growing into violence and radicalism. The people need to always meet so that the potentials of violence

could be identified and carefully handled in advance. Currently, Palangka Raya is relatively peaceful, with the following trend as shown in the figure below.

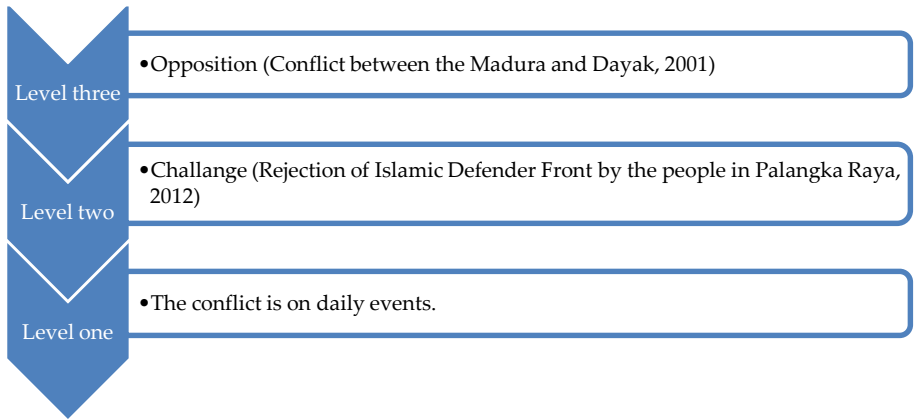



Figure 3. The current conflict in the communities in Kota Palaangka Raya

Regarding the characteristics of violence or radicalism in Palangka Raya, Dahrendorf (Dahrendorf: 1988) examines the school of thought in the theory of conflict. Dahrendorf's (Dahrendorf: 1988) views about the main assumptions in the theory of conflict include the following. Every community obeys the change process in which change happens everywhere. Dissensus and conflict happen everywhere. Every human being in the community contributes to disintegration and community change. Every community is based on forces controlled by certain members over certain other members.

In the field study, in which data were provided by 19 informants, the community in Palangka Raya has a characteristic that they like to refresh their relationship and Silaturrahim. The synergy between H3 and the main culture is clear. It has to be managed continuously, involving the authorized party. Eventually, H3 could be the concept that manages the potential of violence, radicalism, or terrorism as shown in the following figure.

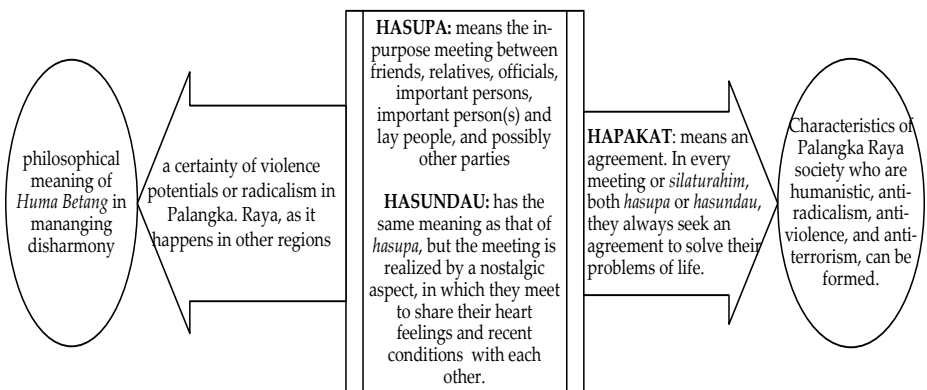



Figure 4. H3 becomes the concept that manages the potential of violence and radicalism

Conflicts happened in Palangka Raya

Conflicts not only happened in Palangka Raya but also in other places in Indonesia as well as in other countries. Radicalism in Central Kalimantan has proven as leading to violence, such as the conflict between the Dayak and the Madura in Sampit Central Kalimantan in the year 2001 where 383 people died, and there was conflict over the appointment of the leader in West Waringin District in the same year. In Palangka Raya, on February 25 and 26, 2001, 23 houses of the Madura were burnt by the Dayak. Consequently, violence happened on February 27, 2001, and 5 people of Madura died, with 2 others missing. It was followed by a migration of 2,269 Madura people from Pegatan Mendawai to Banjarmasin South Kalimantan by Speed Boat1. Next, there was violence when people rejected the Islamic Defenders Front (IDF), who entered into Palangka Raya in 2012. Specifically, the conflict between the Dayak and the Madura in Palangka Raya could be visualized as in Figure 5.

Meanwhile, the chronology of the rejection of IDF in Palangka Raya is visualized in Figure 6 (Kompasiana: 2015). On 11 February 2012 (Saturday), around 10.30 (local time), the Sriwijaya Air that transported the IDF landed in Tjilik Riwut Airport, Palangka Raya, from Jakarta. Before the aircraft landed, hundreds of the Dayak have assembled around 8 a.m. The representative of the Council of Dayak of Central Kalimantan Province. Together, Hardeman Wilson was also there, as the coordinator. They mentioned that the rejection of the IDF has no relation to religion. The peak was when the aircraft landed at 10.30 a.m. (local time).

The community is seen as a social structure that covers associative and disassociative processes that could only be deferred through analysis, which is normally used in academics. The conflict in Palangka Raya, based on data gathered by 35 informants from 5 districts in Palangka Raya, shows that, first, the community in Palangka Raya loves peace because the Huma Betang philosophy is based on non-violence, anti-radicalism, and anti-terrorism. Second, with the rejection of IDF in 2011 by the people in Palangka Raya because they believe that the IDF always make violence. Third, besides the violence made by certain parties, there must be some love that requires a certain approach to be deliberated. Fourth, radicalism or violence, besides being provoked by politics, culture, race, and religion, is also provoked by economic development.

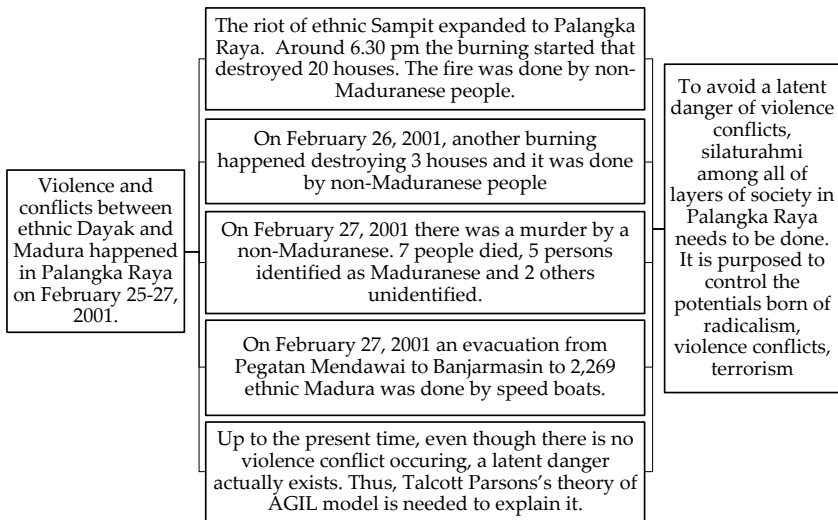



Figure 5. The conflict between the Dayak and the Madura in Palangka Raya

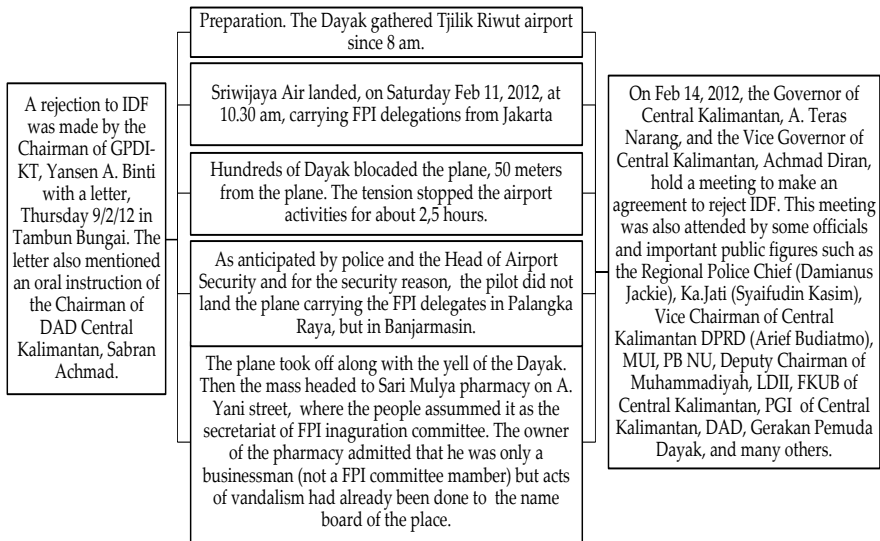



Figure 6. The rejection of IDF in Palangka Raya

The principle of Huma Betang is that the life-dead of the Dayak people has to be advanced. Rengan Tingang Nyamak Jata means the young people of the Dayak have to be advanced. As a consequence, radicalism is treated as a protest against poor economic development because the highest violence is poverty (hunger leads to anger; being fed leads to happiness). However, all human activities are rationalized towards the appropriate welfare of everyone in every situation.

In terms of conflict and peace, Hoebel (Hoebel: 2006) states that the relationship among community members, in determining appropriate and inappropriate actions, lies in ensuring at least the minimal integration among activities among individuals and groups in the community. The conflict has a deep relationship with opposing values in the community.

Utsman (Utsman: 2007) then classified it into three: zero-sum conflict, non-zero-sum conflict, and some conflict. Referring to the classification, the conflicts in Palangka Raya between the years 2001 and 2011 could be represented as shown in Figure 7.

DISCUSSION

Description:

- Zero-Sum Conflict: Both parties are antagonistic, eliminating the opportunity for compromise (like the conflict between the Madura and the Dayak in 2001). The main characteristic of this class is that there is no possibility of collaboration and compromise.
- Non-Zero-Sum Conflict: Parties consult together (like in the rejection of IDF). Its main characteristic is that the parties may still consult and collaborate.
- Sum Conflict: All parties are antagonistic while at the same time compromising for the other party (like IDF was able to handle the situation). The main characteristic is that parties manage the situation flexibly between being antagonistic and compromising.

Law Enforcement and Radicalism

As a response to the potential social change or global and local phenomenon, Selznick & Nonet (Selznick & Nonet: 2007) state that our understanding on social change will not be intact if we keep trying to find the way to adapt that lead to alternatives to the histories and could stand competing, such as from contract to permanent, from Gemeinschaft to Gesellschaft, and from violence to justice.

In the context of this study, progressive law enforcement is necessary. In regards to that, not less than 9 informants have talked about law enforcement in Palangka Raya. It seems good in peaceful situations that is when there is no violence. However, when there is violence, law enforcement is less functional, especially among leaders. Although the law is sufficient for making a judgment, the conflicts still happened as previously described. H3 is one of the pillars in making a judgment, in which it is based on the "legal culture of the society". Hence, the H3 is seen as able to minimalize the violent conflict and radical actions.

As mentioned by Dahrendorf (Dahrendorf: 1988), violence often happens; hence the community must be careful always. Curing is always more difficult than preventing, hence togetherness is highly important in preventing it and implementing law enforcement like the functioning H3. The authority has to also participate in this.

Prevention of radicalism through Hasupa Hasundau Hapakat

Besides the use of radicalism theory, conflict, and law as welfare as well as Huma Betang, analyzing the functional requirements of the social law (law as social fact besides law as legal fact system) also requires the recommendation by Carolan (Carolan: 2016). He argues that transforming from social action to the social system requires a process (various levels that ensure peacefulness or appropriateness in human behavior), which is known as AGIL framework (Adaptation Goal attainment Integration, Latent patterns maintenance):

- Adapting to the situation and its context. It determines the appropriateness of social systems to face its environment, like the one in the Dayak community;
- Goal attainment, the function of achieving goals. Carolan (Carolan: 2016) holds that an action has its goal. However, it should focus on a mutual goal, not an individual goal;
- Integrating various factors to achieve one goal. It coordinates various units in the organization or community as a whole, which is available in the Dayak community;
- Latent pattern maintenance, which preserves H3 that has been formed based on values over the years (Utsman: 2014).

The conflict prevention process in this study, which is suitable for various problems in ensuring that public policy can lead to peacefulness, is visualized in Figure 8. It is seen that the use of the H3 concept is very important

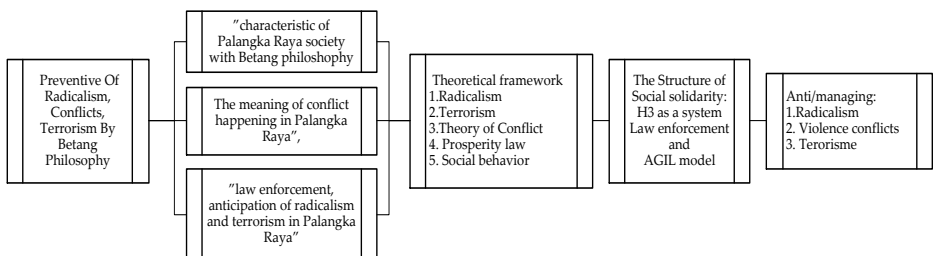



Figure 8. Hasupa Hasundau Hapakat functional process in law enforcement

In theories related to community peacefulness, there is a correlation between H3 and concepts on managing conflicts as addressed by Carolan (Carolan: 2016). It is important to ensure violence does not turn into radicalism or terrorism. Hence, the authorized parties should periodically meet in implementing H3. The frequent meeting could determine the potentials for violence and could be handled carefully and speedily.

The synergy between H3 and law enforcement could always lead to the legal system. However, if the law has been formalized, there is no other option, unless implementing and obeying it. It agrees with Bibby (Bibby: 2016, pp. 113-145), who mentioned that each law has to be implemented, and no one could go against it. The synergy of various H3 anatomy as a law enforcement system leads to a concept of law enforcement structured on three pillars (legislation, law enforcement officers, and the legal culture of the society). With an H3 concept as a law enforcement system, in a structure with three pillars, a sovereign peace is formed. The concept is at least expected to prevent or reduce conflict, radicalism, and terrorism. Through love, society could be sovereign, moving towards being a modern society, living in an environment with a responsive law.

CONCLUSION

The most obvious finding to emerge from this study is that (1) The Huma Betang is still its main culture, inherited from the Dayak, and with the H3 culture, the people maintain peace through Silaturrahim and togetherness. (2) Conflicts happen everywhere; at least, 35 informants found that the conflicts in Palangka Raya were caused by factors bordering on economic development, religion, culture, and politics. In addition, in the year 2001 year, a conflict between the Dayak and the Madura happened in West Kotawaringin, and then also the rejection of IDF happened in the year 2011 year. (3) When there is no violence or radicalism, law enforcement is smooth. However, when there is a conflict, law enforcement officers, especially the authorized people, are not able to handle it because the violence is too strong. In law enforcement and radicalism, society lives and develops through Huma Betang; hence it is not possible to be handled with violence or a normative basis. As an alternative, the H3 institution could be formed as a control mechanism in preventing radicalism, conflict, or terrorism. Eventually, it could ensure peacefulness in Palangka Raya.

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Interdisciplinary Teaching in Law: Study on Indonesian Law Schools

Enseñanza interdisciplinaria de derecho: estudio sobre las escuelas de derecho de Indonesia

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RESUMEN

El estudio realizado por especialistas en derecho y educadores argumenta que el enfoque interdisciplinario en la enseñanza del derecho es inevitable. Este artículo busca analizar dos preguntas: en primer lugar, en qué medida las facultades de derecho en Indonesia adoptan materias interdisciplinarias en el plan de estudios. Segundo, hasta qué punto estos temas interdisciplinarios son relevantes con la Hoja de ruta de la Industria 4.0 del gobierno. Este estudio analiza el plan de estudios de las facultades de derecho, tanto en universidades privadas como públicas de toda Indonesia, y también compara con otras universidades de la ASEAN. Estas muestras de facultades de derecho representan tres regiones principales del archipiélago de Indonesia, estas son: la región oriental, central y occidental.

Palabras clave: Educación jurídica, Facultad de derecho, Indonesia, Interdisciplinaria.

ABSTRACT

The study by legal scholars and educators argue that an interdisciplinary approach in teaching law is inevitable. This article seeks to analyze two questions: being first, to what extent law schools in Indonesia adopt interdisciplinary subjects into the curriculum. Second, to what extent these interdisciplinary subjects are relevant to the government's Industry 4.0 Roadmap. This study analyses the curriculum of law schools, both in private and public universities across Indonesia, as well as making the comparison with other universities in ASEAN. These samples of law schools represent three major regions of Indonesian archipelagos; these are the eastern, central and western region.

Keywords: Indonesia, Interdisciplinary, Law school, Legal education.

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INTRODUCTION

Over the past few decades, academic legal research has become more and more interdisciplinary. The traditional notion of law as a self-contained conservative discipline are gradually abandoned in order to deal with the rapid influx of technology, creativity, and innovation. Today, legal academics are identified in economics, social sciences, and politics – subjects that are most commonly intertwined with legal issues (Arban: 2018). Legal scholars and practitioners also realize that the job of most lawyers is to assist others with the portion of the legal system that addresses a particular issue in that person's life. In order to understand legal problems, lawyers often need to examine them from the perspective of multiple disciplines (Connolly: 2003).

The openness to incorporate interdisciplinary studies has its roots on legal epistemology. Basically, law studies can be classified into two major parts; being first, the science of dogma and the basic legal concepts, and second, the application of the law. Interdisciplinary studies, which focus on law and society, science and technology, is categorized into the second group, that is the application of the law. Some universities have long developed subjects such as "law and science", "law and technology", "law and medicine", "economic analysis of law", and other interdisciplinary collaboration in law and social sciences – humanities. This trend does not benefit legal education alone, though; it also imparts essential knowledge to other fields that increasingly require legal foundations and frameworks. Therefore, it is likely that interdisciplinary education will become an even larger part of the curriculum for a variety of academic programs (Academic alliance: 2018).

Most interdisciplinary law courses today imparted the virtue of technology and innovation, whilst balancing it with social studies - how to make technological advancement beneficial for the society, and how the law should deal with technology and innovation. Engaging in a broad-based interdisciplinary course is especially crucial in helping to equip future lawyers with the knowledge and practice, which eventually increases their capacity to understand diverse legal problems (Donald et al.: 1998). To create a law that is sustainable and business-minded, inputs from economic and technological disciplines are needed. Openness to science and technology for legal studies aims to support and ensure good administrative and judicial processes byways of incorporating technology to the studies of law. Further, the shifting of workmanship to machinery also triggers law practitioners to develop the knowledge and skills that is irreplaceable to robots as technology advances. Therefore, interdisciplinary teaching ultimately aims to strengthen their role in this decentralized world (Villalobos & Ramírez: 2018; Sulistyowati: 2019).

Interdisciplinary studies, such as "law and technology", "law and economy", and "law and humanities", are especially crucial as the world today is facing the Industrial Revolution 4.0. The term refers to the fourth industrial revolution in manufacturing and industry. It includes major innovations in digital technology, biology and hardware automation, and also implies that cyber-physical systems can make their own basic decisions, hence becoming increasingly self-ruling. Industry 4.0 is identified for these five key technological advances: Internet of things; artificial intelligence; human-machine interface; robot and sensor technology; and 3D printing.

Industry 4.0 is expected to result in very rapid and wide transformations in businesses across the globe. Developing countries like Indonesia needs to be well prepared to join this new trend. In early 2017, the Government of Indonesia had launched the "Making Indonesia 4.0" roadmap, setting it as an important element on the national agenda. This program becomes the key to encourage added value and high-technology downstream industries to become a competitive player in the new global context. In order to become a competitive player at global level, Indonesia is required to develop and integrate technology, information and communication sectors, which would lead to a more efficient economy as well as higher quality output (Indonesian investment coordinating board: 2019). In doing so, it involves stakeholders from various segments, including the government, industry players, industry associations, technology companies, as well as research and higher education institutions. Indonesia's roadmap also Industry 4.0 is expected to result in

very rapid and wide transformations in businesses across the globe. Developing countries like Indonesia needs to be well prepared to join this new trend. In early 2017, the Government of Indonesia had launched the "Making Indonesia 4.0" roadmap, setting it as an important element on the national agenda. This program becomes the key to encourage added value and high-technology downstream industries to become a competitive player in the new global context. In order to become a competitive player at global level, Indonesia is required to develop and integrate technology, information and communication sectors, which would lead to a more efficient economy as well as higher quality output. In doing so, it involves stakeholders from various segments, including the government, industry players, industry associations, technology companies, as well as research and higher education institutions. Indonesia's roadmap also involves ten cross-sectorial national initiatives, one of which is to boost the improvement of the quality of human resources (Indonesian ministry of the industry: 2019).

In the "Making Indonesia 4.0" roadmap, there are five sectors that are named as priority sectors: food and drinks; automotive; textile; electronics; and chemicals. These sectors are key sectors in the world economy, and Indonesia aims to score among the leading global players in these sectors. These sectors are envisaged to boost the country's exports in the future and increase the contribution of the manufacturing sector to Indonesia's gross domestic product (GDP). The implementation of Industry 4.0 aims to achieve the national expectation, that is to bring Indonesia upward to join the group of 10 world’s largest economies by 2030, returning the industry net export rate to 10 percent, doubling the labour productivity rate over the labour costs, and allocating 2% of GDP to the research and development and technology innovation fields.

To this end, the role of interdisciplinary courses is crucial to create qualified human resources to face the demands of Industry 4.0. This is not only in the sense that local human resources need upgrading so that their jobs will get replaced by automated machinery but even further, to have them equip with overarching knowledge of diverse studies to cope with the massive integration in various aspects.

Legal studies today is facing the need to reform; courses offered needs to be amended in order to promote the “Making Indonesia 4.0”, to face Industry 4.0. This ought to be done by proliferating more interdisciplinary courses in the law curriculum. Despite the law, by its very nature, is almost always interdisciplinary, given that they provide instruction in the law “of” something, yet the actual “interdisciplinary” offerings at most law schools are limited and least attractive in reality.

This paper looks at to what extent Indonesian law schools embrace interdisciplinary learning thus far. Furthermore, it also seeks to discuss to what extent the interdisciplinary subjects offered by law schools are compatible with the government’s “Making Industry 4.0” roadmap.

METHODS

This paper examines the interdisciplinary (ID) subjects that are offered by law schools in Indonesia, and on whether these subjects are compatible with the industry 4.0 demands. Samples are taken from eighteen reputable public and private law schools in Indonesia. These law schools are chosen based on the 2018 law school rankings issued by the Ministry of Research, Technology, and Higher Education (Indonesian ministry of research: 2018). Comparatively, curricula from seven reputable law schools in ASEAN countries are also taken as samples. These law schools are chosen based on the 2019 QS World University Rankings for law schools (QS World University rankings, law: 2019). The Indonesian law schools chosen as samples represent three main part of the Indonesian archipelago, these are the western area (Sumatra and Java); the central area (Sulawesi, Bali, Nusa Tenggara); and the eastern area (Maluku).

Further, this paper will also examine courses offered by law schools from other ASEAN countries; these include Malaysia (3), Singapore (2), Thailand (1), and the Philippines (1). This comparative approach is employed to see whether interdisciplinary learning in Indonesia has been in par with other law schools in other ASEAN countries. This research uses empirical methods–curricula from the sample law schools are collected,

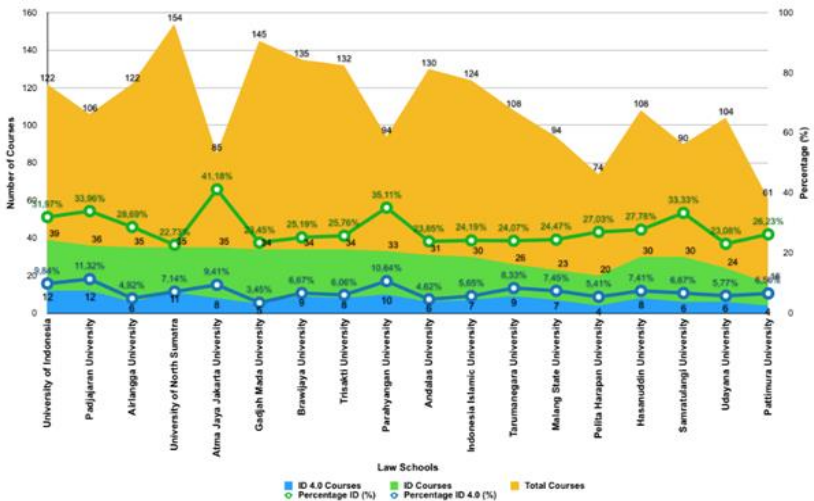
categorizing the courses into the interdisciplinary courses; and finally, re-grouping these subjects into courses that support the demands of Industry 4.0 (ID 4.0), and finally presenting the results in tables and graphs to present results and conclusion (Godden & Dale:2000).

The ID subjects are determined based on the definition of "interdisciplinary", which is "the interaction among two or more disciplines" (Oecd: 2017). Likewise, interdisciplinary can be "a knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience" (Jacobs: 1978). Furthermore, it is "a subject which thinks across disciplines and incorporating diverse perspectives" (Prasetysntoko: 2019). Therefore, subjects which are grouped as ID subjects include those with the level of knowledge, expertise, and content from other disciplines having equal or more weight than that of law. On the other hand, the ID 4.0 courses are determined by its relations to technology and sharing economy, which is basically the determinative factors that drive the Industry 4.0 to come into "existence" (Walter: 2017). Major examples of ID 4.0 are cyber law, economic analysis of law, entrepreneurship, sociology, anthropology, and management (Tokarz: 2003).

RESULTS

Based on the obtained data on the course offered in samples law schools, it is found that ID courses are evident in all law schools in Indonesia. However, the number of courses–and its percentage–remains low, if compared to the total number of courses offered. It ranges from approximately 35 courses or 30% of the total course to a minimum of around 16 subjects or about 20% of the total course (Rand: 2006). Only a few of these ID courses are then re-classified into the ID 4.0. The results are as represented in Table 1 and Graph 1 below.

No	Law Schools in Indonesia	Total Courses	ID Courses	(%)	ID 4.0 Courses	(%)
1	University of North Sumatra	154	35	22,73	11	7,14
2	Gadjah Mada University	145	34	23,45	5	3,45
3	Brawijaya University	135	34	25,19	9	6,67
4	Trisakti University	132	34	25,76	8	6,06
5	Andalas University	130	31	23,85	6	4,62
6	Indonesia Islamic University	124	30	24,19	7	5,65
7	University of Indonesia	122	39	31,97	12	9,84
8	Airlangga University	122	35	28,69	6	4,92
9	Tarumanegara University	108	26	24,07	9	8,33
10	Hasanuddin University	108	30	27,78	8	7,41
11	Padjajaran University	106	36	33,96	12	11,32
12	Udayana University	104	24	23,08	6	5,77
13	Parahyangan University	94	33	35,11	10	10,64
14	Malang State University	94	23	24,47	7	7,45
15	Samratulangi University	90	30	33,33	6	6,67
16	Atma Jaya Jakarta University	85	35	41,18	8	9,41
17	Pelita Harapan University	74	20	27,03	4	5,41
18	Pattimura University	61	16	26,23	4	6,56

Table 1. Interdisciplinary and ID 4.0 Courses in Indonesian Law Schools

Graph 1.Interdisciplinary and ID 4.0 Courses in Indonesian Law Schools

Based on the above data, the Top 5 law schools that offer the highest number of ID courses in Indonesia are: University of Indonesia (39), Padjajaran University (36), Airlangga University (35), University of North Sumatra (35), and Atma Jaya Jakarta University (35). It is worthy of noting that these universities are all located in the western area of Indonesia (Morton et al.: 2009).

In terms of the percentage of ID courses over the total number of courses offered, the Top 5 Universities are Atma Jaya University (41,2%), Parahyangan University (35,1%), Padjajaran University (33,9%), Samratulangi University (33,3%), and University of Indonesia (31,9%). Four of these law schools are located in the western side of Indonesia, whilst only Samratulangi University is located in the central area of Indonesia.

In average, the number of ID courses offered in the sample Universities is about 30, or at an average percentage of 27,89%. Based on its geographical area, the highest number of ID courses offered is from Universities that are located in the western area of Indonesia (31 courses, 27,97%), followed by the central part of Indonesia (28 courses, 28%) and lastly the eastern part (16 courses, 23%).

With regard to the ID 4.0 specifically, these group only made up an average of 7 courses or about 7% of the total number of courses offered. The Top 3 law schools with the highest percentage of ID 4.0 subjects are Padjajaran University (11,32%), Parahyangan University (10,64%), and the University of Indonesia (9,84%). However, in terms of the number, of course, the Top 3 law schools are Padjajaran University (12), University of Indonesia (12), and University of North Sumatra (11), all of which are also located in the western area (Weinberg& Harding: 2004).

The most prevalent ID 4.0 courses in Indonesian law school are Sociology (15), Economics Analysis of Law (13), and Information Technology/Cyber Law (13). Interestingly, Entrepreneurship, which is as important to foster industry 4.0, is only found in 5 law schools; likewise, Negotiation skills subject is only found in 6 law schools (Wiratraman: 2019). A more detailed list of the Top 10 most relevant ID 4.0 courses is as elaborated in Table 2.

No.	Subjects	Law Schools	
1	Entrepreneur-ship (5)	Andalas University Brawijaya University Malang National University	Tarumanegara University Trisakti University
2	Information Technology/ Cyber Law (13)	Airlangga University Andalas University Atma Jaya Jakarta University Brawijaya University Trisakti University Gadjah Mada University Indonesia Islamic University	Malang State University Padjajaran University Parahyangan University Samratulangi University University of Indonesia University of North Sumatra
3	Sociology (15)	Andalas University Atma Jaya University Brawijaya University Hasanuddin University Indonesia Islamic University Malang State University Padjajaran University Parahyangan University	Pattimura University Samratulangi University Tarumanegara University Trisakti University Udayana University University of Indonesia University of North Sumatra
4	Business Management, Finance, and Statistics (4)	Atma Jaya Jakarta University Padjajaran University Tarumanegara University University of North Sumatra	
5	Negotiation (6)	Airlangga University Padjajaran University Pelita Harapan University	Tarumanegara University Trisakti University University of Indonesia
6	Economics Analysis of Law (13)	Andalas University Atma Jaya Jakarta Brawijaya University Gadjah Mada University Hasanuddin University Padjajaran University Parahyangan University	Pelita Harapan University Samratulangi University Tarumanegara University Trisakti University University of Indonesia University of North Sumatra
7	Accountancy for Legal Studies (2)	Airlangga University University of Indonesia	
8	Anthropology (9)	Atma Jaya Jakarta Brawijaya University Hasanuddin University Indonesia Islamic University Padjajaran University	Parahyangan University Udayana University University of Indonesia University of North Sumatra
9	Leadership (1)	Indonesia Islamic University	
10	Media Law (1)	Padjajaran University	

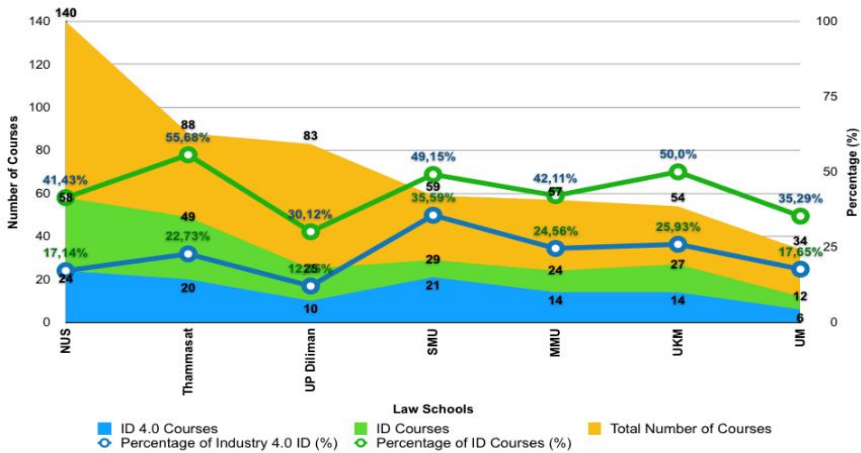
Table 2.Industry 4.0 Related Specific Interdisciplinary Courses

DISCUSSION

As a comparison, the average percentage of ID courses in other ASEAN Universities is 43,4%, or about 32 ID courses offered. This is by far higher than the average of Indonesian Universities. The percentages from highest to the lowest is as follows: Thammasat University (55,68%), Universiti Kebangsaan Malaysia (UKM)

(50%), Singapore Management University (SMU) (49,15%), Malaysia Multimedia University (MMU) (42,11%), National University of Singapore (NUS) (41,43%), University of Malaya (UM) (35,29%), and University of Philippines in Diliman (UP Diliman) (30,12%). In terms of the number of courses: NUS (58), Thammasat (49), SMU (29), UKM (27), UP Diliman (25), MMU (24), and UM (12).

Law School in ASEAN	Total Number of Courses	ID Courses	Percentage (%)	ID 4.0 Courses	Percentage (%)
NUS	140	58	41,43	24	17,14
Thammasat	88	49	55,68	20	22,73
UP Diliman	83	25	30,12	10	9,64
SMU	59	29	49,15	21	35,59
MMU	57	24	42,11	14	24,56
UKM	54	27	50,00	14	25,93
UM	34	12	35,29	6	17,65

Table 3. Interdisciplinary and ID 4.0 Courses in ASEAN Law Schools

Graph 2.Interdisciplinary and ID 4.0 Courses in ASEAN Law Schools

In terms of specific ID 4.0 courses, the average number of courses offered is at 15 courses or about 22,24%. The Top 3 law school with the highest percentage are: SMU (35,59%), UKM (25,93%), and MMU (24,56%). Different ranking applies with regards to the number of courses, as such: NUS (24), SMU (21) and Thammasat (12). Interestingly, there are some unique ID 4.0 courses offered only in some ASEAN Universities, which is not offered in Indonesia, as referred in Table 4 below (Kingsley: 2004).

Law Schools	Specific ID 4.0 Courses	Law Schools	Specific ID 4.0 Courses
UKM	Workplace Communication	**NUS**	International economics law and globalization
	Leadership, Entrepreneurship and Innovation		Wealth management law
	Science, Technology and Sustainability		Global exploitation of intellectual property
MMU	Contemporary Management		Global legal orders: an

	and Entrepreneurship		interdisciplinary perspective
	Computer Application		State and Company in legal perspective
	Revenue Law		Law, Economics Development and Geography
UM	Media law	**NUS**	Corporate entrepreneurship and innovation
Thammasat University	Creativity and Communication		Economic Analysis of Law
	Law of Business Organizations		Legal issues in e-commerce
	Law on Mass Communication and Telecommunication Business		Commercial Conflict of Laws
	Life and Sustainability		International commercialization of intellectual property
	Social Life Skills		Management of technology and innovation
	Civic Engagement	**UP Diliman**	Problems and Issues in Commercial law

Table 4. Specific Industry 4.0 Related Interdisciplinary Courses

CONCLUSION

In conclusion, the result of this research shows that:

The number of ID studies in Indonesian law schools is relatively low compared to most other law schools in the ASEAN region. This may indicate that legal education in Indonesia remains following a conservative method of teaching, being very specific and independent from any other studies. With the national agenda on Making Indonesia 4.0, there is a need to have more interdisciplinary studies in law schools across Indonesia;

The average number and percentage of ID studies show that law schools in the west area of Indonesia are offering more ID subjects. This may have been caused by higher economic activities and development in the west area compared to the central and eastern part of Indonesia. A lesson learned from this finding is that there is a need for standardization of curriculum in all law schools, regardless of the area, in order to have more ID courses to foster Indonesia’s readiness to Industry 4.0;

The percentage of ID courses and ID 4.0 subjects in Indonesia is lower by about 20% and 15% respectively if compared to other ASEAN law schools. Although the number of Industry 4.0 related subjects between ASEAN and Indonesian law schools are not that much of a difference, the ASEAN Universities, especially those in Singapore and Thailand, offers more variety of courses that is more relevant with the need of Industry 4.0. There is an urgency for Indonesian law schools to learn from Singapore, Malaysia, and Thailand law schools in order to develop and incorporate more ID and ID 4.0 subjects in their curriculum. Learning from other law schools experience may be achieved in many different ways. One possible way is to invite a law scholar from other universities to teach an ID or ID 4.0 subject.

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Artículos

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Establishing Specialized Economic Courts in Saudi Arabia to Boost Investments

Establecimiento de tribunales económicos especializados en Arabia Saudita para impulsar las

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RESUMEN

Este documento busca un mecanismo efectivo para resolver disputas económicas y crímenes económicos destacando primero la ausencia de una plataforma legal efectiva para resolver tales disputas y luego sugiriendo medidas correctivas a través del establecimiento de tribunales económicos especializados. El autor afirma que esto ofrecerá un nuevo mecanismo para resolver disputas económicas, además de los nuevos tribunales comerciales y los medios alternativos que ya existen en el sistema. Tal paso también demostrará un cambio cultural que facilitará a los litigantes y los mantendrá al tanto de los desafíos internos y externos que enfrentan para impulsar las inversiones extranjeras y nacionales.

Palabras clave: Arabia Saudita, Inversiones, Jurisdicción, Tribunales económicos, Visión 2030. l

ABSTRACT

This paper seeks an effective mechanism to resolve economic disputes and economic crimes by first highlighting the absence of an effective legal platform to resolve such disputes and then suggesting remedial measures through the establishment of specialized economic courts. The author claims that this will offer a new mechanism for resolving economic disputes, in addition to the new commercial courts and the alternatives that already exists in the system. Such a step will also prove a cultural shift facilitating litigants and keeping them abreast with internal and external challenges faced in boosting foreign and domestic investments.

Keywords: 2030 vision, Economic courts, Investments, Jurisdiction, Saudi Arabia.

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INTRODUCTION

The prosperity of an investment climate and the development of the economic sector in any country are linked to many factors that support and promote this prosperity and development. One of these factors is the existence of an effective, specialized and independent judiciary whose institutions are flexible and fast in resolving both domestic and international economic disputes. Economic disputes derive their economic character from the fact that they emit from a legal conflict of an economic nature like an investment dispute, business conflict or a capital market issue. Moreover, in order to encourage a favourable climate for investment, a country must provide an appropriate judicial environment too. This is required to resolve disputes that may arise from the practices of economic activities effectively and in the shortest possible time (Sharaf aldeen, 2002). The success and effectiveness of this judicial environment are possible by creating specialized judicial bodies in economic, financial and commercial fields and which can resolve any type of disputes of economic nature that may arise in a country.

The term 'specialized' in any judicial system is an attempt to keep pace with the rapid developments in societies in all areas, including the economic fields. The importance of having a specialized judiciary to deal with disputes of an economic nature is a strong encouragement for attracting foreign investments. The investor realizes that there is a specialized judiciary that is responsible for the consideration of economic disputes. The advocates of economic courts, although emphasize upon the establishment of economic courts but have avoided defining the concept of economic conflict. Instead, they draw attention to the standards set by the law to determine the jurisdiction of economic courts. This may be because of the difficulty in defining the type of conflict as well as due to the varying law branches that deal with economic disputes. Hence, the concept of specialized courts never received any attention in previous studies. This study attempts to fill this literature gap.

The judicial system has passed through different historical stages in Saudi Arabia. The foundation of the judicial system in Saudi Arabia was laid by King Abdulaziz- the founder of the modern Kingdome of Saudi Arabia, which passes through different historical stages. The main first step was taken in this path was 1927. A royal decree was issued to establish a number of courts in different cities, under the title "Law of Formation of the Shari'ah Courts." The courts were at different levels and jurisdictions, and this Law considers as the first written regulation related to organizing the courts and judges' affairs.

In addition to these courts, there was a special court called Commercial Court/Council which established by the Law of Commercial Court of 1931. However, this court was work for until its disbanding in 1955. (Jeerah: 1988). In 1975, an important step was taken in the Saudi judiciary system was taken by issued the Judiciary Law, which organized the Court structure as following:

- The Supreme Judicial Council
- The Appellate Court
- First Instance Courts, which include; General Courts, and Summary Courts

The last regulation steps the path to develop the judiciary system was made in 2007. a Royal Decree approved the new Law of Judiciary, which created a new specialized court; moreover, a new level of litigation by creating the Supreme Court. The new Law organized the Court structure as following:

- The Supreme Court
- Courts of Appeals
- First Instance Courts, which include; General Courts, Criminal Courts, Family Courts, Commercial Courts, and Labor Courts (Ansary: 2015).

Under the current judicial system, all economic and business disputes are entrusted to the Courts of First Instance or General Courts which include Business Courts, to deal with all major business claims, and labour disputes (Fadi: 2014).

In the current circumstances, such as unspecialized courts or "General Courts" are not entitled to deal with economic cases and business disputes unless they are granted specific jurisdiction. The need of the hour

is to establish more specialized courts that are flexible, more comprehensive and specific, and which follow courts' procedures clearly and are also run by trained judges in dealing with economic cases. Such specialized courts should be in addition to the General or First Instance Courts of the Saudi Judiciary and must get the status of Economic or Financial Courts. They shall be assigned to hear disputes of economic nature. The establishment of these specialized courts will be an important factor in alleviating the burden on the existing courts of the Saudi judiciary. This will also be an important factor in attracting and encouraging investments in the Kingdom of Saudi Arabia (Hanson: 1987; Otto: 2010). The establishment of the specialized courts is also important in light of the great competition in the Middle East region. In order to attract domestic and foreign investments in the region, international bodies such as World Bank are also emphasizing the importance of an efficient judiciary.

A very good example of the establishment of economic courts as specialized courts was set by Egypt in 2008 within the ordinary court system. Under this system, ordinary courts would act as competent economic courts and hear all kinds of commercial disputes related to capital markets, investment, intellectual property, financial leases, transfer of technology, unfair competition, commercial agency, and insolvency and banking laws. The establishment of these Economic Courts further proved more effective and efficient as it resolved several outstanding disputes pending in civil and commercial courts. It also resolved the chronic problem of delays in litigation procedures which the Egyptian judicial system had always suffered from. The new courts also promoted mediation and conciliation at preparatory phases of proceedings, before the case is referred to a bench judge. Under this new system, the disputed parties may refer their dispute to the 'conciliation department' instead of filing a case in order to reach an out-of-court settlement.

Looking at the success of the new system, in July 2019, Egypt's parliament added a new feature to the Economic Courts by introducing Law no. 146 of 2019 (Enterprise: 2019), allowing cases to be filed electronically through an online mechanism. This amendment expanded the jurisdiction of the Economic Courts to cover such cases like money laundering and bankruptcy, insurance control, the joint-stock company disputes, financial crimes on leasing, investment, real estate, intellectual property, maritime trade, IT and air transport regulations. The new amendment was also seen as a step towards modernizing the legal system through digitalization. Egypt thus became one of the pioneer jurisdictions in the MENA region to adopt an electronic litigation system to resolve disputes in a timely manner. Under its current form, it is now clear that these specialized courts are capable of a speedy settlement of disputes related to all types of economic activities by competent judges who understand the accuracy and complexity of economic issues and who will facilitate the resolution of such disputes.

This study has thus been inspired by the experience of the Egyptian Economic Courts, their structure, organization and mechanism as it has evolved in recent times and seeks to apply this experience in Saudi Arabia. The study will explore how to lay the foundations of such specialized economic courts in the Kingdom along with lines of the existing Egyptian model and in addition highlight the importance of such a judicial step for Saudi Arabia.

Problem statement

Michael Lindsey (quoted in Elsaman: 2011) has observed the existence of weak judiciaries in Middle Eastern countries, due to the pressures of the executive and administrative machinery. The judges are often former bureaucrats working under an executive through the Ministry Of Justice. The executive thus has the power to interfere in judicial matters. Countries like Egypt and Lebanon are no exception where though they have highly developed judiciaries but are under the pressure of the government's executive machinery. Several studies (Baamir: 2013) have justified the dominance of executive and administrative machinery over the judiciary. According to these studies, the judiciary with all its modern manifestations must follow the Islamic Sharia, which is a requirement to establish a legal environment in Islamic countries, including Saudi Arabia. It is also asserted that economic issues such as protecting property and implementing contracts require a judiciary formulated under constitutional provisions and parliamentary legislation. However, it has also been

pointed out that a compromise between Sharia and economic interest of the litigation parties is also specified in such cases where judges face a religious dilemma in deciding disputes, particularly related to banking and the interest they should charge on the loans to their customers as stipulated in their agreement though the transaction is unacceptable under the Sharia law (Baamir: 2013).

Though Saudi Arabia has established several agencies (judicial committees) such as The Committee of Banking Disputes, Committee for Financial Disputes and Violations, Committee for the Resolution of Securities Disputes, The Committee of Tax Dispute Settlement, the Copyright Committee and like which are responsible for supervising all litigations, however, though these committees are functioning under the directions of the administrative machinery, there are elements of ambiguity regarding their procedural rules and their enforcement. In practice, sometimes these Committees do demonstrate the characteristics of a court, but they are entirely dependent upon the government bodies such as the Ministry of the Interior for the enforcement of its judgment (Karl:1991; Vogel: 2000; Baamir: 2013) Besides, another issue of concern is that Saudi judges do not have the training required to deal with these types of specialized disputes. Had felt that "the judges were trained only in Sharia and often had no technical background to understand a complicated, highly technical case."

Despite these shortcomings, the Saudi judiciary has greatly contributed to the global ranking. According to the Global Competitiveness Report 2019 by World Economic Forum, Saudi Arabia jumped eight positions in "judicial independence" reaching the 16th rank globally. The report highlights that Saudi Arabia is taking significant steps "to diversify its economy" outside the oil and mineral sector in the coming years. (The Global Competitiveness Report: 2019) Similarly, the World Bank's Business Report 2020 has applauded the Saudi system for it features in areas such: contract enforcement, the property ownership registration, and resolving insolvency (Asharq Al-Awsat: 2020) The World Bank Group's Doing Business 2020 report included the Saudi Arabia as one of the improved economies in the year (Doing Business Report, 2020). Looking at the Egyptian model, and recognizing the rapid changes and recognition given to the Saudi judiciary in this era of modernization, steps need to be taken to facilitate the Saudi judiciary to implement the benefits of such modernization in its legal environment. This study is an attempt to explore the viability and feasibility of replicating and introducing some of the features of the Egyptian model in the Saudi context.

LITERATURE REVIEW

Economic disputes

In several countries, the prevailing laws hesitate to discuss a definition for Economic disputes even if they are involved in settling disputes of economic nature. However, exceptionally, in Lao People's Democratic Republic, the Law on the Resolution of Economic Disputes, published on the World Trade Organization (WTO) official website, defined an economic dispute as a "dispute between two legal entities, or between a legal entity and an individual, or between individuals whether domestic or foreign that may arise from the breach of a contract, or [from a dispute related] to production or business operations. (WTO, 2019).

Disputes are termed as "economic disputes," when they arise from economic-oriented laws, such as money market laws, central bank laws, and intellectual property protection laws (Sharaf aldeen, 2002). Out of the several standards to identify, in the Egyptian context, one of the standards is accepting a dispute as economical if it arises because of the application of an economically oriented law. This criterion was clearly adopted by the Egyptian Economic Courts Law of 2008, which defined a number of laws of economic nature. The Law of 2008 gave the Economic Courts the jurisdiction to decide the disputes and violations that may be arising from applying these laws. Moreover, there is the "qualitative standard," which relies on considering a dispute to be of an economic nature if it arises because of a legal relationship associated with economic activity, for example, disputes related to legal relations linked to money, trading, production, and exchange.

Economic courts as specialized judiciary

A 69-country World Bank survey of 3,600 firms concluded that 70 percent of respondents found it difficult to do business in a country with an unpredictable judiciary. On the other hand, the Bank finds that a positive business climate attracts additional investment and promotes growth. This World Bank report (World Bank: 2006; Malik: 2007; Villalobos & Ramírez: 2018) observes that "courts serve businesses best when they are fast, fair and affordable." The report also mentions that "introducing specialized courts or specialized commercial sections in the general court is one of the most successful pilot reforms. These reforms simplify procedures to allow "mass production" (World Bank: 2020). The report further added that the rationale behind accomplishing efficiency by these specialized courts is the expertise of the judges in handling commercial disputes. Moreover, these courts have fewer formal procedures and do not stretch written procedures. As a result, countries that have embedded specialized courts within the general courts resolve their disputes about 40% faster than other countries (World Bank: 2006). The report shared that these specialized courts also reduce delays in a number of countries in terms of the time of contract enforcement. For example, in the Gambia, the enforcement of contract before established the specialized courts was around 766 days, while after establishing these courts, the days total fell down to 247 days only.

Owing to these advantages, many countries have tended to establish specialized courts to look into disputes related to commercial and financial issues. The evolution and spread of the creation of these specialized bodies support the opinions which believe "that commercial and business courts are necessary components of a region's economic health and that their absence creates a competitive disadvantage with other regions" (Sherwood et al.: 1994; Applebaum: 2011). Moreover, the multiple advantages of the specialized judicial bodies have encouraged various countries in the Middle East, including the Gulf Cooperation Council (GCC: 2020) to include such entities into their judicial system structure. The GCC established in 1981 as regional international alliance organization for the economic and political cooperation among the Arab states in the Arabian Peninsula area: Saudi Arabia, Oman, United Arab Emirates, Kuwait, Qatar and Bahrain (Encyclopædia Britannica: 2019). It is anticipated that if such entities like GCC work effectively, they can add a lot of efficiency and flexibility to the dispute resolution system and improve the business environment as well as the judicial system (GCC: 2020).

METHODS

This study aims to examine how to lay the foundation of new specialized economic courts in Saudi Arabia in line with the Egyptian model of Economic Courts. The study highlights the structure, organization and mechanism of the specialized economic courts in Egypt. The specialized judiciary in Egypt ensures a speedy settlement of investment disputes and other similar economic conflicts. The judges in these courts are competent and who understand the accuracy and complexity of economic disputes and facilitate their resolution. With the help of documentary research and content analysis of the Egyptian laws and the empirical studies, this paper will strongly recommend the adoption of the Economic court model as specialized courts in the Saudi judiciary as well.

RESULTS

Economic courts in Egypt as a model

The Egyptian legal system is a civil codified law system based on the French model which adopts the arbitration methods for resolving any kind of contractual disputes. Following a written commercial and contractual law, the Egyptian economic courts act as an independent branch of the government. They are

separated from any kind of intervention from the administrative or the executive machinery, except in exceptional political matters (Abdel Wahab: 2019).

The objective behind the establishment of the new Law of Economic Courts of 2008 was to create a specialized court to consider the dispute that has economic and commercial nature, including business and investment dispute cases. The Law of 2008 also aimed to resolve the chronic problem of facing delays in litigation procedures. Therefore, it granted the economic courts the status of specialized courts, stretching their jurisdiction to all types of economic disputes, whether commercial or criminal. The new jurisdiction also included the handling of all disputes related to Capital Market Law, the Companies Law, the Investment Law and the Intellectual Property Rights Law.

Judges in Egypt enjoy a high degree of public trust and are skilled, trained and efficient. They have proved a great asset and facilitated greatly in implementing and enforcing the prevailing Egyptian law (Library of Congress: 2017). Abdel Shahid (2002) observes that having well-trained judges with expertise in economic matters are a major advantage in the implementation of any legislation. Trained and skilled judges are specialized in all sorts of legal matters; therefore, they can resolve all types of economic disputes in a professional manner. Presently, an overview of the Egyptian Judiciary reveals that a few judges have been either president of courts of First Instance or Chief Appellate Courts. By the time, new economic courts were established in Egypt in 2008, and these judges had accumulated a very high level of expertise and exposure of all sorts of technical aspects of economic and financial disputes.

The creation of the Egyptian Economic Courts in accordance with the Law no. 120 of 2008 was an initiative that reflected the evolution of a legislative mechanism in Egypt targeting conflict resolution. This initiative has so far reaped rich dividends by supporting and developing the level of investments and economic life in the country resulting in strengthening "the governing structure," as well as the social and economic life (Ghanem: 2014; Reda: 2005). These new Economic courts had specialized judges who were well versed with ways and means of technological and economic development and raised the image of the country nationally and internationally. A big advantage felt by Egyptian judiciary was that owing to the expertise of its judges, it had become unnecessary to resort to international arbitration courts as most matters were resolved by the local economic courts that had become favoured means of dispute settlement (Ghanem: 2014).

Disputes within the Jurisdiction of new Economic Courts

As said earlier, specialized agencies in Saudi Arabia should act as tribunals and be elevated to the status of Economic courts. If so, their jurisdiction will be the same as that of other ordinary courts. These courts would be recognized as the specialized judiciary, and judges can also be appointed to deal with disputes of economic nature or those related to investments. The Saudi Decision makers take the official step toward launching the new Commercial Court officially in Formal ceremony that was held in October 2017. The Minister of Justice stressed that the commercial judiciary would carry out its functions through 3 main Commercial Courts that have been established in the country's capital, Riyadh, and both Jeddah and Dammam. In addition to commercial circles within the General Courts in cities where there are no Commercial Courts. The Minister confirmed that "The commencement of work in these courts is considered a qualitative shift and a remarkable development in the process of the specialized judiciary in the Kingdom" (Saudi Press Agency, 2017). This legislative step put the end of a long judicial practice that lasted for years when the consideration of commercial cases was within the jurisdiction of the Board of Grievances (Administrative Courts).

However, these Commercial Courts faced jurisdictional challenges as it was difficult to decide the appropriate court to hear a specific dispute, be it the Board of Grievances or the General Courts or these commercial courts. These challenges delayed the progress of claim/dispute resolution. Hence, many amendments and updating that made in the legislations and laws level. That done by adding new provisions of Law of Civil Procedure of 2013. All these amendments were pertaining to jurisdiction and admissibility conditions and aimed at bringing stability and consistency in the dispute resolutions. In the same context, a

special committee that was formed in 2017 according to a deciding from Chairman of the Supreme Judicial Council in order to "determine the jurisdiction of Commercial Courts (Albaheth: 2019). The committee listed in its minutes the cases that could fall before the Commercial Courts. In addition, the Supreme Judicial Council also "published a sourcebook of legal principles and precedents," which listed "2,323 principles and decisions and a further set of eight volumes containing jurisprudential roots from which these principles have been derived" (Basrawi: 2018).

Additionally, the new Law of Commercial Courts is seen as more structured and organized in terms of courts' jurisdictions. Article (16) of the new Law has increased the courts' jurisdiction to include the following types of cases within the existing Commercial Courts, namely cases filed against traders in commercial contract disputes; claims and violations arising from the application of intellectual property systems; and Lawsuits for compensation for damages arising from a case previously heard by Commercial Courts.

Importantly, the number of cases is to be considered before special agencies (judicial committees) located outside the judicial authority bodies and linked to executive authority bodies. The rationale behind increasing the jurisdiction of such cases was that economic courts should be able to establish a more effective judicial system and smoothen the disputes resolution process. However, such cases and disputes that are of significant financial and economic importance in the economic field have been kept outside the existing Commercial Courts. These cases include related to securities disputes, banking disputes, insurance disputes, and financial disputes that can be heard under Finance Companies Control Law of 2012.

The Importance of Establishing Economic Courts in Saudi Arabia

Hence, it is important that such specialized agencies should be converted into Economic courts in the kingdom. Once these agencies are recognized as Economic courts, they can greatly facilitate the resolution of disputes in the Kingdom. Such specialized courts would not only resolve economic, commercial and financial disputes but will also benefit the Legal system, in general. One of these benefits would be to enhance the judges' experiences and helping them to settle the disputes faster and effectively. These courts would also grant stability in dealing with the economic and financial cases, thus gaining the confidence of litigants, including the investors. In addition, the existing of such courts would also play an important role of "economic development," encouraging new companies to enter the business in areas where there is an effective, stable, and specialized judicial environment. This will enable developing the trust of business investors in the judicial system even if the state itself is a party to these disputes. This is consistent with the World Bank 2005 World Development Report, entitled "A Better Investment Climate for Everyone," which states that the establishment of specialized courts adjudicates business-related disputes. As a result, many developing countries have started to establish specialized courts in order to increase the efficiency of the dispute resolution environment and encourage investment and economic reforms (Tripp & North: 2009).

Such evolution and strengthening of the Economic Courts in Saudi Arabia reflect the steps taken in the case of Egyptian decision-makers, who regarded specialized agencies as legal entities to decide cases related to investment activities and facilitate the litigation process. Due to this step, the judicial system in Egypt contributed to facilitating the development of social and economic conditions of the people and building a free and fearless business environment. It opened the doors of investment and attracted foreign capital. Such a legal environment instilled confidence in the investors who were convinced of the protection of their rights. They were confident that the new Economic Courts would create an efficient judicial system and build a positive investment climate facilitating quick litigation and easy enforcement procedures (Omniah & Heike: 2016). This process can be replicated in the case of Saudi Arabia as the two countries have much in common

DISCUSSION

Role of economic courts in achieving vision 2030

The main goals of Vision 2030, amongst others, include increasing interaction between public and private enterprises, between authorities and the general public; improving performance, productivity and flexibility and creating an attractive environment for local and international investors to build their confidence in Saudi Arabia's economy. The National Transformation Program (NTP) 2020 has also laid down many initiatives to improve the judicial system in Saudi Arabia and to accelerate Vision 2030 goals. The NTP 2020 has set forth key performance indicators such as reducing the average timeframe to conclude cases; increasing the percentage of concluded cases; satisfying the stakeholders and reducing the average number of incoming cases per judge and improve Saudi Arabia's World Bank institution ranking.

The Ministry of Justice and BOG have also implemented a huge IT project, connecting all Administrative, Commercial and Enforcement courts with hardware and software and online platforms. A close collaboration of IT projects for the field of the judiciary is helping to accelerate the achievement of Vision 2030 objectives. These IT projects have hugely supported in enhancing the efficiency of judges and administration of courts. By shifting from a paper-based to an electronic system, these projects have saved litigants' time and cost. This online approach has allowed parties to submit requests and file lawsuits online without visiting the court. It also allows all parties to update and track online all information related to their case.

The Ministry of Justice has also implemented a Royal Order which requires judicial notifications are communicated electronically via SMS on verified phone numbers, e-mail addresses, and accounts registered on automated government systems. Such notifications are valid and effective legal summons and have the same effect as traditional methods of notification recognized by law. This ensures that if courts send the legal summons to defendants via SMS using the number registered on automated government systems, their claim could have stayed. This was also very helpful in the case when the claimant did not know the defendant's address for service of the claim.

CONCLUSION

This paper was an attempt to seek an effective mechanism to resolve economic disputes and economic crimes by first highlighting the absence of an effective legal platform to resolve such disputes and then suggesting remedial measures through the establishment of specialized economic courts. Taking the Egyptian model of economic courts and specialized agencies to hear litigation of economic nature, this paper finds it as a viable framework of economic reform in the Kingdom of Saudi Arabia as well. Such a step is highly required in the context of the Kingdom's vision 2030, which clearly aims for its strategic objective of developing and diversifying the national economy through the private sector and foreign direct investment. Therefore, in order to accomplish this vision and to win the confidence of investors, it is imperative that new mechanisms must be introduced for disputes resolutions. Establishing specialized economic courts as a part of the existing ordinary courts was, therefore, one such reform suggested within the current judiciary system.

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Teacher´s Perception of Academic Supervision of the School Headmaster

Percepción de los profesores en la supervisión académica del director de la escuela

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RESUMEN

El objetivo de este estudio es conocer la percepción de los maestros sobre las actividades de supervisión académica que toma el director de la escuela. 116 docentes desde la escuela primaria hasta la escuela secundaria superior en el distrito de Banyumas se convierten en el tema de este estudio. El resultado de este estudio muestra que más del 50% de los encuestados pensaba que el director había realizado una actividad de supervisión bien planificada que consistía en la disposición del programa y el instrumento de supervisión. Más del 50% de los encuestados pensó que el director como supervisor hace que los maestros tengan un alto rendimiento como maestros modelo.

Palabras clave: Académica, Director, Percepción de los docentes, Supervisión educativa.

ABSTRACT

The aim of this study is to know about the teacher´s perception of academic supervision activities, which is taken by the school headmaster. 116 teachers from the elementary school up to the senior high school in the Banyumas district become the subject of this study. The result of this study shows that more than 50% of the respondent thought that the headmaster had done a well-planned supervision activity, which is consisted of the schedule arrangement, program, and supervision instrument. More than 50% of respondents thought that headmaster as a supervisor makes teachers have high performance as a model teacher.

Keywords: Academic, Education supervision, Headmaster, Teacher´s perception

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INTRODUCTION

The headmaster has a very important role in school operations. Headmaster performance has been shown to have a significant influence on school performance (Hutton: 2017). To make a school as an outstanding school, a school headmaster must be able to analyze school needs, then be able to provide these needs by collaborating with school members through good communication that is easy to understand and able to motivate all school members to do the best they can with sincere sincerity (Day et al.: 2016). This means that the headmaster must have good managerial skills (Wullur et al.: 2018). In addition, as the headmaster must also behave well and be able to be an example that should be imitated by teachers, employees, and students (Stravakou & Lozgka: 2018). It is because the headmaster's behaviour on a daily basis is also proven to have a positive role in student achievement, teacher performance, staff, and the harmony of school organizations (Liebowitz & Porter: 2019). Furthermore, the competencies held by school headmasters are also shown to have a significant correlation with the achievement of national education standards (Yasin et al.: 2013).

However, it must be realized that the success of schools in producing high-achieving students is the result of teamwork, meaning that it cannot be done solely by the headmaster, but all school members must work. Moreover, the demands of the education world continue to grow and become more complex (Gumus et al.: 2018). For this reason, efforts need to be made to improve the quality of school equipment, and most importantly, the quality of teachers. One of the usual efforts at schools to improve teacher quality is academic supervision conducted by the school headmaster. This is in accordance with the headmaster's duties which include carrying out managerial tasks, entrepreneurship development, and supervision of teachers and education personnel (Ministry of Education and Culture: 2019). The objectives of the implementation of academic supervision include professional development, motor development, and supervision of teacher quality (Annía et al.: 2018; Ahmad & Ahmad, 2019; Hartanto & Purwanto: 2019; Villalobos et al.: 2019).

The headmaster, as an educational supervisor has an obligation to guide and foster teachers, employees, and other staff. In addition, the headmaster is also responsible for the quality of learning carried out by the teachers in the institution or school he leads, and the Headmaster must be able to carry out his function as a school leader in improving and improving the quality of the learning process. School headmasters are leadership officers or supervisors who help teachers individually or in groups to improve learning. In its function as a motivator for teachers, the headmaster must also be able to move the teachers so that their performance is improved because teachers are the spearhead in realizing quality human beings. Teachers will work optimally if supported by several factors, including the ability of headmasters as supervisors. This shows how important the headmaster's role as a supervisor is to conduct academic supervision of teachers as an effort to improve the quality of education in schools.

The headmaster's effort as a supervisor in realizing this quality improvement has been made a lot in every school, including by conducting an examination of the teacher in making teaching preparations, entering the room or class when the teacher is teaching, observing, discussing, assisting the teacher in analyzing difficulties, assisting the teacher in formulating objectives, and issuance of operational tasks that are accompanied by preventive measures.

To support the smooth implementation of supervision by the school headmaster, planning, implementation, and supervision or control from the supervisor is required. Supervision planning can be said to be good if it meets five W and one H, namely What, Who, Why, When, and How. This means that the headmaster must plan what is supervised, who, why, when, where, and how the supervision is carried out. With this plan, there will be an understanding of the meaning and function of supervision. On the other hand, good supervision from the headmaster will be able to improve the performance of subordinates, and in the end, employee satisfaction with their work will increase. This is in line with the results of research conducted by (Aisyah et al.: 1996) there is a significant positive relationship between the supervision of the headmaster and teacher job satisfaction. Based on these results, it means that supervision conducted by the headmaster

can increase teacher satisfaction at work. If supervision by the headmaster or supervisor can increase the professionalism of teachers, teacher job satisfaction can increase.

In the implementation of supervision, there are several important things that must be met so that supervision is able to achieve maximum results. Like the results of research conducted (Faikhamta & Clarke: 2018; Ramírez et al.: 2018; Sukier et al.: 2020) found that the level of supervisor motivation will affect the results of supervision. In addition, research conducted by (Moradi et al.: 2014) also found that the teachers hoped that in the implementation of supervision supervisors should position themselves as learning partners and make the supervision process a shared responsibility so as to create a family but still professional relationship. Furthermore, in the implementation of supervision, there must be a collegial relationship between supervisors and supervised teachers where supervisors can help teachers to improve their performance not just looking for teacher errors without providing clear input and assistance (Kemmis et al.: 2014; Ahmad & Ahmad: 2018). Seeing the importance of the implementation of supervision and the complexity of the implementation of supervision, this study aimed to determine teacher perceptions of educational supervision activities carried out by the school headmaster.

METHODS

The research method used in this research is descriptive research with a survey approach. The purpose of this study is to describe the perceptions of teachers of the educational supervision activities carried out by the headmaster. This research was conducted in March-April 2020. One hundred and six (106) teachers from elementary school to senior high school were sampled in this study. Data collection techniques used in this study were by giving questionnaires to teacher perceptions of educational supervision activities carried out by the headmaster. This questionnaire contains a type of closing statement to be responded to by the teacher with a total of 28 statements. The preparation of the questionnaire was adjusted to the instrument lines based on theoretical studies conducted, as shown in Table 1. The questionnaire in this study was made on a Likert scale, each variable provided 4 (four) alternative answers namely very often (SS), often (S), rarely (J), anNever (TP). The data collected from the questionnaire is then analyzed quantitatively in the form of a percentage.

Education is done by a headmaster

Academic Supervision (X1)	1. Supervision planning	1. The existence of supervision program	2	1-2
		2.The supervision Schedule	2	3-4
		3. The availability of supervision instrument	3	5-7
	2. Implementation Of supervision	1. Direct (direktive)	4	8,9, 11,12
		2.Indirect (non-directive)	4	13,15 18-20
		3.Collaborative	6	10,14 16,17 21,22
	3. Evaluation and The supervision Follow up	1.Coaching	3	23-25
		2. The awards giving	3	26-28

Source: Suharsimi & Arikunto (2004) and Suhardan (2010) in susana (2016)

Table 1. Teachers' perception instrument grid of supervision activities

RESULTS

The descriptive analysis is used to analyze data by describing data that has been collected from each variable studied after the research has been carried out so that it is easier to understand. The following information will explain the data description through a descriptive analysis of:

Supervision Planning

There are seven questions related to supervision planning conducted by the school headmaster. This question is divided into three indicators, namely; the existence of supervision program planning, the existence of supervision schedule planning and the availability of supervision instruments which can be seen as follows:

Supervision Program Planning

In more detail, the result of teachers' perception of the supervision of program planning is as follows:

Number of Question	Statement	Always	Often	Rarely	Never
1	Supervision conducted by the headmaster has the aims to socialize the supervision program at the beginning of the school year.	54,72%	31.13%	13.21%	0.94%
2	The aim of supervision which was done by headmaster was clearly stated in a supervision program.	61.32%	26.43%	11.32%	0.94%

Table 2. The supervision program planning

Based on Table 1 above, it can be seen if the headmaster socializes the clear supervision program, with 58 people (54.72%) of respondents arguing if the headmaster always socializes the supervision program at the beginning of the year—33 respondents (31.13%). Meanwhile, among them assume they often do, and only 13.21% and 0.94% of respondents rarely think and never do.

These results are also in line with the objectives carried out by the headmaster which are always clearly stated in the supervision program, with 61.32% (65 people) assuming they always carry out and only one respondent (0.94%) thinks they have never done.

Supervision Schedule Planning

In more detail, the result of teachers' perception of the supervision schedule planning is as follow:

number of Question	Statement	Always	Often	Rarely	Never
3	The schedule of supervision done by the headmaster is socialized to the teacher	74.53%	18.87%	4.72%	1.89 %
4	The method of supervision by the headmaster is clearly stated in the supervision schedule	42.45%	39.62%	15.09%	2.83%

Table 3. Supervision Schedule Planning

Based on Table 3 above, it can be seen if the school headmaster has scheduled the supervision activities well. 79 (74.53%) teachers assume that the super schedule done by the school headmaster is always done by the teacher. Twenty people (18.87%) teachers thought it was often done, and the remaining five people (4.72%) and two people (1.89%) teachers thought it was rare and never done.

In terms of the supervision method used by school headmasters already set out in the supervision schedule, 45 people (42.45%) and 43 people (39.62%) teachers always and often do it, 16 people (15.09) teachers assume they are rarely done, and the remaining three people (2.83%) of the teacher feels the headmaster never did.

Completeness of Supervision Instrument

In more detail, the result of teachers' perception of the completeness of supervision instruments planning is as follows:

Number of questions	Statement	Always	Often	Rare	Never
5	Supervision by the headmaster is carried out using instruments that are in accordance with what will be measured	58.49 %	31.13%	7.55%	2.83%
6	The items of the supervision instruments used by headmaster are easy to understand	48.57%	38.10%	9.52%	3.81%

Table 4. Completeness of Supervision Instrument

Based on Table 4. above, the teacher has a positive perception of the completeness of the instruments prepared by the school headmaster before supervision activities. A total of 58.49% (62 respondents) assumed that the headmaster used the instrument to what he was trying to measure and only 2.83% (3 respondents) assumed that he had never used the appropriate instrument.

This result is also in line with the teacher's perception that the supervision items used by school headmasters are easy to understand, with 51 teachers (48.57%) assuming school headmasters always use, and only three respondents (3.81%) assume that the school never does.

The implementation of supervision

There are some questions about the implementation of supervision done by the headmaster which are divided into three indicators. Those are the direct supervision, indirect, and collaborative, where the result can be seen as following:

Direct supervision

In more detail, the result of teachers' perception of direct supervision is as follow:

Number of Questions	Statement	Always	Often	Rare	Never
8	The teacher's need is the main priority in supervision activity.	34.91%	48.11%	15.09%	1.89%
9	Supervision is carried out on activities according to the school's academic calendar.	44.34%	41.51%	12.26%	1.89%
11	The supervision activity is carried out with the method of listening to the direct guidance from the headmaster as a supervisor.	26.42%	42.45%	27.36%	3.77%
12	Supervision conducted by the school headmaster provides examples of problem-solving learning for the teachers.	21.90%	47.62%	24.76%	5.71%

Tabel 5. Direct Supervision

Based on Table 5 above, the direct supervision made by the headmaster to the needs of teachers who are the main priorities in supervision activities received a positive response with 37 (34.91%), and 51 (48.11%) respondents assumed if the headmaster often and always did. This result is also in line with the teacher's response if direct supervision is carried out in accordance with the school academic calendar, where 47 (44.34%) and 44 (41.51%) respondents assume that the headmaster always and often does so.

In the case of direct supervision activities carried out by the method of listening to direct instructions from the school headmaster and the headmaster giving examples of the problem solving of teacher learning, on average respondents assume if the headmaster often and rarely does it. A total of 45 respondents (42.45%) assumed that direct supervision was carried out using the direct listening method from the headmaster and 29 respondents (27.36%) assumed that the headmaster rarely did it. Meanwhile, 50 respondents (47.62%) thought that the headmaster often provided examples of problem-solving of teacher learning and 26 respondents (24.76%) thought the headmaster rarely did.

Indirect supervision

In more detail, the result of teachers' perception of indirect supervision is as follow Table 6. Indirect Supervision Activity

Number of Question	Statement	Always	Often	Rare	Never
13	Supervision started with the good things from the teacher	38.68%	49.06%	12.26%	0 %
15	Supervision is not done to look for any deficiencies	36.79%	45.28%	14.15%	3.77%
18	Supervision is done through the personal dialogue between teacher and headmaster	26.67%	44.76%	22.86 %	5.71%
19	Besides explaining, a headmaster as the supervision also helps the teacher to solve the learning problem	24.53%	48.11%	23.58%	3.77%
20	The teachers point out the problem in learning in a supervision activity without any fear of feeling.	34.91%	49.06%	12.26%	3.77%

Table 6. Indirect Supervision Activity

Based on Table 6 above, it is known that on average teachers assume that headmasters often supervise indirectly, with a percentage of more than 40% of respondents assuming if supervision starts from the good things of the teacher, supervision is done not to look for deficiencies Supervision is carried out through personal dialogue/conversation between the headmaster and the teacher, the headmaster as a supervisor also helps the teacher in solving learning problems, and the teacher expresses the problem in learning in supervision activities without fear. In addition, out of 65 respondents assume if the headmaster has never done it

The supervision activity is done collaboratively

In more detail, the result of teachers' perception of the supervision activity which is done collaboratively is as follow:

Number of Questions	Statement	Always	Often	Rare	Never
10	The supervisor provides the supervision service at the request of the teacher according to what will be measured is	14.15%	39.62%	33.96%	12.26 %
14	During supervision, a supervisor positions himself as a colleague, not as a superior	34.91%	41.51%	19.81%	3.77%
16	Supervision helps the teacher to increase the teaching performance.	58.49%	33.96%	5.66%	1.89%
17	Supervision has an impact on developing teachers' teaching abilities and skills	40.57%	50.94%	5.66%	2.83%
21	The headmaster, as a supervisor uses a supervision approach based on the characteristics and condition of the teacher.	27.36%	52.83%	16.04%	3.77%
22	The teachers feel comfortable when supervision was conducted by the headmaster.	24.53%	50.94%	20.75%	3.77 %

Table 7. The supervision is done collaboratively

Table 7 above explains the teacher's perception of the supervision activities carried out collaboratively by the school headmaster. From the data table, it is known that supervision activities undertaken by school headmasters to improve teacher performance receive the greatest positive response with 58.49% of respondents assuming teachers often do so.

The next respondent who thinks that school headmasters often do collaborative activities in supervision is supervision that is carried out jointly when it has an impact on the development of teachers' abilities and skills, with 50.94% of teachers assuming the headmaster often does it. Likewise, the assumption of the teacher if the headmaster as a Supervisor uses a supervision approach based on the conditions and characteristics of the teacher and the teacher feels comfortable when conducting supervision by the headmaster; the majority of respondents (more than 50%) feel if the headmaster is often doing so.

Meanwhile, the teacher assumes that the Supervisor rarely provides supervision services at the request of the teacher. Which is in accordance with what will be measured by 33.96% of respondents assume if the headmaster rarely does.

Supervision Evaluation

There are several questions about the supervision evaluation did by the headmaster. It is divided into two indicators. Those are coaching and reward. The data analysis can be seen below:

Coaching

In more detail, the result of teachers' perception of headmaster coaching in a supervision activity is as follow:

Number of Questions	Statement	Always	Often	Rare	Never
23	After the supervision activity, the teacher gets a note of improvement from the headmaster as a supervisor.	46.23%	44.34%	7.55%	1.89%
24	After supervision, teachers get further coaching	20.75%	49.06%	27.36%	2.83%
25	The alternative for teachers' problem solving discussed together with the headmaster as a supervisor.	25.47%	52.83%	17.92%	3.77%

Table 8. The supervision coaching activity

Based on table 8 above, it can be seen that the majority of teachers assume if after supervision activities teachers get a record of improvement from the headmaster as a supervisor with 46.23% of respondents to assume the headmaster often does it. As for the case; after supervision, the teacher gets further guidance, and alternative solutions to the problem of the teacher are discussed together with the headmaster as a supervisor, the majority of respondents think if the headmaster often does it with a percentage of 49.06% and 52.83% respectively.

The Headmaster Reward to Supervision Result

In more detail, the result of teachers' perception of the headmaster reward to supervision result is as follow:

Number of Questions	Statement	Always	Often	Rare	Never
26	Headmaster, as a supervisor points the high work performance teachers as the model teacher.	15.09%	53.77%	26.42%	4.72 %
27	The supervision result is used as the reference for the next program.	29.25%	59.43	9.43 %	1.89 %
28	The teacher and headmaster, as a supervisor, discuss together the result of the ongoing supervision activities.	23.58%	57.55%	16.98%	1.89 %

Table 9. The headmaster reward to supervision result

Based on Table 9 above, it can be seen if the majority of teachers assume that the headmaster often rewards the results of supervision. More than 50% of respondents think that if the headmaster as a Supervisor makes a high-performing teacher a model teacher, the results of the supervision are used as a reference in making the next program and; the teacher and the headmaster as supervisors discuss together the results of the ongoing supervision activities.

DISCUSSION

The implementation of supervision must be managed properly. It can be started from the planning, implementation, follow-up, and feedback activities. In the implementation of academic supervision, it is necessary to plan from the bottom (bottom-up planning) with a participatory system, the implementation is in accordance with existing regulations, and ends with a program evaluation conducted through monitoring or monitoring of performance by school supervisors, follow-up from the evaluation of supervision programs, with

the preparation of new programs that can be implemented or re-arrange programs that have been done well. From the headmaster's point of view, research conducted by (Gülşen et al.: 2014) found that school headmasters believed that the implementation of supervision could improve the ability of teachers to carry out learning.

Based on the results of the analysis, it can be concluded if the respondent has a positive perception of supervision conducted by the headmaster both in terms of planning, implementation, and evaluation of supervision. Good supervision will be able to help teachers improve their ability to carry out learning more effectively and increase student understanding (Ahmad & Sahar: 2019; Veloo et al.: 2013). Like the implementation of supervision carried out through the process of lesson study is proven to be able to improve teacher performance and be able to build good cooperation between teachers and supervisors (Inprasitha: 2014). Differences in views between supervisors and supervised teachers in the selection of approaches and learning strategies are natural, and even they are able to enrich the learning process (Al-Balushi et al.: 2020).

Teachers assume that in planning the supervision activities, the headmaster carries out a thorough planning activity which includes planning in arranging the schedule, programs, and supervision instruments. This planning is very important in supervision activities because the benefits of planning an academic supervision program areas guidelines for implementation and supervision, to equalize the perceptions of all school members regarding the supervision program, and guarantees savings and effectiveness in the use of school resources, time and cost.

In addition, in carrying out teacher supervision activities, it is assumed that the headmaster makes a comprehensive approach, direct, indirect, and collaborative approaches. Supervision with a directive approach is a direct approach to the problem. Supervisors provide direct direction; of course, the influence of supervisor behaviour is more dominant. This directive approach is based on understanding psychological behaviourism.

Supervision with an indirect approach (non-directive) is a way of approaching problems that are indirect. The supervisor's behaviour does not directly indicate the problem, but he first listens actively to what the teacher says. He gives as many opportunities as possible for teachers to express the problems they are experiencing. This non-directive approach is based on a humanistic psychological understanding (Mufidah: 2008). The steps of the non-directive approach are: listening, giving reinforcement, explaining, presenting, and solving problems.

(Sahertian: 2000) suggests a collaborative approach is an approach that combines the directive and non-directive approaches into a new approach. In this approach, the supervisor and teacher together agree to set the structure, process, and criteria in carrying out the process of conversation towards problems faced by the teacher. The interaction between the teacher and supervisor will greatly affect the results of supervision, especially in terms of the effectiveness of learning consisting of educative, supportive, and evaluative abilities (Long et al.: 2013). In the implementation of supervision, collaborative supervision will build a more positive atmosphere where interactions will be better established (Ibrahim: 2013). The importance of collaboration in implementing supervision is also found from the results of research conducted by (Levine:2011) where the norms governing collaboration and the timing of collaboration between teachers and supervisors have an influence on the success of supervision.

The good collaboration will be realized if there is good cooperation between the headmaster and the teacher. To realize good cooperation between school headmasters and teachers, trust is needed; the belief in question is the trust of teachers towards the headmaster (Balyer: 2017). If the teacher has trusted the headmaster, all tasks assigned to the teacher will definitely be carried out as well as possible by the teacher (Li et al.: 2016). To form this trust, a school headmaster must have competency, consistency, reliability, openness, respect, and integrity (Handford & Leithwood: 2013).

In addition, trust and collaboration will be well established if the headmaster has a good leadership style. From research conducted by (Danisman et al.: 2015) shows that leadership style has a significant effect on

the performance of subordinates, in this context, are teachers and education personnel in schools. For schools, the appropriate leadership style is the distributive leadership style, which is the leadership style that involves all school members through the distribution of authority and responsibilities to achieve common goals (Ibrahim & Daniel: 2019). The leadership style is also known as shared leadership and has been proven to be able to improve the performance of all school tools and improve school performance (Marks & Printy: 2003). Furthermore, the distributive leadership style will also create a conducive school climate and mutual support, warm, and keep all those involved from frustration (McCarley et al.: 2016). By giving them the confidence to carry out authority and responsibility, the confidence of teachers and employees will emerge to carry out their duties (Ross & Gray: 2006).

In terms of evaluating the results of supervision, teachers also assume that the headmaster has done it through coaching activities and giving awards. This guidance is carried out on matters of a special nature, which need immediate improvement from the results of the supervision analysis. According to (Sahertian: 2000), coaching with a direct approach means the supervisor gives direct direction. Thus the supervisor's influence is more dominant. Direct coaching activities undertaken after the headmaster has finished observing learning are post-observation sessions. It can also create an atmosphere of communication that does not cause tension, does not emphasize authority, and gives an opportunity to encourage teachers to improve their appearance and performance.

If seen from the results of previous studies, the successful implementation of supervision is influenced by various things. A research conducted by (Faikhamta & Clarke: 2018) who found that the level of supervisor motivation will affect the results of supervision. In addition, research conducted by (Moradi et al.: 2014) also found that the teachers hoped that in the implementation of supervision supervisors should position themselves as learning partners and make the supervision process a shared responsibility so as to create a family but still professional relationship. Furthermore, in the implementation of supervision, there must be a collegial relationship between supervisors and supervised teachers where supervisors can help teachers to improve their performance not just looking for teacher errors without providing clear input and assistance (Kemmis et al.: 2014). The method of implementing supervision must also always be updated so that the implementation of supervision is always interesting to be followed by the supervised teacher (Wilson: 2006). In addition, in order to obtain optimal results from the implementation of supervision, the ratio of the number of supervisors to the number of teachers to be supervised must be limited so that the implementation of supervision can take place with sufficient and sustainable intensity (Zoulikha: 2014).

This research is only limited to the teacher's opinion regarding the implementation of academic supervision which is one of the tasks that must be carried out by the headmaster. Therefore, other studies that examine the performance of other school headmasters need to be carried out. This is because the performance of school headmasters will greatly influence school performance (Yuliawati & Enas: 2018) and the performance of school headmasters will be influenced by educational qualifications, experience, and work motivation (Salwa et al.: 2019). The school headmaster is required to be able to direct and motivate his students, namely teachers and education personnel, to always carry out their duties and obligations seriously in order to achieve the targeted vision and mission (Meraku: 2017). In addition, a school headmaster must be able to be an example through his leadership style, where leadership is an important aspect in the current 4.0 revolution because today all are required to cooperate, and all are required to have leadership abilities (Piccarozzi et al.: 2018). In addition, competence in the field of technology is also a mandatory requirement, because with the technological progress or setback of a nation will be determined (Dalle et al.: 2017).

CONCLUSION

Based on the research and discussion explained, the researchers can conclude that:

The teacher has a positive perception of the supervision planning activities carried out by the school headmaster. It can be seen from the data that 58 respondents (54.72%) argued that the school headmaster always socialized a clear supervision program, and 61.32% (65 people) assumed that the objectives carried out by the headmaster were always clearly stated in the supervision program. Furthermore, 79 (74.53%) of the teachers assumed that the super schedule done by the school headmaster was always done by the teacher. As many as 58.49% (62 respondents) assumed that the headmaster used an instrument to what was measured.

In the case of supervision, the teacher assumes that the school headmaster has applied a variety of approaches consisting of direct, indirect, and collaborative approaches. A total of 45 respondents (42.45%) thought that direct supervision activities were carried out using the direct listening method from the school headmaster, 50 respondents (47.62%) assumed that the headmaster often provided examples of solving the problem of teacher learning indirect supervision. With more than 40% of respondents assume if supervision starts from good things from the teacher, supervision is not done to look for deficiencies, supervision is done through private dialogue/conversation between the headmaster and the teacher, the headmaster as a supervisor also helps the teacher in solving learning problems, and the teacher expresses the problem in learning in supervision activities without fear.

The teacher also has a positive perception in terms of evaluating the results of the supervising. The majority of teachers (46.23%) assume that after supervision activities teachers get the improvement notes from the headmaster as a supervisor. More than 50% of respondents think that the headmaster as a Supervisor makes high-performing teachers as a model teacher

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Teacher Certification Education: a Review Competence of Indonesian Language and Literature

Educación de certificación de docentes: una competencia de revisión de lengua y literatura indonesias

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RESUMEN

Los objetivos de la presente investigación fueron evaluar la eficacia de los enfoques de aprendizaje híbrido de TPE para aumentar las competencias de los profesores de lengua y literatura indonesias en Indonesia, para determinar las lecciones que Indonesia puede extraer de los países en desarrollo e industrializados y aumentar la calidad de sus instructores de lengua y literatura explorarando los desafíos asociados con las técnicas de aprendizaje híbrido de TPE entre los educadores de lengua y literatura de Indonesia. El estudio adoptó un diseño de investigación descriptivo cualitativo que incluyó una entrevista grupal con cuatro maestros de lengua y literatura de Bahasa Indonesia convenientemente incluidos en la muestra.

Palabras clave: Calidad docente, Competencias, Idioma de Indonesia, Literatura, Programas híbridos.

ABSTRACT

The objectives of the present research were to assess the efficacy of TPE hybrid learning approaches in boosting the competencies of Indonesian language and literature teachers in Indonesia, to determine the lessons that Indonesia can draw from both developing and industrialized countries to heighten the quality of their Indonesian language and literature instructors exploring the challenges associated with TPE hybrid learning techniques among Indonesian language and literacy educators. The study adopted a qualitative descriptive research design that involved a group interview with four conveniently sampled Bahasa Indonesia language and literature teachers.

Keywords: Competencies, Hybrid programs, Indonesia language, Literature, Teacher quality.

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INTRODUCTION

The Indonesian government recognizes teacher quality as pivotal in the country's economic development. For nearly twenty years, the Indonesian government has concentrated on improving the competences of its teachers by implementing educational reforms. In 2005, the governed endorsed the Teacher and Lecturer Law No. 14 that targeted to heighten the professionalism and quality of instructors via professional teacher education (TPE) and development initiatives. The aforementioned jurisprudence decrees instructors as professional educators with the principal tasks of assessing, training, directing, guiding, teaching, and appraising learners in secondary, primary, formal, and early childhood education. Moreover, the regulation obligates teachers to develop their interests, talents, idealism, and vocation and be dedicated to improving educational quality, noble character, piety, and faith. The TPE was designed to raise the competitiveness of new educators by improving their professional, social, individual, and pedagogic competencies and merge the necessary skills and expertise set by the Association of Southeast Asian Nations (ASEAN) in 2015 (Fauzan & Bahrissalim: 2017; Ahmad & Sahar: 2019). Thus, TPE offers new educators opportunities for broadening their comprehension of didactic imperatives and become highly qualified instructors who are prepared to impart the knowledge necessary to address the 21st-century challenges.

A number of scholars have evaluated the role of TPE in fostering the development of quality teachers in Indonesia. For instance, Fauzan and Bahrissalim (2017) conducted a qualitative study and reported that the framework of the Teacher Professional program (PPG) syllabus entails field experience programs (PPL), peer learning, micro-teaching, and pedagogy enrichment initiatives that are more focused on strengthening tutors' teaching proficiencies, particularly on mastery of learning materials and tools used in both field and classroom contexts. Hidayah and Marhaeni (2016) conducted mixed-methods research to assess the effectiveness of the SM-3T (Program of Graduates Educating in the Frontier, Outermost, Disadvantaged Regions), a volunteer training initiative intended to fast-track education development among graduate teachers. The post-training results of n = 38 SM-3T participants showed that the program enhanced the graduates' pedagogical, professional, personal, and social aptitudes. In particular, students taught by SM-3T participants exhibited heightened motivation for learning, diligence, and creativity. Such students embraced active class engagement practices, including asking critical questions, using illustrative examples when answering queries, and submitting assignments promptly. Furthermore, through the SM-3T, the teachers mastered ways of inculcating self-confidence and clear communication skills among their students. Hidaya and Marhaeni's (2016) findings are in line with Arifani et al.'s (2019) results which showed a positive correlation between teacher efficacy and teacher creativity among EFL instructors attending a 12-month hybrid in-service TPE program. In particular, the hybrid program enabled the EFL teachers to elaborate and maintain originality in their instruction.

Hayati and Widiati (2015) analyzed the profits of a one-year pre-vocational TPE program designed to enhance the professional competencies of English teacher candidates. The TPE initiative was executed through daily workshops on preparing, conducting, and assessing lessons, classroom-based research, and peer learning. Post-intervention results illustrated the TPE engendered a nurturing environment that allowed participants to appreciate life-long learning, provided role models for the upcoming teachers, enhanced creativity, and enabled apprentice English instructors to recognize learners' cultural and individual disparities. Furthermore, the composition of the TPE for English Teachers and the learning philosophies, which represent the instructional and knowledge acquisition process in the program, are in congruence with the spirit of enhancing the teacher quality and the excellence of education of the ASEAN region.

Jindapitak (2019) states that the rising utilization of English as an interregional means of communication is an outcome of the promotion of English as the primary medium of business interactions in the AEC. In fact, the push to endorse English as the authorized lingua franca in the region is grounded on Article 34 of the ASEAN treaty titled, The Working Language of ASEAN Shall English, which was ratified in 2009 (Ahmad & Ahmad: 2019; Jindapitak: 2019). In response, the ASEAN member countries have embraced a diversity of

approaches to meet the above agreement. For instance, the Brunei government sponsored the Brunei-U.S. English Language Enrich Project (ELEP) for ASEAN in collaboration with the East-West Center and the University of Brunei Darussalam, to improve the quality of their English educators. The core objective of the 11-weeks ELEP was to heighten the development of English proficiency and leadership skills, promote the acquisition of knowledge of ASEAN cultures, people, and issues, augment regional people-to-people networks, and broaden human capacity. The introduction of ELEP significantly enhanced in-service teachers' English skills and earned Brunei a leading position in the ASEAN community.

In Thailand, universities, colleges, and schools have been engaged in the revision of their corresponding academic syllabuses and aligning them with the demands of the new economic bloc. In Thailand, one of the attempts of pedagogic interest for a large share of academic institutions has been to generate university graduates with sufficient command of communicative English (Jindapitak: 2019). In Malaysia, the government formulated educational policies, including the Memartabatkan Bahasa Malaysia dan Memperkukuh Bahasa Inggeris (MBMMBI), with the principal goal of strengthening the use of English language while upholding Bahasa Malaysia in its educational institutions (Ahmad & Ahmad: 2018; Ali: 2003) The MBMMBI policy required English teachers to be English-optioned and encouraged them to take additional professional courses to improve their pedagogical expositions and English competencies.

In addition to the policy strategies to scale up the quality of English teachers in Malaysia, the country's Ministry of Education has set the minimum requirements for TESL higher than for Bachelor for Education (B.Ed.) Notably, TESL candidates are required to have scored a minimum grade B in English, and the shortlisted individuals must also undergo a Teacher Eligibility exam that comprises Physical Fitness Test, Self-Validation Index, and Teaching Personality Inventory to make sure only applicants with the relevant personality are enlisted for English teacher training (Rashid et al.: 2017). For practising teachers, the Teacher Education Division (TED) design professional development programs in Malaysia grounded on the Continuous Professional Development Master Plan (CPDMP; Rashid et al.: 2017). The characteristic instructional modality under the CPDMP involves face-to-face interactions where teachers are provided prescriptive modules that coach them on "what" and "how" to deliver the content of specific subjects. Osman and Kassim (2013) evaluated the efficacy of the prescriptive CPDMP in-service TPEs in Malaysia and reported the practice of limited autonomous learning and creativity among participants. In particular, Osman and Kassim (2013) and Villalobos et al.: 2019, pointed out that the inadvertent implication of TPE programs is augmented odds for producing a group of tutors with a dependent mentality, who have less predisposition to take risks in varying their pedagogical approaches and lack innovativeness.

In addition to the introduction of the pre-service PPG and SM-3T, the Ministry of Research, Technology, and Higher Education in Indonesia designed and implemented another version of the TPE program specifically for practising teachers in 2017 and 2018, respectively (Syamsuri et al.: 2020). The in-service TPE programs were either via an online platform for the teachers with access to the Internet or through the special regional modality for instructors with no internet connection (Syamsuri et al.: 2020). The regional forums are similar to the conventional lecture-based training forums. On the other hand, the internet-enabled TPE or the hybrid teaching approach is a novel framework that employs a network learning application known as the Learning System Network (SPADA). The latter involves a mix of the physical and eLearning techniques of TPE delivery (Syamsuri et al.: 2020).

A wealth of literature has evaluated the efficacy of online learning programs in the academic field and reported positive outcomes. Richmond, Copsey, Hall, Davies, and Lamb (2017) conducted a systematic review to compare the effectiveness of online and substitute modalities, such as workshops, taught lectures, and computerized/written manuals in the acquisition of clinical knowledge, practical dexterities, and self-efficacy, as well as modelling clinical behaviour among medical professionals. The authors reviewed 14 randomized clinical trials (RCTs) published between January 2000 and June 2015. Based on the upshots of the synthesized findings, the reviewers submitted that it is likely that e-learning training methods have similar

efficacies like alternative training approaches in inculcating clinical skills in medical professionals. Nonetheless, the low quality of the evidence due to a high risk of focus in the appraised RCTs barred the researchers from drawing strong conclusions on the comparative effectiveness of the analyzed educational methods.

In a similar study, Vaona et al. (2018) evaluated the impacts of traditional versus online programs on the attainment of medical students' professional behaviours, clinical skills, and knowledge. The researchers synthesized findings of 16 RCTs involving n = 5,679 health professionals. The results found no significant difference between e-learning and conventional modes of teaching in fostering knowledge acquisition in the medical field. In another systematic review, the World Health Organisation (2015) revealed that web-based and computer-based eLearning approaches are no worse or no better than alternative training approaches with respect to skill and knowledge attainment. In fact, the interactive physical classes are restricted by a shortage of certified instructors and lecturers while widespread adoption of training methods based on information and communication technology (ICT) confers novel ways for delivering education, and hybrid techniques allow for the amalgamation of practical, skills-based teaching as well as self-directed knowledge-based learning. In the training second language context, the integration of ICT in training the English language in academic settings has been recognized to enhance teaching and learning.

Utami and Prestridge (2018) interviewed four English Indonesian teachers participating in the in-service TPE over the hybrid approach and found that although the interviewees showed a preference for the online training modality over the traditional face-to-face technique, numerous complexities emasculate the efforts to continuously update their English proficiencies. The identified challenges encompassed the educators' lack of ICT proficiencies, foreignness with the instructional software, the incompleteness of the availed modules, and an extremely large number of tasks for completion within a short time. Alonso, López, Manrique, and Viñes (2005) argued that hybrid learning techniques integrate self-help, coaching, and training, and they entail additional management and recognition that individual educational development is an ongoing process through which experiential knowledge is attained via practice. Furthermore, in the web-based training modality, the educators automatically build on the students' existing knowledge. Halverson, Spring, Huyett, Henrie, and Graham (2017) outlined that blended learning positively influences in-service tutors and educators' capability and promotes information sharing. Similarly, Ume (2016) appraised the efficacy of an online training program in training engineers in Nigeria and confirmed that likewise conventional instructional methods, internet-based teaching modalities can enhance the interaction among educators and their students from any part of the globe, thereby helping to address geographical barriers or the problem associated with the inadequacy of qualified teachers.

Problem Statement

Irrespective of a wealth of investigations supporting the usefulness of blended techniques in delivering an educational course in high school and institutions of higher education, as stated by Syamsuri et al. (2020), there is a shortage of empirical studies examining the efficacy of hybrid TPE training in Indonesia. Besides, from the briefly appraised pieces of literature, it is notable that a few of the available studies have examined the employment of hybrid-based TPE training to improve the quality of language teachers in Indonesia, and none have evaluated TPE models to enhance the competencies of Indonesian language and literature teachers. Yet, a large share of instructors and learners of English as a foreign language (EFL) are unable to speak grammar-free or fluent English due to the failure to comprehend and be proficient with the Indonesian language. Notably, Indonesian language learning is provided to students with the goal of developing language-proficient learners capable of expressing their ideologies critically and creatively. In reality, however, numerous Indonesian language educators are stuck with the order of the concept, and, often, they are inclined to discuss language theories. Like in any language instruction, language models are aimed at conferring explanatory support associated with particular skills, and teaching the Indonesian language should involve instructing the actual language proficiencies (Ahmad & Ahmad: 2019). Furthermore, according to Suparsa et

al. (2017), language is a means of interaction among people across the globe; thus, having a proper mastery of a language ensures that individuals interact successfully and share a broad array of feelings, emotions, ideas, and meanings, and resolve a diversity of challenges in life. English teachers are anticipated to heighten their skills and knowledge continuously to maintain the set standards of the ASEAN teachers' quality and currency (Cho: 2014). Moreover, the incorporation of ASEAN countries into the ASEAN Economic Community (AEC) or bloc implies that the use of English as lingua franca in member countries, including Indonesia, will continue to gain momentum a faster rate (Rashid et al.: 2017; Jindapitak: 2019). However, numerous studies have illustrated that the proficiency of a first language significantly influences the acquisition process of English as a second language.

For instance, Salmona Madriñan (2014) conducted action research in Colombia to examine the effect of using Spanish (L1) in the English-language classroom to support the acquisition of the latter (L2). The outcomes illustrated that, based on the iceberg analogy; L1 and L2 are visually disparate but function via the same processing mechanism. Thus, since English and Spanish operate through one system, past knowledge of L1 serves as a starting point for mastering English literacies in learning contexts. Indeed, language transfer consciously occurs where there is a difference in the students' L2 knowledge and instinctively either because it has not been completely automatized or since the right form is unknown. Salmona Madriñan (2014) further noted that the development of L1 has a straightforward effect on the writing process of English as L2. Notably, writers will transfer their writing strategies and skills, whether deficient or good, from their L1 to L2; consequently, the lack of effective Indonesia language writing skills will negatively affect the writing strategies in English. Therefore, the hybrid training approach offers opportunities for the Indonesian Ministry of Research, Technology, and Higher Education to exploit in its endeavour to improve the quality of language teachers, particularly those instructing Bahasa Indonesia and literature studies.

Besides, the conventional approaches of delivering TPE programs, especially for in-service educators, offers the participants few opportunities to customize the teaching techniques to fulfil the learning needs of their students (Rashid et al.: 2017; Ahmad & Ahmad: 2018). As observed by Osman and Kassim (2013), the face-to-face TPEs entail the employment of a "one-size-fits-all" designs for all instructors sent on to learn the "right way" of training notwithstanding their diverse school backgrounds. Therefore, it is necessary to explore the efficacy of SPADA or hybrid TPE instruction in delivering TPE modules. The present study builds on the work of Syamsuri et al. (2020) in assessing the effectiveness of hybrid techniques in enhancing the quality of Indonesian language and literature teachers. In addition, a synthesis of studies from a repertoire of countries examining the value of TPE hybrid programs will show the lessons that Indonesia can draw to improve the competencies of its Indonesian language and literature instructors, and subsequently, accomplish the quality and currency of communication in the ASEAN and AEC bloc.

Study objectives

To assess the efficacy of TPE hybrid learning approaches in boosting the competencies of Indonesian language and literature teachers in Indonesia

To determine the lessons that Indonesia can draw from both developing and industrialized countries to heighten the quality of their Indonesian language and literature instructors

To explore the challenges associated with TPE hybrid learning techniques among Indonesian language and literacy educators.

METHODS

Research design

A qualitative descriptive design was adopted to explore the views of Indonesian language and literature teachers towards the efficacy and difficulties associated with hybrid in-service TPE programs in improving their instructional competencies. Qualitative investigative techniques are employed to comprehend routine human encounters in all its natural settings and complexities (Cleland: 2017). As per Cleland (2017), qualitative studies are fundamental in educational investigations as they answer the 'why' and 'how' study queries and facilitates deeper comprehension of context, phenomena, and experiences of the target respondents. Qualitative research enables the gathering of comprehensive information, particularly thoughts, perceptions, opinions, and views that are regularly difficult to collect via quantitative methods (Jamshed: 2014). As such, the employment of a qualitative descriptive framework in the present study allowed the researcher to examine how effective hybrid TPEs are in enhancing the competencies of Indonesian language and literature instructors and the reasons for their use.

Participants and data collection procedures

Four conveniently sampled Indonesian language and literature educators from Makassar City took part in a group interview to obtain their perceptions and views towards the difficulties and efficacies of hybrid TPEs meant to enhance their instructional competencies. The researcher sent an invitation letter to schools where teachers participated in in-service hybrid TPEs outlining the objectives and purpose of the research. The invitation also stated the target interviewees as educators teaching Bahasa Indonesian and literary studies who have either participated or recently completed a hybrid teacher professional course. The respondents were reassured that there was no anticipated risk by taking part in the study and that their engagement would be based on voluntary grounds; as such, they may pull out of the interviews at any stage without any penalty. Moreover, their identification data would be kept confidential, and only pseudonyms would be utilized as identifiers. The researcher and four informants who provided verbal and written authorization to willingly participate in the research planned for a two-hour group discussion session to expound on the research questions at a place and time of the respondents' convenience, in a comfortable setting, and free from any probable noise or interruptions.

The interview questions were designed to provoke a discussion that helped the participants to comprehensively describe their perceived effectiveness and challenges of hybrid TPEs vis-à-vis the conventional face-to-face TPE delivery approaches. The interview guide comprised of four broad questions touching on the modalities of the hybrid TPEs, efficacies, lessons that can be drawn from other countries regarding the delivery of TPEs to improve teaching language competencies, and the challenges associated with hybrid TPE models. In line with Jamshed' (2014) and McGrath et al.'s (2019), the interview guide ensured that discussion was focused on the research queries and that all the questions were expounded comprehensively within the set timeline. The thematic analytic design was employed to reveal emerging patterns and themes in the interview responses. The analysis was based on themes identified in existing pieces of literature, and it was performed after systematic description and interpretation of each reaction followed by joint examination and construal of all transcripts to determine the occurrence of patterns.

RESULTS

All the four instructors who participated in the group interview taught Bahasa Indonesia and literary studies and were aged between 32-48 years. Three of them were male, and one was female. When the team was asked about the necessary competencies to teach Bahasa Indonesia and literacy, one of the 34-year-old male teacher (R#1) indicated that "once we attain a four-year higher education diploma on Indonesia language and

literature education, we undergo the pre-service PPG and SM-3T to hone our pedagogic, social, teaching, technical, interpersonal, and personal skills in order to demonstrate mastery and Indonesian language comprehension in learning." Another 28-year-old male instructor (R#2) added that "we are required to be skilful planners, implementers, and evaluators of learning of Bahasa Indonesia language and literature." The 40-year-old female educator R#3 maintained that "we ought to display an understanding and employment of a broad array of instructional techniques, be in a position to supervise lessons as they unfold, successfully anticipate students' linguistic requirements." Lastly, the 48-year-old male tutor stated that "we are needed to exhibit comprehension of the language concepts, theories, and the linguistic material. In particular, we ought to show linguistic mastery associated with the design of language learning materials and comprehending the variety, function, and position of the Indonesian language."

When asked about their views towards the effectiveness of the various TPE delivery modalities, all the respondents except for the R#4 supported the usefulness of blended or hybrid teacher professional development in fostering pedagogic, social, interpersonal, and teaching competencies. R#1 and R#3 concurred that:

> Our students' confidence levels in using the Indonesian language, especially those extensively using other mother-tongues after we attended the hybrid TPE program. We attribute the student's improvement in the student's self-assurance skills to the capacity of the blended in-service to allow us to embrace a myriad of pedagogic approaches, which, in turn, heightened the learners' motivation and involvement in-class activities.

R#3 explained that "the hybrid TPE modality has allowed me to be creative when devising instructional lessons. After the training, I learned how to mix short stories and web-based techniques in both the literary and Bahasa Indonesia language lessons." R#2 stated that:

> For me, the combination of virtual and face-to-face training modalities offer transformative know acquisition encounters for the in-service Indonesian language and literary studies. In particular, I prefer the blended TPE over the physical one as it encourages peer learning and heightens interactions, which I consider instrumental in mastering literature competencies, especially those associated with the Indonesian culture. Nonetheless, I have missed numerous online classes owing to lack of time, and our teaching schedules are packed as it is, and the regular online classes are just too much.

Only R#4 argued against the hybrid TPE citing that:

> Not only do the internet-enabled favour technology-savvy teachers only, but they also are limited to places with internet connectivity. For me, I have missed numerous classes due to the buffering of the Internet, and at times I missed an online exam. In addition, I prefer face-to-face TPEs since I do not believe that the online classes offer the necessary Indonesian language and literature theories, grammar, and phonetics.

DISCUSSION

Teacher enablement is at the crux of Indonesian government efforts to improve the quality of teachers, and it is in line with Law No. 14 of 2005. The rule required academic tutors to educate, teach, guide, direct, train, and evaluate the learners' education at the basic, formal, and high school (Syamsuri et al.: 2020). Nonetheless, the empowerment of educators remains a farfetched idea when its enforcement is not grounded on an appropriate modality. In the past, grade 1-6 Indonesia instructors were needed to earn a two-year diploma to teach officially in elementary schools. However, following the passage of the Law No. 14 of 2005, it was expected that all educators were mandated to acquire a four-year bachelor's degree and teacher

certification, and show professional, social, personal, and pedagogical competencies. To attain the latter set of competencies, the government introduced the in-service TPE, which is administered through either SPADA, face-to-face classroom interactions, or a blend of the two.

From the interview transcripts, three interviewees supported the efficacy of the hybrid TPEs in enhancing Bahasa Indonesia language and literary competencies. In particular, the three respondents concurred that, unlike physical TPE modalities, blended TPEs improved instructional capabilities, and indirect positive effects on student outcomes, arguments that are supported by existing literature. For instance, Dewi (2013) conducted a qualitative investigation to explore how blended TPE profits primary English educators involving in Bandung SEA-Language (BSL) initiative. The author noted that, in classes taught by the blended TPE participants, students displayed heightened confidence in using English as a means of communication, and improved speaking skills; however, there was no change in their writing skills. Similarly, Sumaryanta et al. (2019) noted that a community-based face-to-face enhanced confidence of teachers to express their concerns as they come from one community, while blended TPE enabled the participants to develop a deep mastery of the subject and pedagogical approaches.

R#3 response was in line with Garrison and Kanuka's (2004) argument that the amalgamation of online and face-to-face instructional modalities can generate transformative knowledge acquisition experience for learners since the participants can profit from being associated with a learning community irrespective of whether they are in the same location or apart. Learning potentials are multiplied when the dynamics of face-to-face training is mixed with the potential for reflective and thoughtful virtual instruction (Kocoglu et al.: 2011). Owston et al. (2008) conducted an integrative appraisal of existing pieces of literature to assess the effectiveness of three hybrid TPE programs in fostering on-the-job professional learning. Based on the synthesis of the literature, the authors concluded that a hybrid approach lends itself well to integrating a diversity of designs, including collaborative, school-based, and focused TPEs. For instance, blended training initiatives can be planned to extend to a full academic year or beyond as the instructors are not necessarily removed from classes to attend TPEs. Thus, the teachers may take part in the face-to-face school-based sessions, the online forums can run concurrently during school days, and collaborative communities will be forged when the participants eventually met.

Nonetheless, the blended TPEs are impeded by a diversity of factors. For instance, Hennessy et al. (2015) interviewed six primary school teachers in Zambia to examine the constraining and supporting factors affecting professional training through mobile digital technology. Similarly, Kocoglu et al. (2011) involved n =36 practising English educators in quasi-experimental research to compare the efficacy of face-to-face TPE programs versus blended TPEs in fostering quality of in-service teachers. In the above studies, the participants expressed scepticism about the practicability of knowledge acquired via online platforms in classroom settings, an issue that was also expressed by R#4. Besides, the educators perceived the TPE as a form of distraction and inconvenience to teaching. Furthermore, in other studies, few teachers took part in the online sessions of the hybrid programs, which may be ascribed to the negative view that the TPE programs were additional forms of work that made it difficult for the English teachers to manage their time (Dewi: 2013; Owston et al.: 2008). On the other hand, a hybrid or purely online approach was limited by restricted internet connection, with a large part of Indonesia remaining backward with regards to Internet connectivity.

CONCLUSION

In summary, the study reinforces the argument that hybrid modalities are viable for facilitating TPEs that allow Indonesian language and literature teachers to hone their linguistic, theoretical, pedagogic interpersonal, and class management competencies. The approaches enabled in-service TPEs to be situated in classrooms where educators can learn best; face-to-face sessions strengthened community building; the hybrid conferred access to a virtual community, where mutual sharing and discussions occurred; and have a positive effect on

instructors' classroom pedagogical practices, which, in turn, enhance student attitudes towards achievement and learning. Thus, the Indonesian government should continue supporting the blended TPEs by broadening Internet connectivity across the country. The Indonesian Ministry of Education should also focus on creating awareness among teachers on the significance of TPEs with emphasis on how to translate the knowledge acquired through the diverse modalities into transformative classroom teaching practices. Lastly, the Indonesian government should diversify the mechanisms through which the blended TPEs are designed, such that they do not inconvenience the teachers' and students' classwork.

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Artículos

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Semiotics in the Age of Disruptive Innovations

Semiótica en la era de las innovaciones disruptivas

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RESUMEN

El estado de los signos y el lenguaje es inestable. Al ser fluido debe presentarse libremente sin barreras intermitentes. El cambio en la innovación disruptiva es un factor clave para que el lenguaje de señas / lenguaje fluido, ya no sea estático o congelado, de modo que no podamos separar la verdad de la falsedad, las cosas reales de las ilusiones y la libertad de la confusión. La innovación disruptiva hace que los conceptos digitales reemplacen a los analógicos, lo que hace posible el enfoque dualista de los signos en el desarrollo del procesamiento del software.

Palabras clave: Innovación disruptiva, Semiótica, Signo.

ABSTRACT

The state of signs and language is unstable. As it is fluid, it must present itself freely without intermittent barriers. The change in disruptive innovation is a key factor in making sign language / fluent language no longer static or frozen, so that we cannot separate truth from falsehood, real things from illusions, and freedom from confusion. Disruptive innovation makes digital concepts replace analog ones, making possible the dualistic approach of signs in the development of software processing.

Keywords: Disruptive innovation, Semiotics, Sign.

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INTRODUCTION

Saying semiotics in the age of disruptive innovations are too drastic changes. It means that the paradoxes between the structuralism approach of semiotics and the effects of disruptive innovations since the latter have the unstructured approach to use by the social trend. Although disruptive innovations/technology-based itself is a structural thinking methodology, it is also a logical step of computer programming which should get along well with the structure-oriented approach of semiotics. The impact of disruptive innovation is devastating the semiotics and causing the semiotics to find new explanations for itself, such as how to find a way to survive when the tide of postmodernism times advanced into the end of the last century.

In the short-term past, there was a drastic change in disruptive innovation, which was a catalyst for the production of software used in computers to keep up with the information and data processes resulting from the software. It is destroying the concept of structuralism of the semiotics used in society by disruptive innovation of software or app store despite its structuralism. The survival of semiotics is by adapting itself to structuralism compatible with a software programming set of disruptive innovation with high structuralism of science and technology (Johannessen & Leeuwen: 2017) While having the distinctive characteristics of its use, it is the smooth flow of information and raw data, like linguistics and semiotics in postmodernism or poststructuralism. The use of languages and signs that flow from the internet, especially social media that uses new signs, such as the implementation of icons, indexes, and symbols, appear and wither away quickly all the time. It is therefore not surprising that we use the language, images, indices, and symbols occurring until a large group of people is unable to catch up and cause people in the society to follow. Especially, the Parole that appears in social media, which rapidly degrade the power of the Langue. Criticism and linguistics are not on time to use language and communication comprehensively for their meanings (Burkeman: 2015).

For this reason, the scope of the signs cannot be explained or described by the definition between the signifier and the signified of the exact pairing that has been known before. On the other hand, it may be said that no signifier matches the signified by determinism and finalism. Speaking, writing, paralanguage, or image also has meaning, however, it is not from the sound of the letter or its picture. It has a broader scope of communication and meaning without any discrimination and barrier. Communicating meaning from a specific sign has no boundaries, unlike how speaking and writing was once practiced.

Language, linguistics, and including fine arts are all part of a broad scope of semiotics, such as the abstract imagery form, code, picture, or even cartoons, etc. Language, including those things, could not be continued or proceeded inconsistently if it had failed to reach the semiotics, which should be in their canons. The previous semiotics, thus, has conditions under static structures and with stable processes. This is contrary to the reality of today's society that has undergone disruptive innovation. The field of semiotics may have gone thitherto bankrupt, forasmuch as their survival had to make themselves flow like fluids.

Therefore, any sign, any language, and others used to communicate within the system of semiotics also a fluid state. If speaking familiar and narrow, messages in all languages are fluid. And if it violates this fact, linguistics and semiotics are not things that can exist and must disappear from the society of disruptive technology (Sowa: 2014; Ramírez & Hugueth: 2017).

When the sign including the language is fluid. The Langue or mother tongue is not important anymore. Then, it will not be any different from the Parole since all the symbols can flow alternately and swirl like the current. It left stability into instability, so that the semiotics, as well as languages, acted fluently, in keeping with the innovations and technologies that plunged into the society of the digital age, 5G and Industry 4.0. In science and linguistics, it is necessary to produce new messages that can be used and compatible with the effects of disruptive innovation so that the department of semiotic has remained to survive.

Rather, the primary language or Langue cannot divide the people, while the Parole will move openly into a society to mix with the Langue in the new age which cannot be completely separated from the Langue, such as using more new words. From social media, the Langue has some Parole to fill in to communicate the complete meaning. In the other words, the Langue is not possible to stay alone, such as using the language

in the internet blending with the Parole in a society such as lol (laugh out loud) or emoji. Until the Langue mutation makes a new key line of Langue with structureless and flows more (Barbieri: 2019, pp. 21-29; Villalobos et al.: 2020,pp. 984-1018).

METHODS

In the creation of names and naming of things, whether in abstract ideal form and or the content of the signifier, new names will emerge rapidly following every step of disruptive Innovation. While innovations or technologies in the digital age have become shorter because of new technologies constantly change. What makes the name used to call for innovation, technology, and their products are accordingly shorter or unstable too? Therefore, nomenclature, which comes from the name assignment, is a name that represents all things unstable. That name allows the social constructionism to describe the whole thing in its entirety. Nomenclature indicates the state of what the words mean through referentiality in the performance of one side of the sign when things in the age of disruptive innovation are changing rapidly. Hence, names and assignments must also change quickly. The names of things are being quickly forgotten as well as the rapid emergence of new words as the result of the pace in the age of disruptive innovation (Harper: 2016).

For this reason, the extreme truth of all things is everything exists independently of the semiotic system we have ever used. Since the tokens that refer to objects and other signs are dead when the new age of disruptive innovations has replaced the signs of the names of things. They do not somewhat exist permanently, as in the era of pure philosophy. Because of the state of things that the words meaning change rapidly as the situation of disruptive innovation. Therefore, we are no longer able to describe noumena, phenomena, and being there (Dasein) anymore. Unless we have to make it static to say its name or word to describe it. The name refers to noumena that may be perceived as ideation. In short, it is the state of being or thinking that is the inner world, such as pure philosophy or metaphysics. A phenomenon is an event that can be realized with data senses. Otherwise, it said that it is the existence that consists of all objects in the external world, such as science and behavioral science. There is a state of Dasein that appears in front or somewhere or being out there, which requires clarification by the way of crushing or refining of both internal and external facts of the object that is out there. All of these things are structures oriented. They are noumena, phenomena, as well as dasein, which can be described and explained by the static signs. However, all three things or events in the age of disruptive innovation will make the names of noumena, phenomena, or dasein get the place filled with deceptions that are constantly overlapping as simulacrum. So, they cannot follow the disruptive innovation in time. All these explanations and descriptions can only be conceived under the watchful or presence, but we may not be perceived in the missing of the dark side or absence.

For this reason, the sign may not represent what it refers to. How long-standing allows the signs of those referenced objects to be sustainable? Therefore, the signs may no longer be used for explanations of reason, trust, correctness, or even truth, such as the views of Saussure, Pierce, or Jacobson. Due to refer to the referential, it cannot stop the trend of disruptive innovation in the world. Which was the sign unable to catch up with the disruptive innovation made accordingly the meaning of the signs slipping too? Therefore, semiosis is just a creation of social construction which can represent knowledge that is only true for a moment. Rather, the signifier and the signified may slip apart which makes the meaning of the sign constantly changing. On the other hand, significant systems will transform into the anarchy of words and meanings. Both of which do not need to be paired together (Harper: 2016).

The example of a wristwatch reflects that it is not merely an index of workers. However, it is an index of people who like to exercise. The wristwatch for work day by day is lost with the replacement of a wristwatch for exercise that can be used to watch the time for work too. Rather, the model of the Peircean signs can be divided into 3 types: the icon, the index, and the symbol. All are no longer static and stable because each type may have a meaning to flow as following the disruptive innovation change. Other than each type may have

overlapped. Nonetheless, it is an overlap of paradox methods that are more complex than they used to be, such as exercise watches that are currently popular for working with an index of vital signs of exercise. It is also an icon that is different from watches in the past because it has a unique shape that can be seen as a wristwatch for exercise. Besides, it may also be used as a symbol, not just for the icon, but also for the worth, such as wristwatches in the past. As a result, it is also a symbol of agility and enthusiasm. With disruptive innovation, Peirce's inflexible types are to die too. Because the form and function of the wristwatch fluctuate in its use, which affects the power of the traditional language system, such as the traditional wristwatch, will no longer have a place to rest.

The explanation of the language in the text is therefore no longer an object. It is only a moment for its static from an object representing the signifier and the signified. Both can be changed by an unstable world, which is always variable with the advancement of technology or innovation. Thus, there are no noumena, phenomena, or being there where identity or unique characteristics have. No matter what the sign has a meaning that is always skiddy (differánce), not only the signified, even the signifier is slipping as well.

On the sign and the language become fluid, so the sign and the language are then highly variable due to the disruptive innovation that is a stimulus and deeply penetrates the world into a state of technological revolution again. That does not only appear infrequently but starts to increase in quantity, quality, and frequency every minute that it goes by. In the past there was a similar study approach called the empty sign or floating sign means that the signifier and the signified lacks and slips off the pairing, which causes the sign to not represent what it means. Likewise, the sign that we do not reach for disruptive innovation becomes a sign of nothingness. This is why disruptive innovation will cause an all-round impact. It does not limit the spread of influence to a particular field or subject. It can say that it is readily possible to create an empty sign or floating one by the meaning of the text and the message itself flowing smoothly ahead according to the current trend of disruptive innovation (Lehto: 2018, pp. 248-267).

Even though the sign and the language of the object world are in front or presences but its text or message always consists of parts that are always missing or absence. We do not notice the missing part because it is pressed by the text or message of the part in front. Therefore, despite the absences, it may not be a sign of emptiness. The absence remains, but we cannot notice it. Notwithstanding, it does not have to be an empty sign, even though we may not see the absence since because it is hidden in the semiotic system. If we come to mind to rub and bleach the body of messages with true knowledge. It may move to the dark side of absences, which is invisible, such as the status of some people who are pressed. Most of the time, the absences will become the front or presences, only when innovative science or disruptive innovation reveals it. However, sometimes it is hard for normal people to see it from the habit of being with the presence. The absence looks like the virtual image in the mirror that we think is not real. Nevertheless, we can see because it is the reflection of the part in front of it that appears in the mirror (Pennycook et al.: 2019).

The model of Saussure's semiotics in the abstract language originated in the brain or mind. Any sign is the result of psychology in the social construction of the referential for the brain to transmit in language. And since in the form of language, it is a sign that there is a movement or dynamic that flows very fast in the age of disruptive innovation. It, therefore, makes a sign, which even if it is abstract, should move easily or slippery in response to the situation (Sinha: 2018, pp. 239-255). However, it is still behind the pace of disruptive innovation that has occurred, shut down, and developed rapidly, such as the transition from the 2G era to 5G took only an estimated time from the beginning of this century. The abstraction within the form of the idea without shape cannot follow the concrete invention, even more also artificial or virtual. Subconscious and unconscious mind are increasingly occupying the way of life and the decisions of humans. It can be said especially the cyberspace and globalization are moving fast. The subconscious and the unconscious will become the dominant worldly way. That means humans no longer decide to live their conscience.

However, according to the concept of Saussure, it is believed that the signified had existed in the long past ago. In this period that is an age of disruptive innovation change causing humans to watch more differently

than they believed. The signifier may come first, and it already floats. The pre-existing signifier, then, takes effort to find meaning to explain the phenomena that Derrida proposed, such as absence that do not appear in society. A sign almost cannot be left alone, because they may make people wonder its meaning. Therefore, it must rely on the other sign that surrounds it to make the statement understandable. For this reason, the phenomena consist of a plane of many signs that some signs are connected to become the same issue or topic.

Especially in the era of disruptive innovation, the language, which is a set of signs, is constantly changing. Due to the constant force of innovation that is unceasingly pushing, so that the phenomenon consisting of signs waiting to be proven (hypothesis) to become a theory also requires a rapid change (Bridle: 2008). Therefore, it is not surprising that the theories and concepts of passing the days become a shorter utility. Human knowledge and innovations are therefore lost and rebuilt all the time (Barbieri: 2019, pp. 21-29).

Our perception of the vocabulary is to combine the signifier and the signified together, that are indivisible. The signifier has become transparent because people are not attached to the proposed vocabulary. But the receiver will acknowledge all the statements and interpret them at once. That is, in our brains or in our minds to be unbreakable into words that form a sentence together in our heads.

The discovery of innovation and new knowledge needs to present the truth about science and technology through the media to users. In the presentation of the application of innovation and knowledge is related to the meaning or semantics of the sign or statement that represents the material world. The findings and the use of language must be closely adjoined to each other for the presentation of the work which leads to mutual understanding. In general, the close attachment between the findings (material world /phenomenon) and language may be difficult. It causes distortions of the truth employing a system of communication meaning, whether consciously or unconsciously. Despite true intentions, sometimes it may be the result of being deceived by unknowingly or even consciously, even as scientific and technological communication. Nevertheless, it may be perceived and conceived what they find is the knowledge that replaces the truth (material world) in their presentations. It may not be the existence of an independent sign in the world of society. The sign therefore not only represents the object and the object is not the only referential, but it is also the carrier for any concept of the object (Burkeman: 2015).

When we talk about all things, we always have their concepts or conception. Therefore, we will make us understand and have a social construction about it. This is not just about being there, but it may also be an object with a direct meaning symbol. For example, the Nazi Swastika is an object that has a direct meaning symbol to the state of being of Aryan Nations of which also means ethnicity over other Nations. When the language is abstract, the token is the preferentiality of the object representing the sign. Thus, the linguistic sign is something that does not entirely object because it is an abstract that is used to represent the object it refers to. For this reason, non-material conditions (immateriality) of the sign is a distinctive feature that is rarely understood, because it is something that is already unknown known (Burkeman: 2015). Now that this speaking is not stable and static anymore due to a different man will be conceivable distinctively with another perspective.

Within the sign system, it helps us to use language with distinction and helps us to adapt easily by using language well with versatility, even if it is in the context of language is naturally smooth slippery. Even with the free flow, there may be no connection between the signifier and the signified. While the nature of the sign and the language amid disruptive innovation is incompatible with the human being, it is impossible to define the meaning of sign or language while talking. Despite reading works because they have already become fluid. We, therefore, see the form and meaning of the word nowadays changing all the time, so that some people cannot catch up, especially those who do not use social media regularly (Bridle: 2008).

In virtue of the sign and the language are fluid, the nature of the connection between the signifier and the signified is temporary. Some people recognize the same signifier but they may be interpreted with a signified of different meanings. If the signified would rather be interpreted differently than being distorted by others than people can accept. The speaker cannot determine the interpretation of the message aside from the need to

identify the meaning of the signified. The variance of meaning occurs all the time as long as people communicate. This is because all signs and languages use objects as referentiality or tokens in their interaction. When an object, that is a referentiality, is an invention that does not exist, its status is never stable. Especially in an era of disruptive innovation, as a result, the meaning of it is flowing skiddy and smoothly. In addition to the identification of a sign as a priori that is established and true in itself. It will also always become something that exists and become a real existence in history that cannot change because it is abstract and true by self. Its abstractness makes it possible to flow into subsequent periods. Thus, such self-knowledge is to stop empirical knowledge or a posteriori. That means not only philosophy aside from having a fluid nature, not an object, but it has the meaning of fluid as well.

The signifier is something that humans use to communicate instead of meaning that he has. Therefore, the signifier represents the object used as a referential. Because the signified to be communicated makes it possible for humans to connect with objects or the social world in sync with one another. However, it may not seem like a problem. But in reality, the signified is comparable to the signifier, because humans communicate it instead of the object. It means that the signified comes from the interpretation of the message by senders (Sinha: 2018, pp. 239-255).

Even with the best transmission of language, there is no way that the results of the interpretation between the signifier and the signified will be in the perfect attachment in all respects. The result of the interpretation is, therefore, the beginning of a sign that will develop within the mind further. It is an endless process of meaning in linguistics or there is no finalism because the series of results from the interpretation are continuous subsequently so on

RESULTS

The end of the Peircean model of trichotomy

Apart from the sign of Saussurean models, the sign of the Peircean model gives completely different content from Saussurean's. Peirce believes that there are three types of signs in this world: icon, index, and symbol. The meaning of the three types of model allows people to interpret in different directions depending on their backgrounds and subconscious. However, there is a sign that is free from the referentiality. It makes this sign to be free, without any beliefs, is the foundation or no thinking about saying without meaning or not being interested in the message to communicate. Sign without referentiality to be free is without any foundation from a belief (Sowa: 2014).

However, what the people of the West show greeting in the style of the East pointed out that those people do not have access to the real greetings of the eastern culture. Because the east people use the way of respect of each country has different details, both in terms of signifier and signified, although Westerners recognize paying respect (Wai) as a symbol of greeting from Easterners. They did not understand what was beyond the meaning of Perce's trilogy.

Analog / Digital

When the world entered the digital age, it made an impact on the third wave. Under the previous wave of society, all had been in the age of analog for a long time. For this reason, analog is nowadays always hidden in our world or our objects. On the contrary, in modern times that our world has entered into the digital age for more than half a century (Timofeev: 2019). Especially, when humans produce computers, applications, telecommunications, and Wi-Fi, they change the way people think and live. Everything that used to be analog will become digitized for faster and more efficient and effective storage, search engine, data analysis, and application store. The digital age is better and easier than the analog system to operate due to the binary number system.

Although global society changes are moving into the digital age and leaving analog systems behind. Until a change in the way of life in which almost all people in the disruptive innovation trend perceive without knowing it and himself. In general, people in society tend to compare the differences between analog and digital systems. Analog systems are things that represent nature. Furthermore, the analog sign gives a feeling of a continuous relationship as if it were on a straight line. While the digital signs were invented in postmodern times, that has the opposite features of the analog system. The digital system is the binary number system. It, therefore, has no continuity. Nevertheless, the combination of the discrete binary numbers will give the result that is not different from analog systems such as images, sounds, text, and movies. It has a signal look likely in an analog system that is continuous, but some cannot be changed into a digital signal, such as the taste, emotion, and intelligence of humans. The signs may not be changed therefore to reflect the stories of those signals remain so fragile or sensitive that they cannot be completely digitized (Bickerton: 2016, p.49).

Although all signs may not be digitized whether the signs can be changed or not. Because all signs are still fluid. That means they can be fluid regardless of their condition between analog and digital.

The discrepancy of syntax and paradigm

The interpretation of a sign or language refers to an object as the referential. Even so, the sign and the language give more importance to communication or meaning than referring to the tokens. The emphasis is on the communication between chessboard and a road, in which the speaker did not pay attention to what shape and it was made of. We communicate to emphasize anything that acts under the sign that we are encoding anything that has the same form and function within the same communication system. We did not care if it was made from plastic or ivory. Object status in the meaning of the sign system has nothing to consider or it can be said that it is an emptiness or float to our discourse.

The function of words is a sign that represents an object. The kind of object itself is not necessary while talking. Since the language is an abstract sign that already represents objects. We aim for a state of being more than something that exists. Notwithstanding, the sign also became abstract because it separated from objects or matter during the speech or writing process. Saussure offers a framework that helps analyze differences in words by referencing both planes of expressions consisting of signifiers and signified. It is the meaning of their pairs of words in sentences or syntax (Danesi: 2019, pp. 243-258). The syntax is created by the connection between various signs from within each set of paradigms, which is chosen according to the specified rules or according to traditional ones that are appropriate or may be managed by certain rules such as grammar. All relationships of syntax, therefore, depend on sub-components, and sub-components depend on all relationships. The same syntax and paradigm will produce tales under the same set of beliefs because they have similar tales, but characters may have different names. But nowadays we will find that the paradigm and syntax are not something that will continue to be stable. Because the audience may choose any subject or predicate that does not need to be in the same paradigm, which may convert the paradigm to the syntax of the narrative to match disorderly. OR else it may skip using other paradigms to make syntax as desired, such as medley songs. It is only may cause a change in the relationship of the original meaning to the new meaning according to the change of terms. In the study of recent semiotics, syntax, and paradigm have static qualities. With alternating positions, in the age of disruptive innovation, the term becomes not an enduring thing. It has a meaning that is very often free flows (Lehto: 2018, pp. 248-267).

For this reason, syntax and paradigm have a meaning that can change over time. The choice of terms to be placed in the syntax is therefore undefined in an ever-changing paradigm. For this reason, we have a story that may or may not have the same story but changed into a new story that perhaps may have a scent slightly more original story.

DISCUSSION

However, the use of words or expressions may be with varying degrees of concentration that we can use to communicate as semantic differentials because different words have different amounts and qualities, such as love ……… hate, very agree .... very disagree, favorite .... disgust, etc. But the change in disruptive innovation, so communication cannot be used as a gauge/scale because it is not a matching thing like Picasso's paintings. In some cases, its pairing may reflect other implications that are more useful in describing social phenomena, as in the match between the presence and the absence, such as male: female, flowers: insects, or equality: oppression and so on. Although the term has varying degrees of concentration, in an age of disruptive innovation that does not always give a rating on an ordinal scale. Because their values are hidden in different meanings, they do not need to be sequentially ordered only in quantity. The word pairs in the above scale may not be a specific word pair of adjectives or adverbs. However, it may be a noun or other word pair, it is not just for the opposite word but also the presence and the absence. (Bailey: 2014)

Likewise, in the age of disruptive innovation, one pair of words that are fundamentally different are at the heart of the current situation: Digital:: Analog, that is to say, having the derivative of these two pairs of words for Digital is the subject of a pair of words that with:: without (either / or) so it has not the middle term between this pair of words. Since digital is a binary number and the analog is a pair of words between nothing short of more.............. Less. Analog may, therefore, have values or interventions, such as quite a lot between more or less. For this reason, digital is a pair of words between there and none. Digital word pairs: with or without in a binary digit can be mixed into many events and phenomena in the modern era that rely on digital to determine the process and mechanism, including the working cycle through almost every computer software or application. Nonetheless, the effect of software or application processes that have an impact on the situation in the humanities, social sciences, and even science and technology, resulting in the matching of new word pairs from the digital results and consequence (Lehto: 2018, pp. 248-267).

For analog, there are a lot of paired terms of expressions due to the long experience we use with its familiar. However, the digital sign system has the word pairs of presence or words marked to appear in front of contents, which is an empirical observable event easily with general people. The other part is a pair of words in the absence, which cannot be marked any words from myths because it is a part that is pressed and invisible. If not delving or crushing almost illusion, true knowledge will not get out. Most people tend to understand that the present is an important part because it dominates society and leads to society. Since the presence is obvious and empirical, there is a research methodology to study and prove it. While the absence may be seen as a hidden part, society still does not see. Therefore, we are unable to study it with the research methodology of behavioral sciences other than using textual analysis instead, such as analysis through discourses, deconstruction, or criticizing some parts.

However, this can change whenever the situation time/space moves. It makes the appearance of the language, which means metaphor, metonymy, synechode, and irony can be explained by situations through language characteristics. Depending on the intention of what the storyteller wants to tell or discourse with the intention here not to be defined inflexibly in the mind (Lewis: 1982). But if it means the mind that occurs according to the situation which causes the subject to be non-static, it will flow following the free mind of the liberal speaker and the surrounding context. When the intention is abstract, it results in the difference between language by form or idea and language by letter.

This means that the differences are not fixed, are slipping because the level of the signifier depends on the difference in the signified between the meaningful words, both by denotation and connotation. Regardless of the nature of the sign, it will become a fluid from the differences between the couple signs. The more the meaning of the signified, the more the meaning of the signifier can be used in many ways and may not be able to find the final meaning.

Signs are words that are collectively used in communication. The most commonly used signs are in the language. Nonetheless, the sign may also include codes. Codes have a broader meaning than languages,

because, codes, also refer to languages, which does not only have the meaning of the Langue, but it also means the ancient language. Moreover, the current code is a specific language used to conceal the meaning that is called the cryptograph (Moro et al.: 2019, pp. 1-23).

To communicate the signifier concerning the signified, it may be necessary to know both encoding and decoding. Encoding is the choice of the message or signifier that represents the signified. While decoding is a reverse process, it is an interpretation to get the meaning from the message that is in the form of the signifier. This makes the code more fluid in meaning because the code has a wider range of meanings than the language. Even without decoding manuals, the code becomes an empty sign that is, the code itself serves both the signifier and the signified which may be matched or not matched. The digital language is more used by the signs and is always in the form of codes with a logical structure. Because application programs need to create a set of code that is used with object language for the software to come out in the form of codes that humans can communicate with. From unreadable program commands into signs who can be understood and used. However, the apps that are released are codes that can be used in forms of unstructuralism, in addition to structuralism. As a result, they are the subject language of images, sounds, and messages, etc., depending on the intention of a media receiver (Moro et al.: 2019, pp. 1-23).

It is therefore not surprising that critics of dramas, movies, social media, and advertisements are obsessed with myths from the accumulated message for a long time. Until it cannot find true knowledge in behavioral science from semiotics. In other words, social science research methods cannot access the answers to any message or text that appears in society. Coding is both a process for creating apps that are based on science and technology that is both logical and unstructured but free flow from the application. Therefore, the code has two positions, namely the code as software and an app creation process with scientific structures. And the code as a product of digital media, which the content is always free-flowing, has a lot of meaning. Therefore, the code is something that humans must learn that is different from messages of social experiences. Codes are signs that appear in the text. Being the fluid of the sign or language of the text is, therefore, a multidimensional space that may contain a variety of communication meanings. That is no different from gravity in the universe's spacetime. For this reason, there is nothing new, or blend in, or conflict. Nevertheless, the text is like the tissue that unites the signs, which they all refer to before. The author or the communicator can only mimic the circumstances that preceded it. The power of the author is the only invention, or writing together in sequence. By the above approach, the story will never rely on one of those ideas, but the text from reading is also just bringing the old material together (bricoleur) the story up into a new-like work. This is because each author can unite the story differently and have no way to be the same as others. Because all texts are based on other texts that humans perceive as it is in social phenomena or content which existed before (Timofeev: 2019).

It is worth noting that if the allusion and relationship within the same body so-called intratextuality, discrimination may not look deep. It is caused to find other text to consider as well such as multidisciplinary, genealogies, and contextual events.

CONCLUSION

To sum up, the signs, whether in the form of verbal, nonverbal, code, or any other body, etc., each has its distinctive features. The state of the sign and language is unstable like a fluid that flows freely, it will be without intermittent barriers. The change in disruptive innovation is a key factor in making the fluid sign/language no longer be static or frozen. The more we enter the digital age, the more the semiotics/language become more fluid so that we cannot separate truth from falsehood, accuracy leaves things wrong, real things out of illusions, freedom out of fuddle. And until he no longer knew his identity, because he was also trapped in the noose of illusion.

In this essay, it reflects the sign, especially the language, as a fluid. It will have a more fluid state during the disruptive innovation era. As a result, the Langue is blended with Parole, especially in social media. It comes to the point that they cannot be separated as they are the languages of society. When a disruptive innovation period, it has resulted in the name of everything changing according to the trend of innovation. Old names disappeared with the replacement of new names or new meanings. The name is not important in semiotic. Besides, behavioral science that accepts the truth of what can be seen. However, it is no longer true because there is an absence or dark side of true knowledge. Especially the trend of society in the disruptive innovation age, the absence will gradually appear due to the help of innovations that make information easily accessible. It also affects the token and referentiality from the object world.

In the material world, when entering the G5 era, made the object representing the sign unable to maintain stability. This made it necessary to understand the neo-semiotics department, which has slippery and unsteady grip. It confuses the trilogy of Perce's model because the message can mean anything, just as it does not have the desired meaning. It could lead to the end of both Saussure's and Pierce's models. The disruptive innovation causes digital concepts to replace the analog ones, which devastating to the signs. There is nothing between the with and the without of software development processing. Nevertheless, its application continues with a more realistic world flowing digital literacy also makes signs, and language codes become fluid.

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BIODATA

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ARTÍCULOS

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Effect of Liquidity, Profitability, and Size of Companies on Firm Value

Efecto de la liquidez, la rentabilidad y el tamaño de las empresas de valor firme

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RESUMEN

Este estudio tiene como objetivo examinar y analizar el efecto de la liquidez, la rentabilidad, el tamaño de la empresa y su valor en la estructura de capital. La muestra en este estudio fueron 15 compañías bancarias que cotizan en la Bolsa de Indonesia en el período 2014-2018. El método de análisis utiliza el programa Eviews 8.0. Los resultados de este estudio indican que la liquidez, la rentabilidad y el tamaño de la empresa influyen significativamente en la estructura del capital. La estructura de capital no es un mediador de la influencia de la liquidez y la rentabilidad en el valor de la empresa.

Palabras clave: Estructura de capital, Liquidez, Rentabilidad, Tamaño de la empresa.

ABSTRACT

This study aims to examine and analyze the effect of liquidity, profitability, the size of the firm and its value in capital structure. The sample in this study was 15 banking companies listed on the Indonesian Stock Exchange in the 2014-2018 period. The method of analysis used was Eviews 8.0 program. The results of this study indicate that liquidity, profitability, and firm size significantly influence capital structure. Capital structure is not a mediator of the influence of liquidity and profitability on firm value, while the capital structure is a mediator of the effect of firm size on firm value.

Keywords: Capital structure, Firm size, Liquidity, Profitability.

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INTRODUCTION

In the current era of globalization, business people in the business world increasingly compete to be able to achieve the goals to be achieved by the company. The banking industry has several challenges that must be faced in terms of tightening liquidity, improving capital structure, competition in the climate of net interest margins, developing fee-based income, distortion, cost efficiency, and digitalization. Firm value is a benchmark for investors to assess the success of a company. Research Yanti & Darmayanti (Yanti & Darmayanti: 2019) shows that liquidity can affect the value of the company, the higher the level of company liquidity, the better the company's position in the eyes of creditors because the company is considered to be able to pay obligations to creditors on time, while research conducted by Pribadi (Pribadi: 2018) shows that liquidity does not affect firm value. Research Septiani & Suryana (Septiani & Suryana: 2018) shows that liquidity affects the capital structure and supports the pecking order theory which states that companies with higher liquidity choose to fund with internal funds. The research is not in line with research conducted by Santoso & Priantinah (Santoso & Priantinah: 2016) which shows that liquidity does not affect capital structure.

Profitability affects the value of the company, causing a positive response from investors who can make an increase in stock prices in the market which ultimately increases the value of the company in the eyes of investors Yanti & Darmayanti (Yanti & Darmayanti: 2019). Unlike the research conducted by Pribadi (Pribadi: 2018) and Nugroho & Abdani (Nugroho & Abdani: 2017) which shows profitability does not affect firm value. The profitability of the previous period was an important factor in determining capital structure. Empirical evidence conducted by Guna & Sampurno (Guna & Sampurno: 2018) shows that profitability affects the capital structure. This supports the pecking order theory which states that the higher the profitability of a company, the lower the use of debt. Research Septiani & Suryana (Septiani & Suryana: 2018) states that profitability does not affect capital structure.

Besides liquidity and profitability, other factors affect the value of the company, namely the size of the company. Based on the research of Oktaviarni & Suprayitno (Oktaviarni & Suprayitno: 2018) that shows the size of the company affects the value of the company because the larger the size of the company, the easier it will be for companies to obtain funding sources, while the results of the study Pribadi (Pribadi: 2018) show that the size of the company does not affect the value of the company. Empirical evidence of research Marfuah & Nurlela (Marfuah & Nurlela: 2019) shows that firm size influences capital structure. This means that the size of the company is very influential on the capital structure, especially related to the ability to obtain loans, while research conducted by Purwohandoko (Purwohandoko: 2017) shows that the size of the company does not affect capital structure.

High and low capital structure has a direct risk to the condition of the company. The funding policy to be taken by management is influenced by the interests of shareholders. Management interests and shareholder interests that are not in line cause agency conflicts. Research Kristianti (Kristianti: 2018) and Yanti & Darmayanti (Yanti & Darmayanti: 2019) show that capital structure influences the firm value and supports trade-off theory that predicts a positive relationship between capital structure and firm value with the assumption that the value of companies with debt will increase with the increase in debt levels, while research did Dhani & Utama (Dhani & Utama: 2017) and Prima et al (Prima et al.: 2018) states that capital structure does not affect firm value.

Previous studies have shown inconsistent results. This has made the writer motivated to conduct further research on the factors that influence the value of the company in banking companies in 2014-2018. In addition to its role in managing payment traffic and its function as an intermediary institution, the banking sector is also a means of transmitting monetary policy because banking company shares are one of the stocks that investors are interested in investing in, so this research is expected to produce a better level of generalization compared to research beforehand and can provide additional insights for both investors and banking sector companies in making investment decisions and funding policies.

LITERATURE REVIEW

Agency theory

Agency theory is a relationship that occurs between shareholders as the owner of the company (principal) with the management as an agent. In this case, shareholders give responsibility to the management to manage and run the company so that the company's goals are achieved. In practice, in companies often conflicts occur called agency conflicts due to related parties namely principals (who give contracts or shareholders) and agents (who accept contracts and manage principal funds) have conflicting interests (Perdana & Raharja: 2014).

Trade-off theory

Trade-off theory shows that the value of companies with debt will increase with increasing debt. However, the value starts to decrease at a certain point (Hanafi: 2016). At this point, the debt level is the optimal level. The Tradeoff Theory is a combination of Modigliani and Miller's capital structure theory by including bankruptcy costs and agency costs that indicate the existence of tax savings from debt with bankruptcy costs.

Pecking order theory

Pecking order theory can explain why companies that have high levels of profit have smaller debt levels. The small debt level is not because the company has a small target debt level, but because they do not need external funds. The high level of profit makes their internal funds sufficient to meet investment needs (Hanafi: 2016).

Theory of information asymmetry and signaling

Signaling theory is interpreted as an action taken by a company to guide investors about how management views the company's prospects (Brigham & Houston: 2011). The signal theory states that not only managers have information about the company's profitability and prospects. Investors also have the same information about the company's profitability and prospects.

Bankruptcy theory

Bankruptcy theory is the failure of a company to run a company's operations to generate profits. Bankruptcy is also often called company liquidation or company closure or insolvency.

Firm value

The main concept that is considered is the value of the company defines the value of the company as investors' perceptions of the level of success of a company which is reflected in the company's stock price. The company is experiencing pressure from various parties to increasingly pay attention to environmental, social, and corporate governance issues. Communication and openness to shareholders become very important in building firm value. The wealth of shareholders and companies is shown by the price of shares which is a reflection of investment decisions on funding and asset management. Rising stock prices reflect market confidence in the good prospects of the companies concerned in the future.

Liquidity

Liquidity is a ratio that aims to measure a company's ability to meet its short-term obligations. A company that has high liquidity means that it can pay the short-term debt, so it tends to reduce total debt, which in turn capital structure will be smaller, so it can be said that liquidity affects the capital structure. By the Pecking Order Theory which suggests that managers prefer to use financing in the first order of retained earnings, then debt and finally the sale of new shares. This is supported by research conducted by Septiani & Suryana

(Septiani : Suryana: 2018). Based on the signal theory, the ability of a company to meet its short-term obligations will get a positive response by the stock market which causes the company's value to rise so that it can be said that liquidity affects the value of the company. This is supported by research Yanti & Darmayanti (Yanti and Darmayanti: 2019).

Profitability

Profitability company is a picture that measures how well the company can generate profits from operational processes that have been implemented to ensure the continuity of the company in the future (Manoppo & Arie: 2016). The higher profits generated by a company will increase the creditor's confidence to provide loans and can increase investor confidence to invest capital, so it can be said that profitability influences capital structure. This supports the Pecking Order Theory which states that the higher the profitability of a company, the lower the use of debt. This is supported by research Guna & Sampurno (Guna & Sampurno: 2018). Based on the signal theory, the profits obtained by the company will be a signal from management to show the prospects of a company that can be seen based on the level of profits obtained by the company, so that profitability affects the value of the company, it is supported by research Yanti & Darmayanti (Yanti & Darmayanti: 2019).

Firm size

Firm size is a total reflection of the assets owned by a company. Large companies can finance their investments easily because they have high sales growth rates and little asymmetric information occurs. This is by the Trade-Off Theory, the greater the company, the company can use more debt because the risk of bankruptcy of large companies is lower. The low risk of bankruptcy of large companies causes the cost of using large corporate debt is lower than that of small companies, thus encouraging companies to increase the use of more debt, so it can be said that the size of the company influences capital structure. This is supported by research by Marfuah & Nurlela (Marfuah & Nurlela: 2019). Large-scale companies tend to attract investors because they will impact the company's value later, so it can be said that the size of a company directly affects the value of the company. This is supported by the research of Oktaviarni & Suprayitno (Oktaviarni & Suprayitno: 2018) which shows the size of the company affects the value of the company because the larger the size of the company, the easier it is for companies to obtain sources of funding.

Capital structure

Capital structure is a comparison of a company's long-term funding as indicated by a comparison of long-term debt to equity. Meeting the company's funding needs from its capital comes from share capital, retained earnings, and reserves. If the capital itself is still experiencing a shortage (deficit), it is necessary to consider funding from external companies, namely from debt (debt financing) (Meidiawati & Mildawati: 2016; Ríos et al.: 2019). In practice in the company conflicts often occur called agency conflicts due to related parties namely principals and agents who have conflicting interests. Based on the Trade-Off Theory which explains that if the capital structure of the company is below the optimal point, then every additional debt the company will make the company's value goes up. The problem is caused by the tax savings made by the company so that the capital structure can affect the value of the company. This is supported by the research of Kristianti (Kristianti: 2018) and Yanti & Darmayanti (Yanti & Darmayanti: 2019).

METHODS

This study uses a causal descriptive and associative approach that aims to determine the effect of two or more variables. The type of data used in this study is sek data under the quantitative method. The population in this study is the banking sector companies listed on the Indonesia Stock Exchange in the 2014-2018 period

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as many as 59 companies. The research sample of 15 banking companies with the purposive sampling method. The type of data used in this study is panel data. Data collection techniques used by researchers are nonparticipant observation. The research variables used consisted of independent variables, namely liquidity (X1), profitability (X2), and firm size (X3), while the dependent variable was firm value (Z), and the intervening variable was the capital structure (Y). Measurement of liquidity variables using Current Ratio (CR), profitability variables using Return on Assets (ROA), firm size variables using Log of Total Assets, firm value variables using Price to Book Value (PBV), and capital structure variables using Debt to Equity Ratio (DER). The method of analysis uses the Eviews 8.0 application program, namely descriptive statistics, panel data regression analysis, test suitability of panel data regression models, classic assumption tests, hypothesis testing, and path analysis.

RESULTS

The results of testing the hypotheses of each variable are as follows :

Effect of liquidity on capital structure

Hypotheses test results show that the value of t statistics = 3.246415> t table = 1.99346 and the probability of showing a value smaller than 0.05, which is 0.0020, it can be interpreted Ho1 rejected and Ha1 accepted, which means liquidity has a positive and significant effect on capital structure. This is in line with the Pecking Order Theory which suggests that managers prefer to use financing in the first order of retained earnings, then debt, and finally the sale of new shares. The results of the study are also supported by Trade-Off Theory, which states that the use of debt at a certain level is used to get a trade-off between the cost of bankruptcy and the tax-shield.

Effect of Profitability on Capital Structure

Hypotheses test results show that the value of t statistics = -2.453699 <t table = 1.99346 and the probability shows a value smaller than 0.05, which is 0.0172, it can be interpreted as Ho2 is rejected and Ha2 is accepted, which means profitability has a negative and significant effect on capital structure. This is consistent with the pecking order theory which states that companies with high profitability will use smaller debt because the company can provide sufficient funds through retained earnings assuming the dividends distributed to shareholders are fixed. If internal funds meet the needs of most funds, the company can reduce debt to a lower level.

Effect of firm size on capital structure

Hypotheses test results show that the value of t statistics = 4.301808> t table = 1.99346 and the probability shows a value smaller than 0.05, which is 0.0001, then it can be interpreted Ho3 is rejected and Ha3 is accepted which means that firm size has a positive effect and significant effect on capital structure. This is by the Trade-Off Theory, namely the larger the company, the company can use more debt because the risk of bankruptcy of large companies is lower. The low risk of bankruptcy of large companies causes the cost of using large corporate debt is lower than that of small companies, thus encouraging companies to increase the use of more debt.

Effect of liquidity, profitability and firm size on capital structure

Hypotheses test results show that the value of F-statistics = 81.29218> F table = 3.97 with a probability value (significance) of 0.000000 <α = 0.05, then interpreted Ho4 is rejected and Ha4 is accepted which means liquidity (CR), profitability (ROA) and firm size (SIZE) together have a significant effect on capital structure. The goodness-of-fit test shows R square (R2) = 0.960388 and R2 adjusted = 0.948574.

Effect of liquidity on firm value

Hypotheses test results show that the value of t statistics = 5.806725> t table = 1.99394 and the probability shows a value smaller than 0.05, which is 0.0000, then it can be interpreted as Ho5 is rejected and Ha5 is accepted which means that liquidity has a positive and significant effect to the value of the company. Based on the signal theory the ability of a company to meet its short-term obligations will get a positive response by the stock market because it is considered capable of maintaining the company's performance so that it can cause the company's value to rise.

Effect of profitability on firm value

Hypotheses test results show that the value of t statistics = -1.435406 <t table = 1.99394 and probability indicates a value greater than 0.05, which is 0.1567, it can be interpreted Ho6 is accepted and Ha6 is rejected, which means profitability does not affect significantly to the value of the company. The results of the analysis of researchers' factors that cause profitability do not affect the value of the company, namely the effectiveness of the use of assets owned by the company in generating net income after tax does not become a reference for investors in making investment decisions. Currently, banks are actively involved in money market operations, project funding, insurance business, leasing, mortgage funding, securities trading and other practices that make banks more vulnerable to various business risks,

Effect of firm size on firm value

Hypotheses test results show that the value of t statistics = -8.536103 <t table = 1.99394 and the probability shows a value smaller than 0.05, which is 0.000, then it can be interpreted that Ho7 is rejected and Ha7 is accepted, which means firm size has a negative and significant effect to the value of the company. In terms of the firm size seen from the total assets owned by the company, which can be used for company operations. If the company has large total assets, the management is more flexible in using the existing assets in the company. The freedom that this management has is proportional to the worries that the owner has over his assets.

Effect of capital structure on firm value

Hypotheses test results show that the value of t statistic = 5.486103 <t table = 1.99394 and the probability shows a value of less than 0.05, which is 0.000, it can be interpreted as Ho8 is rejected and Ha8 is accepted, which means that capital structure has a positive and significant effect on firm value. This supports the trade-off theory that predicts a positive relationship between capital structure and firm value, assuming tax benefits are still greater than bankruptcy costs and agency costs. In essence, the trade-off theory shows that the value of companies with debt will increase with increasing levels of debt.

DISCUSSION

Effect of liquidity, profitability, firm size and capital structure on firm value

Hypotheses test results show that the value of F-statistics = 82.81132> F table = 3.12 and Ho9 is rejected and Ha9 is accepted which means liquidity (CR), profitability (ROA), firm size (SIZE) and capital structure (DER) together has a significant effect on firm value. Goodness-of-fit testing as measured by R square (R2) = 0.963792 and R2 adjusted = 0.952153.

Based on the results of the path analysis shows that; the direct effect of liquidity on firm value is 0.062700 and is significant, the indirect effect of liquidity on firm value through the capital structure is 0.002917 and it is significant, then the capital structure is not an intervening/mediating variable of the effect of liquidity on firm value; the direct effect of profitability on firm value of -0.005806 and not significant, the indirect effect of

profitability to firm value through a capital structure of -0.001161 and not significant, the capital structure is not an intervening/mediating variable of the effect of profitability on firm value; the direct effect of firm size on the firm value of -0.061831 and significant, the indirect effect of firm size on firm value through the capital structure is 0.006792 and is significant, so the capital structure is an intervening/mediating variable of the effect of firm size on firm value.

CONCLUSION

Based on a review of research conducted on banking companies listed on the Indonesia Stock Exchange for the period 2014-2018, the results of the study indicate that liquidity, profitability, and firm size partially have a significant effect on capital structure. Liquidity, profitability, and firm size together have a significant effect on capital structure. Liquidity, firm size, and capital structure have a significant effect on firm value, while profitability does not affect firm value. Liquidity, profitability, firm size, and capital structure together have a significant effect on firm value. Capital structure is not a mediator of the effect of liquidity and profitability on firm value.

This research is expected to be able to contribute to the science of accounting and the development of the implementation of financial theories, especially those relating to factors that influence firm value. The results of the study are also expected to provide benefits to companies in determining funding decisions that affect the profitability and risks borne by shareholders and the magnitude of the expected rate of return to be able to achieve optimal profits.

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Artículos

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Sailing to the Island of the Gods': Bugis Migration in Bali Island

Navegando a la Isla de los Dioses": La migración Bugis en la isla de Bali

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RESUMEN

La migración de Bugis en el archipiélago indonesio, e incluso fuera del país, tiene una larga historia. Al referirse a numerosas fuentes, se puede estimar que la gente Bugis ha estado presente en Bali desde mediados del siglo XVII. Las problematicas políticas y económicas son dos factores importantes para hacer la migración. Como grupo étnico con fuerte fe y tradición, han sido capaces de mantener sus tradiciones. Sin embargo, cuando viven con balineses que también se adhieren a su religión y costumbres, deben adaptarse. Aunque la comunidad de migración de Bugis en Bali ha mantenido algunos aspectos de su identidad.

Palabras clave: Adaptación, Bali, Bugis, Indonesia, Migración.

ABSTRACT

The Bugis migration in the Indonesian archipelago, and even outside of the country, has a lengthy history. By referring to numerous sources, it can be estimated that the Bugis people have been present in Bali since the mid-17th Century. Political and economic issues are two important factors for migrating. As an ethnic group with strong faith and tradition, they have been capable of maintaining their traditions. However, when they live with Balinese who also adhere to their religion and custom, they must adapt. Though the Bugis migration community in Bali has maintained some aspects of its identity.

Keywords: Adaptation, Bali, Bugis, Indonesia, Migration.

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INTRODUCTION

The Bugis of South Sulawesi, Indonesia, are modern heirs to an ancient maritime tradition that for millennia supported the spread of the Austronesian-sepaking peoples throughout virtually all of the island Southeast Asia, Oceania, and even as far as Madagascar (Ammarell: 2002, pp. 51-67).

Ammarell further explains how the Bugis and their community still rely on the transport and trade of goods for their livelihoods and identity. The development of traditional navigation systems, without any modern equipment, has been very important for their success, as it has allowed them to travel, trade, and establish settlements throughout the archipelago (Ammarell: 2002, pp. 51-67).

The Bugis migration to various regions, both within and without Indonesia, is a tradition with a lengthy history. As early as the 15th Century, the Bugis had already spread to the eastern coast of Sumbawa Island and taken important roles in various fields, including trade, religion, administration, and-most importantly-in overseas travels. These same roles were taken by the ethnic Bugis in such areas as Bali, Madura, Kalimantan, the northern coast of Java, Aceh, Singapore, Perak, Johor, Riau, Papua, Alor, and Timor Leste (Wekke et al.: 2019; Ammarel: 2002, pp. 51-67; Hakim: 2018, pp. 48-287).

As stated above, one area to which the Bugis have migrated is Bali. By the mid-17th Century, there was already contact between the Bugis and Balinese. Presently, in almost all regencies in Bali, there are Bugis settlements. These include Suwung on Serangan Island, Kepaon in Denpasar, Tuban, Tanjung Benoa, Angantiga, and Petang in Badung, and various other areas. These villages are not only home to ethnic Bugis and Balinese, but also persons of various ethnic backgrounds (Putra: 2011). Consequently, there have been meetings of different ethnic groups' various cultures, traditions, and habits; such intercultural and inter-ethnic interactions are unavoidable. Through this intercultural contact, the Bugis people have adapted to allow themselves to live side-by-side with the Balinese people while still maintaining their identity and customs.

Drawing from the above, this article discusses the Bugis migration in Bali, as well as their adaptation strategies and the elements of culture they have maintained, abandoned, or adapted. In other words, this article answers the question "How has the migration process been undertaken by the Bugis people in Bali, and how have they adapted in their new area". More specifically, this article answers the following questions: how and when did the Bugis migration reach Bali?; why did these Bugis migrants leave their ancestral lands?; what cultural practices or traditions have been maintained, abandoned, or adapted among the Bugis in Bali?; what adaptation strategies have been used by the Bugis, particularly in their contact with cultures and habits that differ from those in their areas of origin

The Bugis and their Wanderlust

The Bugis, an Austronesian ethnic group with a population of more than four million (Ilyas: 2019, pp. 78-89), is the largest of the four major ethnic groups that live in the southwestern area of Sulawesi Island. They can be found mostly several regencies in the northern part of South Sulawesi province, namely Bulukumba, Sinjai, Bone, Soppeng, Wajo, Sidenreng-Rappang, Pinrang, Polewali-Mamasa (now part of West Sulawesi Province), Enrekang, Luwu, Pare-Pare, Barru, Pangekejene Kepualaun, and Maros. These final two regencies are transitionary areas where residents use two languages, namely Bugis and Makassar. (Waterson: 2009; Martini: 2017, pp. 811-824; Villalobos et al.: 2019,pp. 984-1018).

As noted above in the introduction, the Bugis have centuries of experience with migration and traveling. This cannot be separated from the expertise in sailing that they possess, especially in coastal areas. The Bugis sail not only in nearby seas but also across countries and continents. With their sailing experience and abilities, the Bugisr have had a little difficulty when they have had to leave their hometowns. The destinations of these Bugis migrants are varied, spanning from the peninsula of South Sulawesi to eastern and western Indonesia and even neighboring countries such as Malaysia and Australia. Aside from migration owing to personal desire (Sompe'), migration also occurred when the Bugis were exiled (Ripali') by the Dutch. This

happened, for example, to the charismatic figure Syekh Yusuf Al-Makassari, who was exiled to South Africa. This action was caused by the Dutch government's fear of his influence and the potential to trigger resistance.

The Bugis in Bali Island

At least three types of sources can be consulted to trace the arrival and early developments of the Bugis people in Bali, namely (1) local sources; (2) archeological sources; and (3) colonial sources. Local sources include folk tales and bad, or traditional histories. In 1992, James Danandjaja (Danandjaja: 2000) collected ten folk tales from Bali. One of these was titled "Legenda Asal-Usul Nama Buleleng dan Singaraja" ("The Legend of the Origin of the Names Buleleng and Singaraja"), which indicates a link between the Bugis and the first King of Buleleng, I Gusti Gede Pasekan. It is told that I Gusti Gede Pasekan was able to use his magical powers to free a Bugis ship that was stranded on Panimbangan Beach (Danandjaja: 2000). Serangan Island in Singaraja, meanwhile, is said in folk tales and oral tradition to have been the place where some Bugis fugitives hid while fleeing the pursuit of the Dutch East India Company.

Besides that, the arrival of the Bugis in Bali can be estimated based on the graves found in various Bugis cemeteries. The archeologist Moh. Ali Fadillah, in his study of Bali's Islamic heritage, found that the oldest gravestone on Serangan Island dates to 1269 H [1852 CE]; the oldest in Suwung Kangin cemetery dates to 1183 H [1769 CE]; the oldest in Tuban cemetery dates to 1268 H [1851 CE]; and the oldest in Kepaon cemetery dates to 1225 H [1810 CE].

Aside from local and archeological sources, Dutch colonial and Western academic sources are also indicative of the Bugis people's earliest arrival in Bali. A.K. Nielsen, quoted in Fadillah, writes that slaves were one of the greatest commodities being traded in the 17th and 18th Centuries. The Bugis people had a prominent role in this slave trade. (Ilyas (Ilyas: 2019, pp. 78-89) quoting Reid, identifies traders from South Sulawesi as the Dutch East India Company's main source of slaves, who were then employed in the harbors and shipyards, in officials' homes, or as low-ranking soldiers. During the 18th Century, these ventures, which received the full support of local rulers, grew into immensely profitable enterprises. Every year, more than 3,000 slaves were trafficked from Makassar, with slave traders receiving approximately 100 guldens per slave (Ilyas: 2019, pp. 78-89).

METHODS

Migration Motives and Patterns

From Local Wars to the Treaty of Bongaja: Political Motives

According to the experts, political chaos in South Sulawesi was a contributing factor to the Bugis migration throughout the Indonesian archipelago as well as several regions in Asia and Africa. The senior historian Khusyair (Khusyair: 2016, pp. 121-134) Paeni, for instance, said that extensive political turmoil in South Sulawesi lasted from the 16th to the 18th Century. Following three centuries of war between local kingdoms, the people of South Sulawesi began fighting against the Dutch colonial forces, a fight that lasted into the 20th Century. This, in turn, was followed by efforts to maintain Indonesia's independence and quash the DI/TII rebellion in the 1950s. The contribution of these factors to the frequent migration of the Bugis cannot be ignored (Khusyair: 2016, pp. 121-134).

The Treaty of Bongaja (Cappaya Bungaya) is another factor that contributed to the Bugis exodus from South Sulawesi. According to Handoko(Handoko: 2017, pp. 95-108), the period following the fall of Makassar coincided with the fragmentation of Gelgel and the rise of new Balinese kingdoms. Members of the nobility who were unsatisfied with the Treaty of Bongaja began to wander the archipelago. Many of them began to work with the Balinese while attempting to establish a power base for supporting their return to Sulawesi. Handoko(Handoko: 2017, pp. 95-108) adds that Karaeng Galesong and I Maninrori (the sons of Sultan

Hasanuddin) lived in Bali circa 1673 and, together with other ethnic Bugis, acted as "pirates" in the waters of Madura and East Java. Their uncle, Daeng Tulolo, worked together with Karang Jarannika to support the people of Sumbawa in their efforts to prevent the Balinese from seizing control of Lombok. Circa 1700, Karang Jarannika was reported to have been killed while fighting Karangasem in Lombok. Several Balinese narratives mention conflict with one"I Kraheng", who is sometimes said to be the King of Lombok. One legend mentions an uprising by Sumbawa pirates against Ki Pasek Tulamben, the port master (Syahbandar) of Tulamben in Karangasem (Handoko: 2017, pp. 95-108).

Several historians have written that the establishment of Bugis communities in Bali, including as Loloan, Jembrana, West Bali, occurred because Makassar fell to the Dutch East India Company. This defeat led to many Bugis people migrating to various parts of the Indonesian archipelago. This included Air Kuning (Jembrana), where persons under Daeng Nachoda established Kampung Bajo (Wajo) circa 1669. Jembrana, which was then ruled by Arya Pancoran (better known as I Gusti Ngurah Pancoran) granted permission to these Bugis migrants to establish their settlement in West Loloan, near a Balinese settlement in Yeh Kuning (Ardhana: 2011).

The use of the term "Bajo" in these various sources is confusing. Some writers have opined that these people were of Mandar heritage, while others have stated that they were Bugis and still others are unclear. For example, in its notes on the history of Islam in Buleleng, the Keramat Mosque in Buleleng states that:

> ... the spread of the Bajo from the Bugis on specific coasts and famed as pirates along the Northern Coast of Bali. Even today, many ethnic Mandar live in the Gerokgak area with their uniquely Bugis culture. The names of ethnic Bajo are also included in the story of Jayaprana–Layonsari, and the Candra Seng Kuala (year statement) goes sri=1, puspa=5, jihwa=6, and warna=4, meaning 1564 Saka or 1642 CE. The Bajo were famed as pirates at the Lingga area (at the mouth of the Banyumala River) headed by Aji Mampa, but not long afterward Aji Mampa and his followers left Lingga Beach. They later lived in the area now known as Kampung Bugis.

In the above quotation, it appears that the writer considers the Bajo, Buginese, and Mandarese to be the same ethnic group, despite these three groups being distinct and having their traditions and language. This tendency to consider these three ethnic groups as a single group may be attributed to their shared sailing expertise. Aside from this issue of terminology, it is important to note-as stated by Handoko(Handoko: 2017, pp. 95-108) that Dutch records have noted this community because of a rebellion in 1808. At this time, the Badung Kingdom in South Bali had hegemony over Jembrana, but it was the rulers of Buleleng, at the request of the adipate of Jembrana, that pressured the community. They accused the Muslims of challenging caste divisions by marrying Balinese women of high castes and thus driving local Balinese to do the same. Nevertheless, according to Handoko(Handoko: 2017, pp. 95-108), it is unclear to what extent this story was manipulated by the King of Buleleng, who ultimately gained control of Jembrana after slaughtering the leader of Loloan, Captain Mandar Patimi, as well as his followers. However, this community continued to exist in 1848, when a Bugis man from Trengganu named Ince Ya'qub lived there and donated a Qur'an and land for building a mosque. There are also stories that the Bugis community in Loloan was established by Syarif Abdullah bin Yahya Al-Qodry of Pontianak, who escaped the Dutch attack with his followers (Handoko: 2017, pp. 95-108),

As stated above, one cause of the Bugis migration in the Indonesian archipelago, including Bali, was political. There were wars between local kingdoms, and the Gowa Kingdom (Makassar) was defeated by the Dutch East India Company. Nevertheless, even in their new settlements, including in Bali, the Bugis were unable to escape local political issues. In some instances, they even took important roles in these issues.

For example, in 1660, during a war between the Singaraja Kingdom under Den Bukit and the Jembrana Kingdom under Aya Pancoran, many weapons from Makassar, including rifles, were used by the Balinese troops. This led to a strong friendship between the Buginese community and the family of Gusti Ngurah

Pancoran, which broke open the isolationism of Jembrana through barter and trade. In another incident, the Tabanan Kingdom under Cokorde attacked the Jembrana Kingdom but was defeated because Bugis troops reinforced those of Jembrana. In 1715, when Jembrana was ruled by I Gusti Alit Takmung, an oral decree was issued that gave Muslims the freedom to practice their religion (Ardhana: 2011).

Likewise, in the war between the Badung Kingdom under Cokorde Pemecutan III and Mengwi, many of the Badung soldiers were ethnic Bugis who had been recruited to the royal military. The story of the Bugis involvement and support for the Badung Kingdom in its war against the Mengwi Kingdom has been passed from generation to generation. One Buginese societal figure in Serangan Island, a fifth-generation resident named Haji Mansyur, still remembered this story clearly.

Navigating the Ocean, Developing Trade: Economic Motives

Long before the arrival of the Dutch East India Company, the Bugis people had already landed their ships in ports throughout the archipelago and as far away as India, the Malay Peninsula, Siam (Thailand), Australia, and the southern Philippines (Wekke et al.: 2019). Their sailing activities increased when Makassar was under the control of the Dutch East India Company, specifically after the Treaty of Bongaja (Cappaya Bongaya) was signed. The networks established under the Dutch East India Company were continued by the Bugis ships, particularly by the Wajo. Bugis maps indicate different trade routes that connected settlements listed in the Speelman report. In the 18th Century, Bugis activities in the Moluccan Strait had increased significantly, and as a result, they took greater roles in regional politics. Bugis occupied the position of Raja Muda in Riau, while in Selangor they established their sultanate (Andaya: 2016).

Ilyas (Ilyas: 2019, pp. 78-89) reports the same history. He notes that Bugis sea trade existed before the Dutch conquered Makassar, but was relatively insignificant. This trade was initially developed by the Bone people who lived in Cenrana, Bajoe, and Kajuara, as well as the Wajo sailors who traveled from Lake Tempe. If they were to pay their taxes to the Bone (i.e. to the ruler of Fort Cenrana, on the mouth of the Cenrana River), they sailed from their small docks in Doping, Peneki, and-most prominently-Makassar, where the Wajo had a community of their own and occupied important positions. Furthermore, Ilyas(Ilyas: 2019, pp. 78-89) writes that the Bugis had their bases outside of South Sulawesi, including in Flores, Sumbawa, Lombok, and Bali in Nusa Tenggara; Gresik in East Java; Bonerate in the Flores Sea; Kaili to the southwest of Sulawesi; Kutai, Pasir, Pegatan, Pulo Laut, and Pontianak in east, southeast, and west Kalimantan; as well as Jakarta, Riau, and Tanah Melayu (Ilyas: 2019, pp. 78-89).

According to Horst Liebner (Liebner: 2004), the defeat of Makassar at the hands of the Bugis–Dutch federation under Arung Palakka was an important point in the history of sea trade in South Sulawesi. Following the Treaty of Bongaja (1667), the trading port of Makassar fell under Dutch East India Company control, and several articles of the treaty severely limited the inter-island activities between Gowa–Tallo and their allies. The Malay traders, who nota been most fiercely defended Makassar from the Bugis–Dutch attack, were forced to leave Gowa–Tallo. In this exodus, they were joined by the nobility, warriors, and traders from South Sulawesi, and together they formed an armada of exiles that has frequently been likened to a floating city (Liebner: 2004).

According to Ilyas (Ilyas: 2019, pp. 78-89), for the first half of the 19th Century Bugis traders continued to work as described by Crawfurd in 1820. These Bugis ships docked in not only South Sulawesi, but also several other major ports. Data, which is believed to originate from Wajo traders' notes in Singapore, suggests that in 1825 there were 100 Wajo trade ships in Makassar, 100 in Mandar, 100 in Kaili, 50 in Wajo, 10 in Pare-Pare, 50 in Flores, 40 in Sumbawa, 50 in Bali and Lombok, 50 in Bonerate, 66 in eastern and southeastern Kalimantan, 20 in western Kalimantan, and 50 in Java. In other words, at the time the Bugis sailors from Wajo were operating almost 700 trade ships (Ilyas: 2019, pp. 78-89). Furthermore, Bugis traders from areas other than Wajo, including Bone, continued to actively sail and trade throughout the archipelago. The above explanation indicates clearly that Bali did not escape the attention of Bugis sailors.

The various ports mentioned above were locations in which the traders could take shelter and collect goods while still serving as points of departure for their trade-in the Indonesian archipelago and Singapore. Their commodities in Singapore included birds of paradise and Masseria bark from Papua; mother of pearl, seashells, tortoiseshells, agar-agar jelly, sea cucumbers, and birds' nests from Maluku, East Nusa Tenggara, Southeast Sulawesi, and Northern Australia; gold, sandalwood, birds' nests, and tortoiseshells from Kalimantan; and rice, coffee, and cotton gloves from their homeland. These traders did not only sell their wares in Singapore but also purchased such items as weapons and gunpowder from England and America, opium from China, kitchenware from China and Siam, silk from China, cotton from Bengal, wool from Europe, as well as fine gauze and scrap iron. From Java, they purchased sugar, tobacco, and bronze from Gresik (Ilyas: 2019, pp. 78-89).

The Bugis sailors' use of Bali as a port for rest and trade can be attributed to at least two factors. First, Article Nine of the Treaty of Bongaja (1667) between the Dutch East India Company and Gowa Kingdom (Makassar) states, "The people of Makassar may not sail anywhere other than Bali, Java, Batavia, Batam, Jambi, Palembang, Johor, or Borneo, and they must carry a pass." (Patti: 2009, pp. 151-154). Second, according to Noak & Erawan (Noak & Erawan: 2019, pp. 133-147), the Bugis people's expertise in sailing and trade was complemented by the Balinese people's lack of interest in trade and sailing. In Dutch sources, there is no indication of the Balinese people owning ships or other boats. These sources, conversely, note that the economic development of the island has been slow. As such, it can be said that the Bugis sailors had no competition in trade.

RESULTS

"Living on the Island of a Thousand Gods": Adaptation Strategies and Relations with Local Peoples

As the largest ethnic group in Sulawesi, the Bugis have strong customs and traditions that endure even when they migrate outside their ancestral areas. Likewise, their identity as ethnic Bugis continues to be maintained. Of course, this identity is dynamic, with elements disappearing, enduring, or even mixing with the traditions of settled areas. This occurs because groups of people do not live in space, but rather interact with other ethnic groups. This is by Parsudi Suparlan's argument that identity emerges from interactions. In other words, individuals and groups define their identities based on their recognized relations with others.

Maintaining Identity, Preserving Tradition

One identity that is strong among the Bugis their Islamic faith. This faith is so strong that it is commonly stated, "Karena Anda Bukan Islam, Maka Anda Bukanlah Bugis" ("If you are not Muslim, You are not Bugis"). This faith has been maintained by Bugis migrants, including those who have settled in Bali. As such, the presence of the Bugis in Bali, aside from having political and economic factors (i.e. sailing and trade), can also not be separated from their Islamic faith. In the oral tradition of Serangan Island (a Bugis settlement in southern Bali), for example, the settlement's origin is always linked to the coming of a nobleman and religious scholar named Syeikh Haji Mu(Kmin). The oral tradition goes on to explain that, after the Bugis migrants settled on Serangan Island, they requested permission to establish a small house of worship.

... Not long afterwards, he [Syeikh Haji Mu(Kmin)] asked the King to establish a mashallah, a place for prayer. The king said, 'Do not only build a mashallah. Build a mosque. I will prepare all of the materials. Whenever you want to build a mosque, contact me. I have a teak plantation. (Putra: 2011)

The house of worship built, which was originally small and could only hold a few worshippers, has since been renovated and expanded to hold hundreds of worshippers. The mosque named the Assyuhada Mosque is not only used for prayers and other acts of worship (Istighasah and the celebration of Islamic holidays such as Maulid [the Prophet's Birthday]), but also for meetings where important issues that involve the community are discussed (Interview with Usman, 6-8-2014). The presence of a mosque on Serangan Island is interesting

because, according to King Pemecutan IX, this mosque was the first in the Badung Kingdom and was built using funds from the royal treasury. This included the marble that has been installed within the mosque (Noak & Erawan: 2019, pp. 133-147).

The importance of Islam on Serangan Island is apparent from the Serang script that is used in many Bugis-language manuscripts. This script is thought to originate from this area, a supposition first presented by Mohammad Ali Fadillah, an archeologist who has researched the graves in Serangan since 1986. According to Fadillah, the Bugis language used on these graves, which is written in the Arabic script, is better termed Ugi Sẽrang.

However, according to Cho Tae Young(Young: 2012), who wrote a thesis on the Sẽrang script, Fadillah's argument about the Sẽrang Scripts solely based on the term's similarity to the name of Serangan Island. Young (Young: 2012) argues that Fadillah's is a weak argument, as the Serang script was already used before the Bugis migrated to Serangan Island in the 17th Century (Young: 2012).

Several other Islamic traditions continue to be practiced by the Bugis, aside from their activities in the mosque. This includes, for example, Aqiqah (the cutting of newborn infants' hair), celebrations of Maulid, Takbirkeliling (walking around the village while praising God's greatness), and halal-bi-halal (mutual forgiveness). The last two practices do not only involve Muslims but also local Hindu residents. For example, in the lead-up to Eid al-Fitr in 2014, the village chief of Serangan (a Hindu) asked the Muslim community to not practice takbir Keliling in Muslim areas-home to ninety families-but throughout the whole village. Likewise, halal-bi-halal always includes the Hindu community. Interestingly, halal-bi-halal is not only practiced by the Muslims, but also by Puri Pemecutan; the temple invites all Muslim residents of Serangan, including the children.

This seemingly reaffirms the historical bonds between the Bugis settlement at Serangan Island and the Pemecutan Badung Kingdom. These are crystallized in the strong kinship bonds between Muslims and Hindus, bonds that continue to be maintained well (Putra: 2011).

Aside from their Islamic identity, which continues to be maintained, the Bugis community has continued to practice Bugis marriage traditions. For example, Haji Hanapi, a Bugis societal leader and elder in Tuban, Denpasar, had his children married following Bugis customs and wearing traditional Bugis clothing.

One habit among the Bugis is to live communally within wooden stilt houses. According to several elders and societal leaders met in the Bugis settlements of Serangan Island, Tuban, and Buleleng, until the 1970s the Bugis migrants still lived in the wooden stilt houses that are traditional among the Bugis in South Sulawesi. One such house still stands firm in Serangan Island (see picture 1), and is often used for ceremonies and parties hosted by KKSS (Kerukunan Keluarga Sulawesi Selatan; the Family Association of South Sulawesi) in Bali. Presently, the Bugis migrants in Serangan Island, Suwung, Kepaon, and Buleleng use red bricks to build semi-permanent and permanent buildings with tin roofs.

Mixing Two Different Traditions

The Bugis and Balinese are known as two communities that have their own strongly maintained culture, traditions, religion, and habits, all of which are practiced in their lives. Nevertheless, owing to the intense interactions between these two groups it is not common for contact to occur between these two traditions, or for them to mix. Regarding marriage, for example, several Bugis men have married Balinese women. Umar, a Bugis societal leader from Suwung, explains that religious differences are resolved by the woman converting to her husband's religion.

Meanwhile, in the arts, an example of cultural mixing can be found in Kampung Loloan, where Bugis rebana music and martial arts have been mixed with the Balinese art of jegog. Even the art of Kendang Mebarung has used kendang drums shaped like bedug (Putra: 2011). Adaptation has also occurred in dance. For example, the Best dance can be performed extremely well by Balinese dancers despite its Bugis origin. Conversely, one Bugis student has won a school-level Balinese literature writing competition (Riyanto: 2019).

DISCUSSION

Maintaining Good Relations, Respecting Local Traditions

Adaptation strategies are ways in which interlinkages, mutual dependencies, and mutual understandings are built through partial or total adaptation. In the case of the Bugis in Bali, one such adaptation is the use of the Balinese language. All of the interviewees met were fluent in Balinese. According to Putra (Putra: 2011), the Balinese language is used as a tool for communications between village residents, whereas the Bugis language is only used within the same ethnic group or the family. In interactions between different ethnic groups, Balinese is used for informal social interactions, whereas the Indonesian language is used in formal interactions (i.e. in social organizations) (Putra: 2011).

Mutual respect's beliefs and related issues are also important in maintaining good relations between the Bugis and the Balinese. It can even be said that this respect for different beliefs is no longer at the level of tolerance, but has reached the level of appreciation. This can be seen from the mutual assistance provided by these two communities during their religious holidays. This was stated by Haji Hanapi, a societal leader and elder of the Bugis community in Tuban, Denpasar, as follows.

For Eid al-Adha and Eid al-Fitr, we ask the pecalangto keep the peace. The Pecalangare good and the children fear them. We're good… we're calm. Likewise, on the Nyepi holiday, they also ask us for help in keeping watch, particularly over the children to ensure that they do not leave the house. Right, the Bugis youth are known for being naughty. So we're the ones asked to keep the peace. The children do not dare do anything to us. This means that, if the Balinese people have Nyepi, we do too. We may not leave our homes, and we are asked to keep watch. Things are safe. And the mosque is not active. The call only comes out during Maghrib and Isya (evening prayers). Yes, we respect their belief and their faith. Likewise, the call to prayers, when it is Nyepiwe turn it all off. But on normal days it is still five times a day, including the group prayers after the call.

As it is one of the most important holidays for the Hindu population in Bali, the Bugis people greatly respect Nyepi. They turn off their lights, and they follow the prohibition against leaving the house. Furthermore, several Bugis men participate as Pecalangto secure the celebration of the holiday. Conversely, on the night of takbiran, the Balinese residents also call out the takbir as they walk around the village. On the Galungan holiday, as part of the tradition of Ngejod, the Balinese give food or fruits to their Bugis neighbors. Meanwhile, on the Islamic holidays of Eid al-Fitr and Eid al-Adha, the Muslim Bugis also bring food to their Hindu neighbors (Riyanto: 2019).

CONCLUSION

From the above discussion, several important points can be concluded. First, the Bugis migration in various areas within, and even without, the Indonesian archipelago has a lengthy history, one that can be traced far before the fall of Makassar that many researchers have credited as a major trigger for migration. Referring to local, archeological, and colonial sources, it can be estimated that the Bugis have been in Bali since the seventeenth century. The destinations of these first migrants were areas where they could continue their work as sailors and traders. As such, Bugis communities can be found in the old harbors of Buleleng, Serangan Island, Tuban, Kepaon, Tanjung Benoa, and Kampung Loloan.

Second, the economic motives-sailing and trade were important in driving the Bugis migration. Sailing activities increased following Makassar's fall to the Dutch East India Company, specifically following the Treaty of Bongaja (Cappaya Bongaya). The fall of Makassar coincided with the fragmentation of Gelgel and the rise of new Kingdoms in Bali. Members of the nobility who were unsatisfied with the Treaty of Bongaja roamed the seas of the Indonesian archipelago, and many of them became involved in Balinese affairs when they sought a base to reassert their power and return to Sulawesi.

Third, as an ethnic group with strong traditions and faith, the Bugis have been able to maintain their traditions and their Islamic faith. As such, once their lives in Bali were stable, they began working to establish mosques for worship. The presence of multiple mosques on Bali is interesting; as such a phenomenon cannot be separated from royal support. The mosque on Serangan Island, for example, was built with the aid of the King of Pemecutan. The Bugis have also maintained and continue to practice Bugis marriage customs. Several traditions have also undergone mixing. In art, for example, cultural mixing has occurred in Kampung Loloan, where rebana and Bugis martial arts have been mixed with the Balinese art of jegog. The music form Kendang Mebarung, meanwhile, uses drums shaped like a bedug.

Fourth, one manner in which the Bugis migrants in Bali have adapted is through the use of the Balinese language. All interviewees were able to speak Balinese fluently. Furthermore, there is a sense of respect for different faiths and related subjects; such respect is important for the maintenance of good relations between the Bugis and Balinese. This respect for different faiths is not simply tolerance but extends to appreciation. This can be seen, for example, in the two communities' mutual support on religious holidays. On Nyepi, for example, the Bugis do not simply stay in their homes; several of the Bugis men serve as pecalang. Conversely, on the night of takbiran, Balinese residents join the Bugis in walking around the village.

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Artículos

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Sensorial Transparency in Thrillers' Dread Scenes

Transparencia sensorial en las escenas de terror de Thrillers

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RESUMEN

En un artículo anterior, los investigadores Lama Abu Hassan y Kifah Al Omari proporcionaron una nueva definición para la fenomenología de la transparencia en las películas de suspenso. En consecuencia, sugieren que es posible extraer tres formas de transparencia; la transparencia personal, substancial y sensorial. Discuten a fondo estas formas, tomando la película HUSH dirigida por Mike Flanagan como un estudio de caso. Este artículo se concentra más en la transparencia sensorial, argumentando que es la forma que mejor se adapta al prototipo de terror cinematográfico. Los investigadores proporcionan muchos ejemplos que ayudan a comprender mejor su efecto y el nivel de compromiso con los espectadores.

Palabras clave: Fenomenología, Películas de Suspenso, Teoría del Cine, Transparencia Sensorial. I

ABSTRACT

In a previous paper, the researchers Lama Abu Hassan and Kifah Al Omari provide a new definition for the phenomenology of transparency in thriller films. Accordingly, they suggest that it is possible to extract three forms of transparency; the personal, substance, and sensorial transparency. They thoroughly discuss these forms, taking the film HUSH directed by Mike Flanagan as a case study. This paper concentrates more on sensorial transparency, arguing that it is the form that best fits the cinematic dread prototype. The researchers provide many examples that help to understand its effect and level of engagement with the viewers.

Keywords: Film Theory, Phenomenology, Sensorial Transparency, Thriller Films.

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INTRODUCTION

In a previous paper, the researchers Lama Abu Hassan and Kifah Al Omari define transparency in thriller films as a phenomenon that occurs whenever the atmosphere increases the proximity, accessibility, and the potential of touch between the protagonist and the antagonist. In this sense, transparency increases the corporeal consciousness of the viewer, which in turn enhances its effect on her/him while watching the film.

To strengthen the essence of transparency, the researchers identify three forms of transparency that can be found either together or separately in thriller films; personal transparency, substance transparency, and sensorial transparency. First, personal transparency depends on the close relationship between the protagonist and the antagonist, such as in the film Sleeping with the Enemy (Ruben: 1991; Huang & Chang: 2019). Second, substance transparency occurs when the protagonist and antagonist exist in the same space, but they are separated by a transparent obstacle that allows them to see, hear, smell, and, sometimes, touch each other, such as a glass door, or a jail bar, as can be seen in the film The Silence of the Lambs (Demme:1991). Finally, sensorial transparency occurs depending on the temporal or permanent loss of a certain sense, which in its role makes the character reachable and touchable because of that missing sense. In this form, one character only controls the space, which is usually transparent for her/him, and in turn enables her/him to locate the other character(s) easily through the missing sense. The most thrilling experience for the viewers is that the characters exist in the same space without any separating barriers.

In his book Cinematic Emotions in Horror Films and Thrillers, Knight (Knight: 2019) develops five prototypes of experience to approach the common structure of fear. He classifies them into cinematic dread, cinematic shock, cinematic terror, direct horror, and suggested horror.

Cinematic dread is a scenario that represents a vulnerable character who slowly and quietly enters a dark, forsaken place harboring threat. Hanich(Hanich: 2010) considers this form of dread as the highest degree of suspense and the strongest level of immersion in film because of its role in achieving and sanctifying the spatial, temporal, and emotional forms of immersion.

The spatial arrangement is related to the constricted space that the character has to move through. Due to temporal immersion, the dread scenes are much more extended than scenes of shock and horror because the viewer experiences the threat to the same extent to which the character in the film does. As a result, of emotional immersion, Hanich (Hanich: 2010) acknowledges that the viewer expects the threat and imagines the worst. Hence, she/he is glued to the screen and captivated to an anticipatory type of fear as a larger category of suspense. The viewer will be glued to such a scene to a higher extent than the scenes that use aesthetic strategies like horror or shock (Hanich: 2010). Accordingly, the researchers claim that this form of transparency can be the most intense form of transparency since the character does not realize the threat, which makes it relevant to the cinematic dread prototype.

Before discussing the relevant examples, it is worthy to recall the engagement methods or theories that justify the relationship between the viewer and the character. Certainly, such a relationship will affect the viewer's reaction to this form of transparency.

METHODS

Sobchack (Sobchack: 1990, pp. 21-36) and Marks (Marks: 2000) argue that watching a movie is an embodied and emotional experience that stimulates the senses of the spectator and makes her/him react affectively and corporeally. Sobchack (Sobchack: 1990, pp. 21-36) maintains that the emotional response of the viewer is based on the experience of its embodiment according to its identification with the protagonist(s), which shifts her/his gaze into a direct embodied experience that is responsible for the effective response in the filmic experience.

Carl Platinga, a professor of film and media studies, is interested in cognitive film theory and the role of effect in film viewing. He emphasizes the significance of the film's formal and textual features on the affective and emotional engagement. Accordingly, narrative and technical practices, such as camera angles and shot size, are responsible for framing the spectator's possible engagement with characters. He follows Sobchack (Sobchack: 2016) who applies a combination of narrative and cognitive approaches to cinema, and thus significantly contributes to film studies in general and character engagement in particular.

According to Smith (Smith: 1994, pp. 34-56), to create a structure of sympathy, the cognitive construction of narrative is a process that has three levels of engagement; recognition, alignment, and allegiance. The weakest level of engagement in sympathy is recognition. It is concerned with identifying the characters and their presence on the screen in terms of the number of times they show up for the viewer to be able to recognize them. Alignment describes "the process by which spectators are placed about characters in terms of access to their actions and what they know and feel" (Smith: 1994, pp. 34-56). Within this context, Smith (Smith: 1994, pp. 34-56) proposes two interlocking functions for alignment; spatial attachment and subjective access. Spatial attachment is related to the narration's capacity to restrict itself to the actions of a single character (Smith: 1994, pp. 34-56)). Subjective access, on the other hand, is related to the extent to which the viewer has access to the subjectivity of characters, which varies from one character to another within any narrative (Smith: 1994, pp. 34-56). As for allegiance, it is concerned with the spectator's moral and ideological evaluation of characters. While recognition and alignment provide the viewer with an understanding of certain mental states and traits on the screen, allegiance comprises an emotional and intellectual response to the characters and their actions. Accordingly, Smith (Smith: 1994, pp. 34-56) demonstrates that allegiance to a certain character causes a form of engagement that positions the viewer within the discursive and textual frame of the film (Smith: 1994, pp. 34-56).

Merleau-Ponty (Merleau-Ponty: 2002) states that "I can understand the function of the living body only by enacting it myself, and only in so far as I am a body". Just like the other form of engagement, empathy, which is attributed to imagination, is the capacity for entering into the situation of another person or animal (Axberg: 2011). It is also the mental ability to enter into the feeling or spirit of a person or thing (McCardell: 2001). In the context of movement and its memory, Axberg (Axberg: 2011) confines empathy to the higher senses of seeing and hearing. McCardell (McCardell: 2001), on the other hand, refers to the cause of empathy to touch, making it an appreciative perception or a form of understanding.

For Hanich (Hanich: 2010) and Smith (Smith: 1994, pp. 34-56), there are two forms of empathy: imaginative and somatic empathy. Both forms support each other in the film experience; also, both of them can be separated heuristically. Imaginative empathy is empathy which emerges when the viewer takes over the perspective of the character to imagine the character from inside and feel what she/he feels at the moment. It has a cognitive component because the viewer has to assess and evaluate the character (Hanich: 2010). On the other hand, somatic empathy works with the body physically. Hanich (Hanich: 2010) defines three forms of somatic empathy; sensation, motor mimicry, and affective mimicry. Sensation replicates the sensation of the character, like when a hot needle is pierced in the character's eye for example. In motor mimicry, the viewer mimics the muscular actions of the character, which can have a disturbing or relaxing effect. As Hanich (Hanich: 2010) sees it in dread scenes, mimicry is a fearful experience that usually results in the viewer's lived-body constriction because of the stillness in the dread. Affective mimicry comes from the anticipation of fear and can be reflected in facial expressions. Thus, when the viewer mimics a fearful face, mimicry physically feeds the emotional experience and increases the feeling of fear or suspense to become similar (if not identical) to the fearful character (Hanich: 2010).

According to Van (Van: 2007, pp. 11-30), empathy and sympathy form a certain type of relational understanding that corresponds to engagement in other people's lives. This understanding is relational, situational, corporeal, temporal, and practical (Van: 2007, pp. 11-30), which makes the phenomenology of practice a better approach to understand these relations. Hanich (Hanich: 2010) asserts that empathy, the

viewer feels with the character. In sympathy, on the other hand, the viewer feels for the character, not with the character, because of the character's vulnerability in dread scenes (Hanich: 2010). Consequently, empathy is powerful in feeding the action as the viewer holds the situation in empathy to act or to want the character to act. The shot sizes and the technical devices in the film, in addition to the narrative, generate both empathy and sympathy. In general, Deleuze (Deleuze: 1992) and Hitchcock (Hitchcock: 1995) argue that close-up shots are the shots that create an affection-image, and, as a result, increase empathy. Nonetheless, this is not the rule as the situation differs from one film to another, and from one context to another.

Embodiment refers to the encounter between the body and the physical environment at a particular time and space (McCardell: 2001; Marin & Leder: 2013, pp. 1-35). The phenomenological features of embodiment have received extensive support from contemporary biological and neurological research. Also, these features are investigated in other fields like psychology, film studies, architecture, video games, and virtual reality. The main concern is to focus on the body and its sensorial and lived experience which strengthens the relationship between the body and the physical environment and creates a different atmosphere. There are many applications for embodiment. However, it is a new field that is still open for researchers to come up with new modes of representation, especially in the interdisciplinary fields where one can combine many phenomenological perspectives from various fields and recruit them to create a different lived experience. For this paper, in particular, an embodiment can be considered a process that structures the relationship between the viewer and the screen, turning the subject into a corporeal and active subject, and extending her/him to be part of the world of the film.

In his book Phenomenology of Perception, Merleau-Ponty (Merleau-Ponty: 2002) investigates the existence of the person's body that refers to the sensory experience. Sense experience for him "is the vital communication with the world which makes it present as a familiar setting of our life" (Merleau-Ponty: 2002). He considers ears and eyes as instruments of bodily excitation only, not of perception because they cannot ensure any cognitive power for the notion of perception. So, one's eyes see and her/his hand's touch, but those senses alone do not put the subject into the world of experience. He argues that what matters in understanding the nature of perception is the ability to read its structure; both the structure of the object and the consciousness of the subject (Merleau-Ponty: 2002).

The sensory experience can be described as both synthetic and haptic, in that it creates the required perception in terms of dread. Synthetic experience speaks directly to all senses at the same time at the primary level, it is a sensory experience that precedes its division among other senses (Merleau-Ponty: 2002). Afterward, and at another stage, Merleau-Ponty (Merleau-Ponty: 2002) argues that the subject can distinguish which sense to talk to. The cooperation among the senses is necessary for perception. Many recent studies (Marks: 2000) emphasize that one sense modality may respond to information normally used for another sense modality. This is called Synesthesia, that is, "the perception of one sensation by another modality, such as the ability to distinguish colors by feel," the yellow color, for example, is associated with male procreative power and with the merry melody of the flute (Marks: 2000).

Synesthesia alters to deliver a corporeal knowledge and contribute to the development of corporeal experience. Usually, the senses intercommunicate by opening to the structure of the thing itself to capture the sensible significance, e.g., to see the hardness of the glass or the softness of the wool (Merleau-Ponty: 2002). According to Laine, this sensible significance creates a haptic perception, which is a mode of seeing through all modes located in the skin, and a mode of bodily consciousness and corporeality where the body perceives and feels.

Merleau-Ponty (Merleau-Ponty: 2002) argues that the body can be seen as a ready-made system of equivalents offering transposition from one sense to another. The senses translate to each other without an interpreter and are comprehensible without the intervention of any idea (Merleau-Ponty: 2002). Accordingly, one can understand that her/his eyes see, her/his ears hear, and her/his hand's touch, but that she/he as a subject can perceive. The senses are not separable but they transform the perception from one form to another. They may transfer it visually or audibly, or in the form of odor or a tactile signal or message. Touch

is the sense that extends the area of synaesthetic perception and feeds the corporeal experience and consciousness. In terms of 'sensorial transparency,' the antagonist encounters the protagonist in the same space without physical barriers; thus, there is a good possibility for touch because of losing one sense or more, which in turn will cause fear for the viewer.

According to Marks (Marks: 2000), the "sensorium is formed by the culture" it is grown in. Therefore, it is not possible to guarantee an equivocal response from the viewer, especially for the senses of smell and taste, which makes sight, sound, and touch the universal senses that the film experience can depend on. Besides sight as the main sense of engagement, the sound is shown here to have an intermodal influence. In Synesthesia, there is the possibility for corporeal knowledge and, eventually, corporeal experience. Moreover, silence, much like sound, is used to elaborate on the filmic experience to reveal greater tension. Touch is the destination in any scene in thriller films as it increases the haptic experience of anticipation. The increased potential for touch is related to an increase in kinesthetic consciousness, which eventually also increases the potential for a sense of corporeality.

The following will be the applicable part of this research paper. To make the discussion easier, examples will be divided into Sight transparency, which occurs according to the loss of sight; and Hearing transparency, which occurs according to the loss of hearing.

RESULTS

In the film The Silence of the Lambs (Demme: 1991), the FBI agent Clarice Starling (Jodie Foster) enters the house of the serial killer Jame Gumb (Buffalo Bill). The actual dread scene starts from the moment she discovered that Gumb is the wanted person and that she has to arrest him and rescue the kidnapped girl, Catherine (Smith: 1994, pp. 34-56).

This scene is regarded as a dread scene according to Hanich (Hanich: 2010). In terms of narrative, it represents a "vulnerable character slowly and quietly entering a dark forsaken place harboring a threat" (Hanich: 2010). According to Hanich's (Hanich: 2010) definition of Cinematic Dread, the general stillness and slowness, the little camera movement, the movement within the mise-en-scène, the temporal structure, and the spatial and emotional immersions make this scene a good example of cinematic dread.

When the FBI agent reaches the bathroom in the cellar, she discovers a corpse in the bathtub. At that moment, Buffalo Bill cuts the power off to blind Clarice, she loses her sight and finds herself in an unknown world. Buffalo Bill controls both darkness and power to navigate the space physically by wearing night detective goggles, and psychically as he owns that place. This scene is shot from the killer's point of view. The viewer can see Clarice and recognize what is happening to her. The viewer can also see that Buffalo Bill is very close to her. The shots become tighter, moving from medium shots to medium close-up, to close-up to reflect the proximity of Buffalo Bill. As a result of shooting this scene from a first-person perspective, the viewer steps into Buffalo Bill's skin to experience his spatiality and proximity to Clarice.
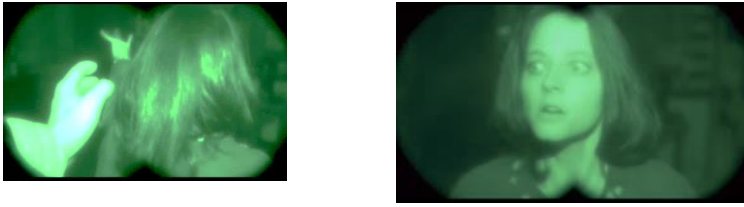
Figure 1. Sight transparency. Source: DVD (Demme: 1991)

In this scene, Buffalo Bill is physical with Clarice, but because of losing her sight, Clarice cannot spot him, and thus cannot run or escape. All the space becomes transparent for Buffalo Bill, enabling him to spot her first, and then to touch her. Sight for Clarice is transformed into sound and touch. All the other senses, other than sight, are employed to break the transparency and to build a barrier between her and Buffalo Bill, such as the click of the gun that breaks the transparency and enables her to spot him.

The viewer knows more than Clarice how close Buffalo Bill is, which produces aligned and allegiance sympathy, but because of the way it is shot inside his skin, and because of Clarice's saturation with her breath, the viewer experiences both imaginative and somatic empathy. The viewer experiences imaginative empathy because she/he realizes the proximity of Buffalo Bill to Clarice and because he is about to touch her, especially when Buffalo Bill puts his arm in front of the frame, trying to touch her shoulders and face. Meanwhile, the viewer experiences somatic empathy because she/he is saturated with her breath and covered by the silence of the atmosphere, where the viewer mimics Clarice's muscular actions. It is a very corporeal and very intense scene to live with because of the proximity of Buffalo Bill, inside whom the viewer lives. The scene is the same for Clarice because there is an intellectual effort from the viewer to stop Buffalo Bill from touching her. According to Schmitz's New-Phenomenology, the fear of the current situation works on creating constriction, in addition to the expansive Away!-Tendency, where the viewer, as Hanich (Hanich:2010) explains, cannot escape the absolute location i.e. "the lived body's phenomenological Here," and what s/he is trying to do is to escape its skin, "by expanding Away somewhere, but cannot flee the lived body's constriction," which produces a tension between constriction and attempted expansion that feeds the viewer's experience (Hanich: 2010).

In this scene, the three types of immersion are present; the spatial, the temporal, and the emotional immersion. As for spatial immersion, the confined space created by the power cut trapped Clarice and Buffalo Bills in one tight space and causes restricted visual access for the viewer and restricted movement for the character. Regarding the temporal immersion, the time is real and dense; it is extended for the viewer to be able to live second by second with Clarice. Concerning emotional immersion, the viewer expects the threat and touch at any moment, creating fear that feeds the sense of dread and keeps the viewers on the edge of their seats.

It is worthy to mention two other key examples of 'sight transparency.' They are taken from the films Don't Breathe (Fede: 2016) and Wait until Dark (Young: 1967). Don't Breathe is a film about some burglars who try to steal money from a blind soldier living alone with his dog. At the beginning of the film, all the barriers are transparent to the burglars since the soldier is blind. The only action required from the blind man is an audible click to break this transparency, and the only action required from the burglars is not to breathe to maintain the transparency for them. Once the blind soldier cuts the power off, the burglars become blind and he regains full sight because he knows the place. The burglars need touch and sound signals from him to help guide them to survive, but for him, only a sound is enough. In the darkness, once the silence is broken, touch is the only way to get out. The shooting style in this scene is different from that in The Silence of the Lambs. Don't Breathe, there is no optical point of view, and it is shot from a third-person perspective which causes more sympathy than empathy. One can assume that more sympathy is intended because the viewer knows more than the characters do about the place where the blind soldier stands. Meanwhile, empathy is also clearly

intended, it can be seen in the mimicry of the characters while holding their breath, which forms a somatic empathy and increases the sense of corporeality for the viewers at that moment (Bradford: 2019).

In Wait Until Dark, the protagonist, Suzy Hendrix, is a blind woman who faces an interpreter in her house. She removes all the light bulbs from the house to black it out, forgetting to remove the bulb in the fridge. At that scene, she threatens the antagonist who is fully-covered with gasoline by holding a lit match. She asks him to keep tapping, threatening to throw the match at him if he stops. The whole screen is dark, and the viewer lives in darkness too as Susy only hears the tapping from the intruder. The tapping in the scene, with the darkness used in a haptic way, reflects what Marks (Marks: 2000) calls a haptic sound. According to Marks (Marks: 2000), the haptic sound is a term used to refer to the sound which is experienced and internalized at a certain scene, suggesting the intruder's closeness to the viewer. Once there is total darkness and the tapping has stopped, silence increases the sense of fear. Then, the door of the fridge is opened and transparency is created again! At this moment, Suzy can be located and she can be touched easily. Sympathy and empathy are both experienced in this scene; in light, sympathy prevails since the viewer knows more than Suzy, and in darkness, empathy is induced. Most probably, imaginative empathy will only dominate the scene when the viewer goes through the same experience as Suzy.

In the film Hush (Mike: 2016), Maddie is the girlfriend of the killer, and she is a deaf woman. She faces the killer from behind a glass door all the time. The film is dense in terms of the use of transparency. It applies the modes of 'personal transparency,' 'substance transparency,' and 'sensorial transparency' because of Maddie's loss of the sense of hearing. In the dread scene at 1:21:44, she is alone in the bathroom sitting and waiting for her boyfriend to come through the door and fight. Silence covers the atmosphere, making the viewer as deaf as her. Then, the viewer sees her boyfriend coming from the ceiling; he breaks the ceiling and reaches towards her. At this moment, the viewer is sitting behind her. Through the boyfriend's optical point of view, the viewer sees her closer as if he is about to touch her. She does not feel his touch, but once he laughs and sighs (in sarcasm), his exhalation breaks the transparency and enables her to locate him. In this scene, the duality of sympathy and empathy increases the corporeality of the viewer; sympathy occurs when the sound breaks, and when the viewer realizes the proximity of the killer to the protagonist. Meanwhile, empathy occurs when the viewer experiences Suzy's deafness; it was a sensation empathy (feeling with her exhalation) and an example of effective mimicry (anticipating that the worst is coming). In another scene, Suzy works on robbing the killer of the sense of hearing by starting the fire alarm, which is so loud that he could not tolerate it. At that moment, she reaches to him through his hearing as a form of transparency.

The use of 'sensorial transparency' feeds the fear of the viewer because the barrier between the heroine and the antagonist is removed and the possibility of physical touch is very high, which will increase the sense of corporeality for the viewer. This, in turn, feeds the sense of sympathy, especially when the protagonist does not know that Suzy is in the same space as the antagonist. It also feeds the sense of somatic and imaginative empathy according to how it is shot because of the realization of proximity and the high potential for Clarice in The Silence of the Lambs to be touched. So, 'sensorial transparency' is the transparency that mostly fits the formulation of dread. It emerges gradually and goes on for a considerable period. Also, it creates both sympathy and empathy, and, above all, it raises attention.

DISCUSSION

We may say that whatever attracts our attention… surely becomes more vivid and clearer in our consciousness. This does not mean that it becomes more intense. A faint light to which we turn our attention does not become the strong light of an incandescent lamp. No, it remains the faint, just perceptible streak of lightness, but it has more impressive, more distinct, and clearer in its details, more vivid… it has come to our consciousness. (Sobchack: 1990, pp. 21-36)

Sobchack (Sobchack: 1990, pp. 21-36) describes attention as a lived body movement that does not involve movement through space. For Merleau-Ponty (Merleau-Ponty: 2002), attention is a "consciousness in the act of learning;" that is, a creative act in terms of the subject's relationship to the world. He argues that "attention … as a general and formal activity, does not exist. There is in each case certain liberty to be acquired, and a certain mental space to make use of. There is a question of creation". Consequently, according to Merleau-Ponty's (Merleau-Ponty: 2002) view, 'sensorial transparency' can be viewed as a creative and transformational activity of consciousness because it articulates the otherwise absent senses, presenting them as newly formed objects. Furthermore, it creates a distinct experience because it is lived in silence by the character, mixing between empathy and sympathy. Sobchack (Sobchack: 1990, pp. 21-36) draws upon Merleau-Ponty's (Merleau-Ponty: 2002) concept of attention and finds that the optical movement in the cinema, such as the zoom, track-in, and track-out, is what brings this active and constitutive function of attention into focus; it transforms the visual field and the objects within it to create a new figure-ground relation between the subject and the object.

Like Sobchack (Sobchack: 1990, pp. 21-36) and Merleau-Ponty (Merleau-Ponty: 2002) and Mooney (Mooney: 2017, pp. 61-74) points out to the close-up functions that make features of perception visible. Munsterberg considers the optical active movements for attention such as close-up, zoom, and rack focus. They are all used to intensify the object and make it more vivid in the spectator's consciousness of the film. Any missing sense will provoke the optical movement to use a special optical point of view, to intensify it, and make it more vivid. In general, the fear of touch can be considered the main motivation for this kind of attention.

Shooting the transparent shots of scenes by using close-ups, medium close-ups, and a first-person perspective, or what Hitchcock (Hitchcock: 1995) calls subjective treatment, is interesting because it leads to mimesis. According to Marks (Marks: 2000), mimesis shifts the hierarchal relationship between the subject and the object in such a way as to dissolve the two. More specifically, Marks (Marks: 2000) convincingly argues that the subject comes into being, not through abstraction from the world, but compassionate involvement in it. Accordingly, this view about the subject and how it comes into being feeds somatic empathy.

When comparing the concept of attention to that of surprise or shock, one can say that neither can be viewed as creative acts in that they stop the subject from thinking. So, the researchers argue that attention, by contrast, is a creative act because it transforms the mental field. Also, when it comes to the senses and the prospect of losing a sense, it motivates the mimesis and then penetrates the skin and the sense itself to be considered and felt; that is, to be more corporeal and conscious.

CONCLUSION

In conclusion, this paper sheds light on one of the most significant forms of transparency that has been used in many films; that is, sensorial transparency. It also attempts to put this form within a theoretical framework that will help the reader to better understand how it works and how it affects the viewers. The paper demonstrates that 'sensorial transparency' in the form of transparency that mostly fits the emulation of dread since it can create the three forms of immersion; the spatial, temporal, and emotional immersion. The paper also shows that sensorial transparency can be very intense according to the style of its shooting, which, most of the time, uses the first-person perspective and close-up shots. Consequently, it effectively raises the attention of the viewer. In addition to sympathy, somatic and imaginative empathy are shown to be the possible engagement forms that can be created by this kind of transparency, which will feed the cultivation of a sense of fear, internal body movement, kinesthetic experience, consciousness, and, accordingly, a corporeal consciousness.

Finally, this paper opens the floor for writers and directors to think deeply about all the details that may affect the engagement level between the viewer and the characters. Hopefully, future studies may discuss

other phenomena by using other theoretical frameworks to better understand films in general and thriller films in particular.

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ARTÍCULOS

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Effect of Strengthening Supervisory Training on Principal Competence

Efecto de fortalecer la capacitación supervisora sobre las competencias del director

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RESUMEN

El director tiene un papel esencial en el rendimiento de la escuela y es por eso que es necesario mejorar sus competencias. Una de las formas de hacerlo es educandolo y entrenandolo. La muestra del estudio es la totalidad de los miembros de educación y capacitación que consta de 30 directores de la Regencia Hulu Sungai Tengah. El resultado de este estudio muestra que hay una mejora significativa de las competencias después de su educación y capacitación. Con base en el resultado, se puede afirmar que el fortalecimiento de la educación y capacitación de los directores es efectivo para aumentar sus competencias.

Palabras clave: Educación, competencias del director, docente, formación.

ABSTRACT

The principal has an essential role in the school's performance and achievement. That is why his competences needs to be improved. One of the ways to do so is by educating and training him. The sample of the study is the whole education and training members consisting of 30 principals from the Hulu Sungai Tengah Regency. The result of this study shows that there is a significant competences improvement after education and training was done. Based on the result, it can be stated that the strengthening of principal education and training is effective to increase their competences.

Keywords: Education, principal competences, teacher, training.

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INTRODUCTION

A leader has a very important role in an organization. The existence of a leader is able to make the organization go forward, or even vice versa can make the organization become backward. For this reason, to ensure that an organization can move forward, a competent leader is needed. Characteristics of competent leaders include: charismatic, able to make organizational changes for the better, be creative in their fields, and be able to achieve success in an environment full of uncertainty. In addition, a qualified leader will be able to motivate and direct his employees to always be happy to make or make better changes in order to achieve the desired targets (see Meraku: 2017). It should be noted that for workers, the leadership style of a leader will have a strong enough influence on the performance of the workers (Danisman et al.: 2015). For this reason, it is strongly recommended that a leader choose a leadership style that is distributed to subordinates because it will directly influence the performance of workers and further contribute to the achievement of organizational goals and targets (Ahmad & Ahmad: 2018; Ibrahim & Daniel: 2019).

If seen in the context of schools as an organization, the principal is a leader who has an important role in the performance and success of the school. The quality of a school principal will determine the progress or withdrawal of a school. So, certainly, not just any teacher can occupy the position of the principal. To become a school principal in Indonesia, according to the rules a teacher must have personality, managerial, entrepreneurship, supervision, and social competence (Minister of Education and Culture of the Republic of Indonesia, 2018). That is because personality competence, managerial, entrepreneurship, supervision, and social are believed to have a positive impact on school sustainability.

Empirically, the behaviour of school principals proved to have a positive effect on student achievement, teacher performance, and the health of school organizations (Porter: 2019). The personal quality and high level of ability possessed by a school principal have an important role in the principal's efforts to optimize school performance (Hutton: 2017; Ahmad & Ahmad: 2019). In addition, the quality of a school principal can also affect student attendance, where the level of student attendance can be an indicator of school success (Bartanen: 2020). In other words, personal competence has become a very important thing for a principal to have in carrying out their duties.

Likewise, with managerial and leadership abilities; both of these competencies also have an important role. The managerial ability of a school principal will affect teacher performance (Wullur et al.: 2018). Meanwhile, the right leadership style, such as the leadership style involves and gives authority to all teachers, which is called the shared leadership, in managing a school, it has a positive impact on school performance and achievement. This leadership style is also known as distributed leadership, which is currently becoming a trend. To achieve success in producing outstanding students it is not possible to do it alone by a leader, but all school members must get involved, given the increasingly complex demands of the education world (Gumus et al.: 2018).

A leader is a role model that means he will be an example to his subordinates. It means that the principal's leadership style will be an example for teachers, staff, and students in the school. Therefore, the principal must be an example that inspires teachers, staff, and students (Stravakou & Lozgka: 2018). Furthermore, leadership is an important aspect of the 4.0 revolution era, because, in this era, everyone must collaborate, and all must be able to lead (Ahmad & Sahar: 2019; Piccarozzi et al.: 2018; Annía et al.: 2019; Ríos et al.: 2019; Ríos et al.: 2020). Besides that in the digital era in this digital era, competence in technology is also a necessity, because the ability to use technology will affect the progress or decline of a nation (Dalle & Ariffin: 2018; Derlina et al.: 2018). Considering that one of the goals of the school is to produce a generation of nation's generation and what will be faced by students in the era of revolution 4.0, an example of good leadership and the use of technology is needed by students from the principal as the spearhead of leadership in schools.

From the explanation above, it can be understood that a school principal has a very important role in efforts to advance the school. For this reason, the principal's leadership competency needs to be improved.

In order to improve the competency of school principals, training is one of the ways that can be taken, because it is proven to be able to increase the competency of a leader in making changes for the better one.

Understanding the importance of increasing the competency of school principals, the South Kalimantan Educational Quality Assurance Agency (LPMP) carried out education and training (training and training) on Strengthening School Principals from 13 to 20 October 2019. For this reason, this study aimed to determine the effect of implementing strengthening training. The school activities were implemented. It is done to get an overview of the competencies of principals participating in the training and to find out how effective the principal's training activities are in strengthening the principals' competencies. In addition, mastery of the competencies of principals is very important to be mapped in the context of coaching and drafting a coaching program in accordance with needs. The low quality of education in Indonesia, allegedly one of them caused by the weak competency of school principals and the weak guidance services for them. Therefore, the accuracy of providing data is very much needed to facilitate school principals in increasing their professionalism and competence in accordance with the criteria for national education standards or exceeding them.

LITERATURE REVIEW

The School Principal Competence

Competence is generally defined as the ability in the form of knowledge, attitudes, and skills to do work effectively and efficiently. Because the principal is the key to the success of a school, this study aims to provide information about the types of competencies that principals need to have in order to provide answers to problems about the types of competencies needed for school success. Based on this goal, this study focuses on analyzing the competency documents of school principals in the Ministry of Education in Malaysia, Florida, and Indonesia using the adaptation of Concept Mapping theory. The results obtained are the principal to carry out their duties successfully; it must be oriented to schools in general, oriented to teachers and staff and oriented to the achievement of student learning outcomes. Meanwhile, competencies related to schools are competencies in terms of school leadership; competence in terms of teaching leadership relating to the duties and responsibilities to teachers and staff, and competence in terms of operational leadership oriented to student success. Therefore, the study suggests the importance of principals having the competencies mentioned for achieving school success (Mustamin: 2012).

Based on the analysis method of mapping the concept of the Malaysia Principal competency dimensions; the Florida Department of Education and documented Indonesian Education found that there are three parts which can be noted, namely (Mustamin: 2012):

1. The principal leadership competency dimension, which is consisted of:
- Policy and Direction
- Building collaboration between staffs, stakeholder, and public
- School Program Management
- Building diversity
2. The Dimension of leadership learning dimension consists of:
- Learning and achievement
- Learning leadership
- Learning environment management
- Learning responsibility and assessment
3. The dimension of operational leadership competence consists of:
- Change management and innovation
- Building and operating the technology source

- Developing human resource
- Developing ethical leadership

The competency of school principals that must be possessed based on the Minister of National Education Regulation No. 13/2007 on the Principal / Madrasah Standards confirms that a school principal / madrasa must have five minimum competency dimensions. Those are personality, managerial, entrepreneurship, supervision, and social competence.

The school principal competence test

The results of mapping principals 'competencies, in general, are useful for describing mastery of school principals' competencies, so that there are known competent principals and less competent principals. The competency map can also be used as a facilitation material in an effort to improve the competency of school principals. In particular, this research is useful in producing: descriptive descriptions of criteria, requirements, training, appointment, transfer, coaching, and dismissal of school principals.

Mapping the competency of school principals is seen as important (Manap: 2010), due to the tendency that: First, the implementation of regional autonomy and decentralization of education have not run as expected. Second, the concept of school-based management (SBM), which is used as a reference in school management that is more independent and professional. Third, since the enactment of Law No. 20/2003, Permen No. 19/2005 concerning National Education Standards, and Permen No. 13/2007 on Principal Standards have not yet been prepared competency test instruments for both prospective principals or for principals who have held office. Fourth, teacher certification as an effort to increase the professionalism of teacher positions and education staff and to improve their welfare tends to be oriented to get an increase in their welfare but has not changed much their professional culture. Fifth, teachers, principals, school supervisors, and education bureaucrats who are supposed to play themselves as partners in achieving the success of education implementation often act as superiors. Sixth, LPTK (Educational Personnel Producing Institutions), LPMP (Educational Quality Assurance Agency), Department of Education, and Schools are often in different positions, and as if they have different interests, in the presence of each party they should be able to complement each other in the framework of providing educational services that can meet the needs of the community equally and quality.

METHODS

The design of this study is Quasi-Experimental with the design of One Group Pretest-Postest, where the sample checked is given the action, in this case, is the education and learning in strengthening the principal school competence. Commonly, the design is shown in Table 2.1 below.

Pre-test	Treatment	Post-test
O1	X	O2

O1 = the first observation or taking data before a treatment
O2 = second observation or taking data after treatment
X = treatment

Table 2.1. One Group Pretest-Posttest Design

In this design, the tested group is given a pretest to find out the initial ability in the group. Then the results of the initial test will be compared to the results of the final test (post-test) after the experimental group is given treatment. The time and place of the research were carried out during the implementation of education and training for strengthening primary school principals in the Hulu Sungai Tengah District of South Kalimantan

Province from 13 to 20 October 2019 at the LPMP (Institute for Educational Quality Assurance) of South Kalimantan.

The sample of this study is a saturated sample, meaning that all participants of the training program for strengthening principals in the Hulu Sungai Tengah Regency are samples, as well as the study population. There were 30 coconut students who took part in the training, so the number of samples was 30. The data regarding the competency of the principal was collected using tests. There are 45 lists of questions that must be answered by the principal at the pre-test and post-set stages. The test includes managerial dimensions, school development efforts, learning leadership, entrepreneurship, and supervision. The collected data is then tabulated to get a test score for each school principal. The settings were tabulated, then the data were analyzed statistically using descriptive statistics, which were then continued with the data normality test using Shapiro Wilk and Kolmogorov Smirnov, when the data had proven normal then inferential statistical tests were performed using paired t-tests. Overall data analysis was performed using SPSS ver. 16.

RESULTS

In accordance with the objectives of this study, which is to know the effect of education and training on the competency of principals, there are several stages of research carried out along with the results, namely: Tabulation and frequency of pre-test and post-test results, the results of descriptive statistical analysis of pre-test and post-test, normality test results pre-test and post-test, and paired t-test analysis of pre-test and post-test. The following is an explanation of each of these research results.

The Result of Pre-Test and Post-Test Frequency Analysis

After the pre-test and post-test scores for the principal competency measurement are completed, the results of the tabulation are analyzed to find the frequency score. This frequency analysis is carried out to find out how the competencies of each school principal before and after the implementation of the school principal strengthening training are carried out by the South Kalimantan Educational Quality Assurance Agency (LPMP). The results of the frequency analysis of the pre-test scores and post-test scores can be seen in Table 4.1.

		PRE-TEST n=30		POST-TEST n=30	
Score	Category	Frequency	(%)	Frequency	(%)
85-100	very good	0	(0.0)	3	(10.0)
75-84	good	3	(10.0)	25	(83.3)
60-74	fair	15	(50.0)	2	(6.7)
50-59	bad	10	(33.3)	-	-
0-49	very bad	2	(6.7)	-	-

Table 4.1. The Result of Pre-Test and Post-Test Frequency Analysis

If the passing grade of the test is 60, as the common standard applies in Indonesia, from the data in Table 4.1 above it can be seen that 12 (40%) of the principals did not pass the test. Even though 18 (60%) of the passed the test, but if we have seen their scores 15 (50%) of them only got the fair score, and 3 (10%) got good scores. Thus, the data show that most of the school principals have to improve their competence.

Based on data from table 4.1, it can be seen that there was a change in the test scores obtained by the school principals who had attended the training. In contrast to the situation before attending the training, from Table 4.1, it can be seen that there is no school headmaster whose score less than 60, it means that all of the passed the test. The number of principals who got good score raised to 50%, and 10% of them got a very

good score. Simply put, it can be understood that there is a change in the competency of the principal after attending the training. However, to find out whether the differences or changes in competencies that occur are classified as significant, whether the effect of the training is significant, and how large is the effect size, further analysis was conducted using inferential statistics. The result of the analysis is explained in the next section. Thus, a clear and definite picture of the effect of education and training on the competency of principals can be obtained.

The Result of the Pre-test and Post-Test Descriptive Statistic Analysis

To describe the competency of school principals in Hulu Sungai Tengah Regency in more detail before and after the implementation of the school strengthening program conducted by the South Kalimantan Education Quality Assurance Agency (LPMP) a descriptive statistical analysis of the pre-test and post-test results was conducted. The results of the pre-test and post-test descriptive statistical analysis that measure the competency of principals before attending training and after attending the training can be seen in Table 4.2.

	PRE-TEST	POST-TEST
Mean	61.77	80.66
Standard Deviation	8.62	4.56
Variance	74.38	20.81
Range	40.00	22.22
Minimum Score	4.22	68.89
Maximum Score	82.22	91.11

Table 4.2. The Results of Pre-Test and Post-Test Descriptive Statistical Analysis

From the data shown in Table 4.2 above it can be seen that the lowest score obtained by the principal is 42.22 while the highest score is 82.22. So the range or the distance between the minimum value to the maximum value is 40, and it shows a great gap. In terms of the average value found that the average value of the competency of principals is 61.77 with a standard deviation of 8.62 and a variance of 74.38. The data shows that the competency of principals is still not evenly distributed and tends to be on the competencies that are still relatively not high when viewed from the average value.

Based on the data in Table 4.2 above, it can be seen that after attending the training, the lowest score obtained by the school principal is 68.89; it means that when compared with the lowest value before the training, which is 42.22, there is an increase of 26.67 points. The increase also occurred at the maximum value, at the post-test the maximum value was 91.11, while at the pre-test it was only 82.22, which means there was an increase of 8.89 points. The range or distance between the minimum value to the maximum value decreases to 22.22, which shows the difference in value that decreases. In terms of the average value found that the average value of the competency of the head increased to 80.67 from the pre-test, which was only 61.77. Whereas the standard deviation decreases to 4.56, and the variance also decreases to 20.81. The data shows that the competency of principals has increased and is more evenly distributed and tends to be better than the pre-test competencies.

The Pre-test and Post Test Normality Test Result

To be able to perform inferential parametric tests using paired t-tests, the data must be tested for normality first. The following are the results of the normality test using the Kolmogorov-Smirnov and Shapiro-Wilk analysis for the pre-test and post-test results of the measurement of school principals' competencies.

	PRE-TEST		POST-TEST	
	Kolmogorov-Smirnov (Sig.)	Shapiro-Wilk (Sig.)	Kolmogorov-Smirnov (Sig.)	Shapiro-Wilk (Sig.)
p	.200	.753	.184	.501
Result	p > .05	p > 0.5	p > 0.5	p > 0.5
Conclusion	Normal	Normal	Normal	Normal

Table 4.3. Pre-Test and Post-Test Normality Test Results

Based on data obtained from the normality test analysis shown in Table 4.3 it was found that the p-value in Kolmogorov-Smirnov was .200 (p> .05) while in Shapiro-Wilk the p-value was .753 (p> .05). So, based on the two p values, the result of the pre-test of the competency of the principal before the training was declared normal.

In accordance with the data in Table 4.3, it can be seen that from the normality test results obtained post-test data with a p-value in Komlmogorov-Smirnov of .184 (p> .05), as well as the Shapiro-Wilk result, show a value of .501 (p> .05). Thus, the conclusion is the post-test data of the competency of the principal after the training is declared as a normal thing.

The Result of Inferential Statistic Analysis using the Paired t-test

After data is declared as a normal thing so that the analysis is continued by using the parameter of paired t-test inferential statistical analysis. The paired t-test analysis result can be seen in Table 4.4 as follows:

N		M		SD		t score (29)	t cv
30	30	61.78	80.67	8.62	4.56	-22.743	1.69913

Table 4.4. The Paired t-test Analysis Result

From the result of the paired t-test, it can be seen that there is a significant change on the principal competence before the education and training program (M= 61.78, SD= 8.62) to the principal competence after completing the education and training program (M=80.67, SD= 4.56), with t (29) = 22.743, p < .005 (two-tailed). To find out whether there is an effect of education and training implementation on the principal's competency, the t value or probability (p) from the results of paired t-test analysis is equal to -22,743 compared to the t critical value (cv), df 29, then the value of t cv = 1.69913. So it was found p> 1.69913. It means that the implementation of education and training has an effect on the competency of the principal. Furthermore, to measure the effect size or effect size, an effect size calculation is performed using the Eta squared calculation. Here is the result of the calculation of the effect size of the results of the paired t-test using Eta squared:

Eta Squared $= \frac{t^2}{t^2 + (N-1)}$

$= \frac{517.244}{517.244 + (30-1)}$

= .94691 (large impact)

Based on (1988) if the result of eta squared > .14, so that means that treatment has a large impact. Based on the eta squared result above, it was found that the eta squared result was 95 > .14. So, it can be concluded that education and training has a large impact on increasing the competency of the school principals.

DISCUSSION

Compliance Before the training, there were still many school principals who had competency scores of less than 70. It means that the competency of principals in the Hulu Sungai Tengah Regency of South Kalimantan needed to be improved, bearing in mind the role of the principal was very important for school progress. The principal has a role in student achievement, teacher work satisfaction, teacher performance in implementing learning, and organizational health (David & Liebowitz: 2019). The success or achievement of a school that is consistently obtained and sustained is influenced by the ability of the principal to know the needs of the school and its ability to greet the school community clearly so that it is easy to understand and willing to work together with pleasure. Good collaboration between school principals and teachers requires trust, and this makes good trust between principals towards teachers and especially teachers with principals being very important (Balyer: 2017). If the teacher believes in the principal, whatever school assignments are given by the principal will definitely be done by the teacher. Teachers 'trust in principals is influenced by principals' leadership that reflects competency, consistency, reliability, openness, respect, and integrity.

In addition, the research conducted by Yuliawati and Enas (2018) also showed that the competency of the principal had a positive effect on teacher competence. Manap (2010) provides evidence that school principals' social competencies are low among junior high school principals in Bengkulu, while other competencies are competent. Yasin et al. (2013) presented evidence that the competency of principals has a significant correlation to the achievement of national education standards while Arman et al. (2016) proved that the competency of school principals had a positive impact on teacher motivation and performance.

Furthermore, the principal's leadership style also has a great influence on student achievement. The instructional leadership style is able to create a comfortable learning atmosphere and increase the confidence of teachers to carry out their tasks well (Ma & Marion: 2019). Principals who implement transformational leadership, leadership styles that distribute authority or involve teachers and employees in leadership, are able to create a school climate that supports each other, is close and keeps school residents away from frustration (McCarley et al.: 2016). Thus, transformational leadership styles are able to make teachers and employees more confident in carrying out their tasks and ultimately have a positive effect on student achievement. When seen from direct influence, the transformational leadership style influences medium effect size (Karadag˘ et al.: 2015). In addition, a leadership style that is able to distribute authority is also important for realizing sustainable school performance (Shatzer et al.: 2014).

From the results of this study, it was also found that the implementation of training for strengthening principals carried out by the South Kalimantan Education Quality Assurance Institute (LPMP) was successful and proved to have a great influence on improving the competency of principals. This is in line with several studies that have been conducted by previous researchers. Truitt's (2011) research results show that work motivation can be increased through training to fund new things in work that must be done by a worker, especially regarding things that are able to make their work better and easier. In other words, training can also improve performance (Sasidaran: 2018).

In terms of developing entrepreneurial skills, which is one of the competencies that must be possessed by the principal, research conducted by Henry, Hill, and Leith (2004) found that training that was able to make participants have a network that helped him open a business and develop a business was also proven can enhance the entrepreneurial abilities of the trainees (Henry et al.: 2004). However, to obtain maximum entrepreneurial skills, fieldwork practices are the best training (Cowdean et al.: 2018). Still, in terms of entrepreneurship, creativity and innovation are very important to guarantee the progress of a business. For this reason, school principals need to take proper training in matters of creativity and innovation.

However, creativity must not only be possessed by a principal to advance the school but also by the teachers. Furthermore, the staff and the effectiveness of the teachers and employees will be influenced by the leadership and supervision of the principal, because leadership and supervision are proven to influence

the creativity of the workers (Jain & Jain: 2016). In addition, a leader must be able to stimulate the creativity and innovation of employees and a successful way to do this is to provide a clear picture of ideas and goals that will be used and create a work team with different scientific backgrounds (Doran & Ryan: 2017). Principal's performance is influenced by educational qualifications, experience, and work motivation (Salwa et al.: 2019).

CONCLUSION

Based on the study result that was stated before, it can be concluded that: (1) there is an increasing on school principal competence before and after the training; (2) the differences between school principal competence before and after the training is significant; and (3) education and training which is done by the Educational Quality Assurance Institution (LPMP) of south Kalimantan has an impact, and that impact is large. This influence is categorized as big towards increasing the competency of school principals in Hulu Sungai Tengah Regency.

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Effect of Work Environment and Salary on Private School Teachers in Indonesia

Efecto del entorno laboral y el salario en los docentes de escuelas privadas en Indonesia

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RESUMEN

Este estudio tiene como objetivo identificar el efecto del ambiente laboral y el salario en el nivel de satisfacción laboral de los maestros de escuelas privadas en Indonesia. El número de participantes en este estudio es de 216 maestros de escuelas privadas en Yogyakarta, Indonesia. Los resultados mostraron que la relación entre el ambiente de trabajo y el salario con el nivel de satisfacción de los maestros de escuelas privadas en Indonesia podría verse en la ecuación de regresión: Y = 1,099 + 0.458 (X1) + 0.149 (X2) + e. La ecuación muestra que el salario contribuye a una menor satisfacción laboral en comparación con las condiciones del entorno laboral para los maestros de escuelas privadas en Indonesia.

Palabras clave: Ambiente de trabajo, Cuantitativo, Indonesia, Maestro privado, Salario, Satisfacción laboral.

ABSTRACT

This study aims to identify the effect of the work environment and salary on the level of job satisfaction of private school teachers in Indonesia. The number of participants in this study is 216 private school teachers in Yogyakarta, Indonesia. The results showed that the relationship between work environment and salary with the level of satisfaction of private school teachers in Indonesia could be seen from the regression equation: Y = 1,099 + 0,458 (X1) + 0,149 (X2) + e. The equation shows that salary contributes lower to job satisfaction compared to working environment conditions for private school teachers in Indonesia.

Keywords: Indonesia, Job satisfaction, Private school teacher, Quantitative, Work environment, Salary.

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INTRODUCTION

In the era of education 4.0 (Hussin, 2018), people were freer to choose the best school for their children (Denessen, Sleegers, Peter & Smit, 2001). Each parent will look for a school that valued according to their family's educational goals (Kyle, 2011). Therefore, school managers must be creative so that the schools they manage to remain attractive to the community (Luhn, 2016).

School managers need to pay attention to teacher job satisfaction (KNigama, Selvabaskar, & Surulivel, 2018) because job satisfaction is a significant factor influencing teacher performance (Baluyos, Rivera, & Baluyos, 2019; Ram, 2013). Job satisfaction can increase teacher productivity and creativity (Ahmad & Sahar 2019; Sarwar & Khalid, 2011). Teacher productivity and creativity directly serve to improve the ability of teachers to build effective teacher-student interaction (Che Ahmad, Shaharim, & Abdullah, 2017), and instill character in students (Wagner & Ruch, 2015).

Teacher job satisfaction is the result of the configuration of the relationship between what individuals get from work in terms of salary, employment status, working environment conditions, etc. (Bota, 2013). In other words, job satisfaction is a positive psychological condition of the teachers caused by the factors of work. These factors primarily derived from various policies of school administrators. Therefore, in designing school management policies, school managers need to have an adequate body of knowledge regarding multiple aspects of school organization, adhere to professional ethics and values, and are oriented towards improving processes and results (Bratianu, 2015), to support the realization of high teacher job satisfaction

Adequate knowledge about teacher job satisfaction for school managers serves to meet the needs of proper planning (Azi & Augustine, 2016; Ahmad & Ahmad 2018). The managers of private schools need this information. Job factors identified as having a close relationship with the level of satisfaction of individual teachers in Indonesia are salary and work environment factors because the payroll system and compliance with work environment standards in private schools are carried out independently by school administrators so that the quality is highly dependent on the financial ability of the Foundation of school administrators. This is different from the salaries and work environment facilities received by the teachers of civil servants, which are entirely borne by the state.

The condition of the work environment is one aspect of teacher work that is important to be considered by the managers of Educational Institutions because the health of the work environment can affect the terms of welfare and job satisfaction of teachers that allows teachers to work optimally (Ahmad & Ahmad 2019; Akinyele, 2007). In addition to the conditions of the work environment, salary is also a dominant factor in building teacher job satisfaction. The results of previous studies indicate that wages have a significant impact on the level of job satisfaction of teachers (Malik, Danish & Munir, 2012).

This study aims to examine the relationship between work environment conditions and salaries with the level of job satisfaction of private school teachers in Indonesia. In theory, research expected to enrich knowledge about the development of Educational Institutions from the perspective of teachers on aspects of their work as private school teachers in Indonesia. With the revealed level of job satisfaction of private school teachers in Indonesia, it can be valuable information for managers and organizers of private education in Indonesia to develop the Educational Institutions they manage.

The context of research

Indonesia is a country located in the Asian continent, consisting of thousands of islands and thousands of regional cultures (Hasanah, et al., 2019). Cultural diversity in Indonesia requires a comprehensive education system to accommodate all the aspirations of the community reasonably. Although not perfect, the Indonesian government has tried to provide various community aspirations about education through the national education system.

In the context of the Education system in Indonesia, two parties entitled to manage schools, namely the government that manages public schools and the private sector that operates private schools. In terms of the

regulation of the education system in Indonesia, for matters of a general nature (such as the determination of national holidays, the setting of national education standards, national examinations, and teacher certification), public and private schools must comply with policies issued by the Ministry of Education and culture. While for things that are specific and technical (such as organizational development strategies, school branding, payment of teacher salaries, and achievement strategies), all schools are free to be creative following their respective abilities. In this context, private schools in Indonesia have more significant opportunities and challenges compared to public schools. That is because private schools have autonomy for school development programs, but also have the full obligation to fund school operational costs independently.

In Indonesia, many non-governmental organizations run schools and get permission from the government to manage schools independently. One of the largest private school management institutions in Indonesia is Muhammadiyah (Ramírez; Villalobos Antúnez & Herrera, 2018; Tahang, Wekke, Ismail, & Fatimah, 2019; Ramírez Lay & Sukier, 2020). Most private schools under the management of Muhammadiyah grew into large schools and became the community's first choice. However, among them, there are still undeveloped Muhammadiyah schools, even though the location of the school is in the Yogyakarta Region as the most developed region in Indonesia. The issue of inequality between Muhammadiyah schools in Yogyakarta, both in terms of teacher welfare and working environment conditions, were the main highlights which were allegedly the cause of the lack of progress in some Muhammadiyah schools. Therefore, this study seeks to get a real picture of the influence of the work environment, and aspects of salary on the level of job satisfaction of private school teachers.

Purpose of the Study

This research was conducted with the following objectives:

1. To examine the relationship between working environment conditions and salary aspects with the overall level of teacher job satisfaction
2. To find out the factors that have a significant impact on the satisfaction of private school teachers in Indonesia.

Framework for thinking

In this study, two independent variables identified as factors that influence one dependent variable, namely, aspects of the work environment and salary aspects. There are seven indicators to explore work environment conditions, namely the comfort of the work environment, accessibility of the work environment, student participation, supply of learning materials and tools, student attitudes, and the availability of refreshment facilities for teachers. Meanwhile, to explore the variable aspects of salary consists of 4 questions, namely salary amount, the accuracy of salary payment, periodic increase in salary, and the incentive for extra work. To find out the level of teacher job satisfaction in general, we ask one question about: The working environment and salary conditions at my school are very satisfying.

The theoretical framework that explains the relationship between work environment conditions and salaries with the level of job satisfaction of private school teachers in Indonesia can be seen in Figure 1 below:
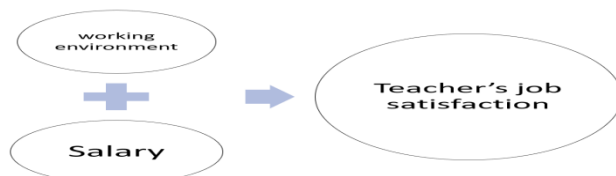
Figure 1. Relationship between work environment and salary with teacher job satisfaction

HYPOTHESIS

Hypothesis 1:

Ha: Working environment and salary conditions together have a significant effect on job satisfaction of private school teachers in Indonesia

H0: Working environment and salary conditions together are not has a significant influence on job satisfaction of private school teachers in Indonesia

Hypothesis 2:

Ha: Conditions of work environment partially have a significant effect on job satisfaction of private school teachers in Indonesia.

H0: The working environment partially does not have a significant effect on job satisfaction of private school teachers in Indonesia.

Hypothesis 3:

Ha: Partial salary has a significant effect on job satisfaction of private school teachers in Indonesia

H0: Partial salary does not have a significant effect on job satisfaction of private school teachers in Indonesia

METHODS

Procedure and participants

The paradigm of this study is post-positivist (Panhwar et al.: 2017), so the method used is a quantitative method of a cross-sectional survey. The population in this study were all Muhammadiyah high school teachers in Yogyakarta. In the initial process of data collection, we submitted written permission requests to 15 Muhammadiyah high school principals in Yogyakarta. After getting the principal's approval, we sent 345 pieces of research instruments to the teachers to voluntarily fill the instruments. Of the 345 devices sent, 216 tools were filled entirely, so that the number of participants in this study was 216 teachers. In more detail, the characteristics of the sample in this study are as follows:

Factor	Level	Total	Percentage of
Gender	L	79	36.6
	P	137	63.4
Work experience (years)	<= 5	100	46.3
	6 - 12	34	15.7
	13 - 19	39	18.1
	20 - 26	20	9.3
	27 - 33	21	9.7
	34+	2	.9

Table 1. Participant characteristics

Research Instrument

The instruments used in this study were compiled based on a literature review of teacher job satisfaction theories and the factors that influence them. Besides, researchers also studied the measurement instruments for the level of academic satisfaction written by Al-Rubashi, Rahim, Abumadini, and Wosornu (2011), specifical aspects of the work environment and salary. The instrument has adapted to the theme of research and culture of Muhammadiyah schools in Indonesia. The reliability of the device tested through the Alpha Cronbach reliability test.

Data processing techniques

The level of teacher satisfaction measured by descriptive statistics is calculated both on the teacher's job satisfaction aspects of the work environment and salary separately. To find out the magnitude of the influence between variables, we calculated the person correlation statistics and also used regression analysis. All calculations we use the SPSS 25 application

Instrument reliability

The following are the results of statistical calculations to test instrument reliability.

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.852	.851	12

Table 2. Reliability Statistics

A minimum of Cronbach's Alpha value of 0.7 is considered reliable and accepted as a secure data collection instrument (Hair et al.: 2010). Based on table 2, it is known that the instrument reliability statistic is 0.852 Cronbach's Alpha. It means that the instrument used is valid.

DISCUSSION

Level of teacher satisfaction with aspects of work environment conditions

Data on the level of job satisfaction of teachers obtained by using a closed questionnaire. In the instrument, participants asked about how participants assessed the neatness and comfort of the work environment, access to the work environment, student participation in co-curricular activities, adequate supply of learning materials, student attitudes, and refreshment facilities provided for teachers. Total questions about the level of job satisfaction of private school teachers in the work environment aspect consisted of 7 items in 5 Likert scales. The criteria for measuring the level of job satisfaction of teachers about the work environment are determined as follows:

<8	Very low
8.00 - 14.00	Low
15.00 - 21.00	Medium
22.00 - 28.00	High
29.00 - 35.00	Very high

Table 3. Criteria for the level of teacher job satisfaction aspects of the work environment

Statistically, the level of teacher job satisfaction with the work environment shown in the following table 3:

	N	Minimum	Maximum	Mean	Std. Deviation
Cleanliness	216	1	5	4.69	.791
Accessibility	216	1	5	4.75	.767
Student participation	216	1	5	4.50	.964
Learning tool	216	1	5	4.30	1,081
Work atmosphere	216	1	5	4.78	.664
Student attitude	216	2	5	4.50	.905
Means of teacher refreshment	216	1	5	4.07	1.167
The level of job satisfaction of teachers about the work environment	216	2	5	4.73	.505
Valid N (listwise)	216				

Table 4. Descriptive Statistics

Based on table 4, note that statistically descriptive, the average value of all respondents for all indicators of environmental quality work, worth above 4.0. It means that in general, the teachers feel that their work environment is at a satisfactory and very satisfying level. Even so, there are still teachers who think that their work environment is not adequate. It was proven by the participants who chose scores 1 and 2 for each item.

In table 3, it can be seen that in Muhammadiyah Yogyakarta, high schools, all the minimum requirements for work environment services for teachers have met the standards, but the availability of refreshment facilities for teachers has the lowest score. It means that teachers consider that the provision of facilities for teacher refresher is not proper in the form of facilities and activities that are refreshing. A refresher tool for teachers is a necessity so that teachers do not stress in carrying out their work. It is in line with the results of research (Leung et al.: 2006) that the arrangement and provision of facilities are essential to note because it has a significant influence on teacher work behaviour. The provision of refreshment facilities for teachers also has a psychological effect that is very beneficial for teachers (Savitskaya: 2015). Therefore, education managers need to develop programs and facilities that support refreshment for teachers, so that teacher satisfaction increases so that their performance becomes better distribution of teacher job satisfaction levels from aspects of the work environment can be seen in the following table 35:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	8.00 - 14.00	1	.5	.5	.5
	15.00 - 21.00	5	2.3	2.3	2.8
	22.00 - 28.00	37	17.1	17.1	19.9
	29.00 - 35.00	173	80.1	80.1	100.0
	Total	216	100.0	100.0	

Table 5. Y (level of teacher satisfaction) (Binned

Based on table 5 it is known that the level of job satisfaction of teachers in the work environment aspect consists of 80.1% of teachers having a very high level of job satisfaction, 17.1% in the top category, 2.3% in the group of middle levels, and as much as 0.5% had lower levels of job satisfaction categories.

Data from table 5, illustrated in the form of pie charts can be seen in the following figure 2.
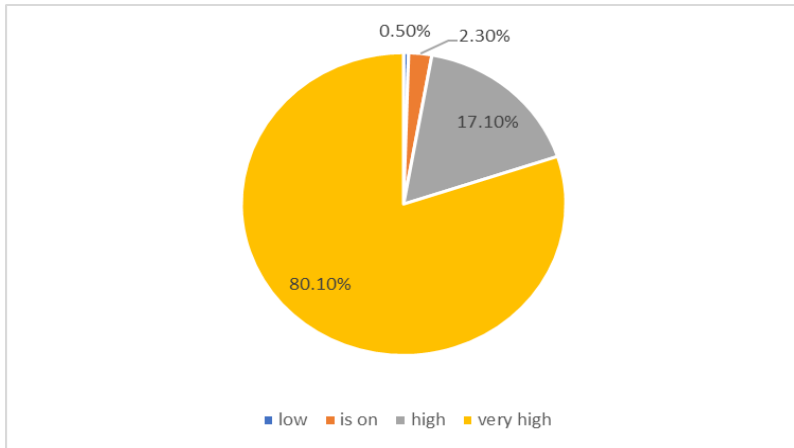
Figure 2. The level of teacher job satisfaction aspects of the work environment

Level of satisfaction of teachers aspects of salary

Data regarding the level of satisfaction of teachers aspects of pay received both the amount and salary procedures received by participants were obtained using a closed questionnaire. The total questions about the level of job satisfaction of Muhammadiyah teacher salaries consisted of 4 items. The criteria for measuring the level of job satisfaction of teachers regarding salary are determined as follows:

Values	Criteria
0-4	Very low
5-8	Low
9-12	Medium
13-16	High
17-20	Very High

Table 6.Criteria for the level of teacher job satisfaction aspects of salary

Statistically, the teacher job satisfaction levels of salary can be seen in Table 7 below:

	N	Minimum	Maximum	Mean	Std. Deviation
Take home pay	216	1	5	3.71	1,482
Timely payment of salaries	216	1	5	4.69	.829
Periodic salary increase	216	1	5	4.22	1,219
Incentive for extra work	216	1	5	4.16	1,219
The level of job satisfaction of teachers about the salaries (Binned)	216	2	5	4.43	.917
Valid N (listwise)	216				

Table 7. Descriptive Statistics

Frequency distribution of teacher job satisfaction levels from the aspect of salary can be seen in the following table 8:

		Frequency	Percent	Valid Percent	Cumulative Percent	Criteria
Valid	5.00 - 8.00	15	6.9	6.9	6.9	Low
	9.00 - 12.00	19	8.8	8.8	15.7	Medium
	13.00 - 16.00	41	19.0	19.0	34.7	High
	17.00 - 20.00	141	65.3	65.3	100.0	Very high
	Total	216	100.0	100.0		

Table 8. Frequency distribution of teacher job satisfaction levels of salary

Based on table 8, it is known that the level of job satisfaction of teachers on the salary aspect as much as 6.9% included in the low category. A total of 8.8% of teachers had a level of job satisfaction in the medium category, 34.7% of teachers had a level of job satisfaction in the high category, and as many as 65.3% had a level of job satisfaction in the very high category. The data shows that aspects of salary payment in private schools in Indonesia considered being very varied by teachers. In other words, the payment of private school teacher salaries in Indonesia is not evenly distributed. It needs to be considered by the managers of private educational institutions in Indonesia to narrow the salary payment gap for teachers in the institutions they manage. Inequality in salary payments can lead to negative things in the form of unfair feelings felt by the teacher.

The level of job satisfaction of teachers in salary aspects can be seen in the following pie chart
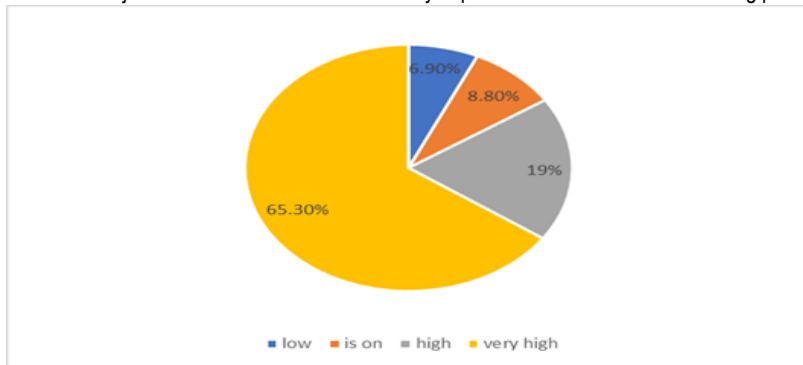
Figure 3. The level of job satisfaction of teachers in salary aspects

Relationship between work environment and salary conditions and teacher job satisfaction

To find out how the relationship between work environment and salary conditions with teacher job satisfaction levels, we conducted a person correlation analysis with SPSS 25. The results of the correlation analysis can be seen in Table 5 below:

		TJS about the Salaries (binned)	TJS about the work environment	The level of teacher job satisfaction
TJS about the Salaries	Pearson Correlation	1	.503**	.541**
	Sig. (2-tailed)		.000	.000
	N	216 216		216
TJS about the work environment	Pearson Correlation	.503**	1	.339**
	Sig. (2-tailed)	.000		.000

	N	216 216		216
The level of teacher job satisfaction	Pearson Correlation	.541**	.339**	1
	Sig. (2-tailed)	.000	.000	
	N	216 216		216
**. Correlation is significant at the 0.01 level (2-tailed).				

Table 9. Correlations

Based on the calculation of Person correlation (table 5), it is known that all independent variables have a significant relationship with the dependent variable. This can be seen from the value of Sig. (2-tailed) of 0.00 <0.05. It means that all aspects of the work environment and salary conditions have a relationship with the level of job satisfaction of teachers. For the value of r count on the salary of r = 0.541, it can be said that the relationship between salary and the level of teacher satisfaction is at a moderate level.

For the value of r calculate the condition of the teacher's work environment, r count of 0.339. So it can be said that the relationship between the conditions of the work environment with the level of job satisfaction of teachers is at a moderate level.

Test

Hypothesis 1:

To answer hypothesis 1, we use the Anova test. ANOVA test results can be seen in Table 10 below:

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	90,085	11	8,190	26,139	.000b
	Residual	63,915	204	.313		
	Total	154,000	215			
a. Dependent Variable: The level of teacher job satisfaction						

Table 10. ANOVA a

From the F test results, it is known that the Sig value of 0,000 <0.050, it can be concluded that all independent variables simultaneously have a significant influence on the level of teacher job satisfaction. Then the null hypothesis is rejected.

Hypotheses 2 and 3:

To test hypotheses 2 and 3 we used regression calculations. The results of the regression calculation are as follows:

		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	.457.017	1,099			2,406	(Constant)
	TJS Salary	.061 .496 7,478 .000				.458
	Extended circles TJS work	.111 .089.181			1,343	.149
a. Dependent Variable: TEACHER SATISFACTION LEVEL						

Table 11. Coefficients a

Table 10 shows that the regression equation of the function of the satisfaction level job teacher's with the conditions of work environment and salary can be seen as follows: Y = 1,099 + 0,458 (X1) + 0,149 (X2) + e.

Hypothesis 2: TJS work environment Sig value of 0.181> 0.05. Then TKKG work environment partially does not have a significant effect on the level of job satisfaction of teachers. This means the null hypothesis is accepted.

Hypothesis 3: If seen from the Sig value, it can be seen that Sig. Salary TJS 0.000 <0.05, it can be interpreted Salary TJS partially has a significant effect on teacher job satisfaction. Then the null hypothesis is rejected.

Factors that contribute to the lowest level of teacher job satisfaction

To find out the smallest factor in helping to teacher job satisfaction levels, we look at the value of beta in the results of regression analysis. Beta value shows that the aspect that contributes to the level of job satisfaction of private school teachers in Indonesia is the salary aspect. It can be interpreted that private school teachers in Indonesia see the salary they receive as very important as supporting teacher performance disorders.

CONCLUSION

The focus of this study is to examine the relationship between the teacher's work environment and teacher salaries in private schools in Indonesia. The results showed that the work environment and salary have a relationship with the level of teacher job satisfaction. Among the teacher's work environment and salary, it is known that teacher salaries contribute to a lower level of job satisfaction when compared to aspects of the work environment. It shows that the managers of private schools, especially Muhamamdiyah schools in Yogyakarta, Indonesia, still need to make improvements in terms of teacher payroll systems for organizational progress in the future.

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Management Learning Strategies Integrated with Moderate Islam on Preventing Indonesian Radical Ideology

Estrategias de aprendizaje de gestión integradas con el Islam moderado para prevenir la ideología radical en Indonesia

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RESUMEN

Este artículo pretende integrar actitudes islámicas moderadas en el proceso de aprendizaje para contrarrestar la ideología teológica. Las ideologías son: (1) El radicalismo escapista, (2) El radicalismo teológico-ideológico. Los datos de observación se obtuvieron de 5 profesores y 5 estudiantes de PTKIS y PTKIN que luego se analizaron utilizando un enfoque descriptivo cualitativo. Las conclusiones son: (1) competencias que pueden generar compromiso para integrar el Islam como Rahmatan lil 'Alamin, (2) la implementación del aprendizaje integrado con el Islam moderado da como resultado un respeto por la diversidad, (3) una evaluación de actitud realizada es capaz de construir una relación armoniosa entre profesores y estudiantes.

Palabras clave: Comprensión Radical, Estrategias de Aprendizaje, Islam Moderado, Radicalismo Ideológico.

ABSTRACT

This article aims to integrate moderate Islamic attitudes in the learning process in counteracting theological ideology. the ideologies are: (1) The escapist radicalism, (2) The theological-ideological radicalism. The data of observation was obtained from 5 lecturers and 5 students of PTKIS and PTKIN which then were analyzed using a qualitative descriptive approach. The conclusions are: (1) competencies which can generate a commitment to integrating Islam as a Rahmatan Lil' Alamin, (2) the implementation of learning integrated with moderate Islam results in respect for diversity, (3) an attitude assessment carried out is able of building a harmonious relationship between lecturers and students.

Keywords: Ideological Radicalism, Learning Strategies, Moderate Islam, Radical Understanding.

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INTRODUCTION

When Islam began to coincide and come into contact with cultural changes from various global phenomena, it began to be interesting to be studied in the process of cultural change. The inclusion of historical instruments, theology, philosophy (Munifah, et al.: 2019, pp. 223-232), sociology, and the psychology of religion, as a new source of inspiration in translating Islam, more or less has various implications on how to read and interpret Islam according to the context and paradigm setting adopted by each of the initiators (Subandi: 2018, pp. 301-312). Fundamental Islam, liberal Islam, and radical Islam are Islamic phenomena based on how to respond to the development of society, the rapid development of science, and the development of the industrial world today, especially now has reached the industrial era 4.0. The emerged forms of responses are often in conflict with each other due to differences in conceptualization, the basis of argumentation, paradigm, orientation, and the growing spirit (Nur: 2016). However, the commitment and the struggle remain the same; how Islam can be accepted in the context of cultural change in society in Indonesia.

Re-actualization of religious discourse is one of the 'thought movements' of various religious phenomena in adapting and responding to the changing of times (Yusuf: 2018, pp. 203-216). This happens due to the character of religion itself as a living social phenomenon, as well as politics, economics, psychology (Purnama et al.: 2019, pp. 899-913), anthropology and such, always wanting to adjust its existence according to the time and conditions that surround it. Religion is thus a universal phenomenon. It is the most important ingredient in human life (Diani et al.: 2019).

As the major traditions of world religion and even the majority religion, Islam can live side by side with other religions such as Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Hartati et al.: 2019, pp. 885-898). Islam is a "living organism" which develops according to human development (Diani et al.: 2019, p. 48). One of the characteristics of Islam according to Clifford Geertz is that it is not an autonomous entity (Hartinah et al.: 2019, pp. 799-814). Islam always appears in its diverse face in the direction of the socio-cultural diversity in which Islam is located (Prasetawati & Asnawi: 2018, pp. 219-258). Islam is not a dead monument that is idolized but it needs to be kept alive, read, interpreted, and contextualized (Hartinah et al.: 2019, pp. 1-12). Islam is therefore not only a ritual system involving beliefs and Aqeedah that is taken for granted but broader than that, it is a cultural system, HR. Gibb, who has an important connection to every problem of human life. Islam from time to time will continue to be associated with every cultural phenomenon to find the relevance of universal religious values to answer the problems of humanity (Subandi: 2017, pp. 457-484).

The phenomenon that occurred in the global era is in another position or it could be said to be at a crossroads, referring to the research report by United Nations Support Facility for Indonesian Recovery (UNSFIR) in 2002, cases of violence and riots increased sharply both in terms of quantity and the quality that occur in various dimensions, namely political, socio-economic, and religious nuances. On October 20, 2004, when public attention was focused on the inauguration agenda of the elected president and vice president (SBY_JK), Mushala At-Taqwa and Al Hidayah were damaged and burned by a group of irresponsible people. The Indonesian nation is currently facing a multidimensional crisis. This multidimensional crisis is rooted in the decline of nationalism, the rise of radicalism, and terrorist acts (Tribune 15-16 May 2018) bomb terror occurred in three churches in Sidoarjo, East Java, several Police Station in Java and Sumatra, and hostage incidents accompanied by killings in Mako Brimob Jakarta. These cases show a decline in moral quality and the emergence of a radical understanding of some of the Indonesian people. The radical ideology began to infiltrate the campus. Released by the State Intelligence Agency (BIN) in 2018, there were 7 State universities (PTUN) in Indonesia, especially in the medical and exact faculties, who had been exposed to radical ideology (Purwanto Hari, BIN spokesman)The imam of Istiqlal Mosque, Nasaruddin Umar stated that 40 mosques of the ministry of religion had been exposed to radical religious ideologies. Azyumardi Azra, an expert from UIN Syarif Hidayatullah, states that 39% of university students have been exposed to radicalism.

Several perspectives are considered to have strong connections that underlie the rise of Radical Islam, including 1) the religious mythology problems, 2) the interpretation and symbolic diversity Problems, and 3) the injustice and global political inequality Problems (Ibda & Saifuddin: 2019). Radical Islam is the response of religious communities which is manifested in the form of expressive actions or thoughts, sometimes even shown in the form of coercive actions through violence. Religious radicalism is a religious movement that seeks to completely overhaul a political or social order that exists by using force. An expressive conception that is similar to the connotation of the revolution (Abdullah: 2016, pp. 1-28; Villalobos et al.: 2018, pp. 1012-1587). Anthony Reid described the revolution as a fundamental restructuring of a political system with violence in a relatively short time. From these two terms, there is a common goal that needs to be achieved, namely total situation changes (Abdullah: 2016, pp. 1-28).

Religious radicalism began to become a major issue when bombs shook human peace. Cases of the Bali bombings, the Christmas bombings, September, KFC (Kentucky Fried Chicken) and the many violent and immoral places committed by radical Islamic warriors and organizations, such as the Ikhwanul Muslimin Indonesia (Indonesian Muslim Brotherhood), Front Pembela Islam (Islamic Defenders Front), Indonesian Majlis Mujahidin, Laskar Jihad Ahlussunah Wal Jamaah, Hezbollah, Jundullah and similar mass organizations. They have similar characteristics; to fight injustice. In the context of relevant research, strategies to counter radicalism can be done through mosque association institutions (Arif: 2018), building the Aswaja curriculum in counteracting radicals (Arif: 2018), de-radicalizing radical understanding through Aswaja education. The discussion of this article is on the integration aspects of learning that can undermine the radical attitude through Moderate Islam.

When human harmony begins to be disturbed, there is, of course, an attempt to restore harmony, comfort, serenity, coexistence with mutual respect, and to foster tolerance. Events like this can be done by instilling moderate attitudes in higher education such as the internalization of the value of Moderate Islam into the teaching process at Universities (Ibda & Saifuddin: 2019).

METHODS

This study uses field research (Diani et al.: 2019), by describing phenomena that arise in the classroom learning process by integrating moderate Islamic ideology and the themes of learning. Structured observations, interviews, and transcribing several documents using triangulation techniques were done to find out the validity. The data is then processed using a qualitative approach (Semiawan: 2010), by displaying, tabulating, and interpreting data to conclude.

RESULTS

Moderate Islam as a unifying nation

Indonesia is in the global vortex since the majority embraces Islam. Many interests are surrounding Indonesia. There are at least three supporting aspects, namely geographical factors for the benefit of defense and international geopolitics, demographic factors for business interests and the market for manufactured goods, and natural resource factors in economic and material interests. In the current condition, Indonesia faces a very difficult position similar to the mythological war of Baratayudha because the stakes are not only economic, political, and social welfare issues, even the ideology of the state and nation. Among the expressions of the battle is the emergence of the ideas and movements of communism and radicalism marked by terrorism.

Indonesia believes in God but not a state based on religion. The position of religion becomes vital and has a strategic role in facing global challenges today. It must also be known that religion is not uncommon as

a trigger for conflict if understood textually or partially. Indonesia is a Muslim majority country, even in 2018, Indonesia is stated as the largest Muslim country in the world. Thus, Indonesia has an important role in dealing with extreme, liberal, intolerant, and radical movements (Ibda & Saifuddin: 2019). In this context, selective action is needed. Not all Islamic ideologies can be linked to radical movements and communism. There is another fundamentalist movement in the name of Islam as a terror movement. Islam faces many problems that will be able to divide Islam. It is necessary to have a religious concept that can maintain religious harmony, tolerance, and interpret cultural diversity as a gift of God, and reject extreme movements through Moderate Islam (Islam Wasathiyah).

Characteristics of Wasathiyah

Moderate Islam is an anti-extremist which rejects various extreme actions and thoughts that can damage the order and cause harm. Islam is anti-violence. Yusuf Qordhowi assumes that all the basic principles of Islamic religion, Aqeedah, sharia, and morals are based on Wasathiyah values. QS. Al Baqarah 143 mentions Ummatan Wasathan as the ideal edge for people to stand in maintaining and upholding justice and Wasathiyah's values. In QS, Al Imran 110, the wasathan people is the Khaira ummah (the best people). In this position, the Wasathan is Wasathiyah, which contains the best meaning; ideal, balanced, and proportional. A life that can maintain the survival and preservation of nature that is currently the Islamic Wasathiyah. It is the order of the universe so that it can run well because there are harmony and balance. Life in this world is inseparable from things that are furu'iyah and Muamalah (cultural) but firmly in the fundamental nature of theological principles. Islamic teachings by promoting cultural wisdom and noble character can implement Islamic sharia correctly. The basic principle of Wasathiah is the teachings of Islam that prioritize humanity and the integrity of the people, not extreme and divided. It requires balanced thought and behavior, tolerance, and humanity as the frame of Islam as Rahmatan Lill "Alamin.

Historical Culture of Moderate Islam

In the context of the history of civilization in Indonesia, the root of the Islamic culture of Wasathiyah (IW) is recorded in the history of Wali Songo who spread Islam (Usman: 2015). Wali Songo propagation movement became the construction of Da'wah that was able to internalize Islam, between Islam and local wisdom culture, and able to preserve the culture of ancestors with Islamic values. This thought inspires experts known as Islam Nusantara. Wasathiyah Islam is a da'wah strategy that is a solution to the vacuum of Islam for 8 centuries. History shows that Islam entered Indonesia since the beginning of the 7th century AD. This opinion is put forward by Amar (Amar: 2018, pp. 18-37). However, Islam can be accepted with very rapid development in the 15th century AD namely in the era of Walisongo as quoted from Marcopolo in Larner 1999. This proves that Islam was able to grow and develop rapidly because there was a da'wah strategy using the cultural wisdom approach as a media and did not uproot (maintain) native culture throughout the archipelago. The native culture can co-exist by instilling the values of Wasathiyah. To strengthen the cultural strategy to have strong resilience in rejecting communism and terrorism, a strong understanding of the history of Islam in Indonesia is needed. The history of Indonesia and Islam can be a reference to life (Maroji'ul Hayah) as well as a source of knowledge to be cultivated in the face of a harmonious, harmonious, tolerant life, and upholds human values.

Moderate Islam-Integrated Learning Techniques

Fighting for Islam, whatever the choice of paradigm: Fundamentalism, Liberalism, or Radicalism as a response to global changes, as early as possible to avoid ways of violence (Prasetawati & Asnawi: 2018, pp. 219-258). Islam is a religion of peace and is inclined towards peace. For this reason, violent efforts and intolerant attitudes at some level will tarnish the face of Islam that is Rahmatan Lil 'Alamin. Islam in Indonesia is an interesting phenomenon compared to Islam in other regions or parts of the world. This is because Islam in Indonesia is adaptive, inclusive, and tolerant. However, this condition is opposed, if you look at Indonesia

lately, where violence has escalated. This event can be seen from many cases that ended in acts of violence; Bali bombing cases, mass violence in Banjarmasin, Ambon, Maluku, Situbondo, Tasikmalaya, and so on. Cases of violence with a religious background can lead to new views about Indonesian Islam; intolerance and violence. Edward Said, Professor from Columbia University, states: For the right group, Islam represents barbarianism, for the left group, Islam is a medieval theocracy, and for the middle group, Islam is a kind of a disliked exoteric. However, there is an agreement that, although the Islamic world is well known, it is unappreciated. Regarding the issues of violence and the meaning of violence. Islam is usually seen to be very oriented towards violence. "To avoid the assumptions and perceptions of Islam in Indonesia as an evil spirit in the republic of fear, borrowing the term from Samir al-Kholil, identifying the terms violence and coercion, it is important to re-consider the struggle without violence. The prophetic value of Islam that values life should be reconsidered" (Munifah et al.: 2019, pp. 223-232).

Glenn D. Paige, Professor Emeritus of Political Science and President of the Center for Global Nonviolence, states that religion in principle has a link between teachings and religion that instructs humans not to interfere with life. To avoid the threat of violence, religion must be returned to its function as a source of value which ensures the continuity of life. Avoiding violence is a manifestation of behavior that values life. Islam, in particular, is very appreciative and protective of life. If someone saves one soul, it is as if saving all humanity. But on the other hand, whoever kills a person for no apparent reason, it is as if killing the whole of mankind.

Responding to a culture of violence that began to spread in society, some writers and observers of Islam began to look for political alternatives without violence as a way to fight for Islam. For example, it can be seen from the latest publication from the Center of Global Nonviolence, the University of Hawaii brings together religious leaders and interfaith relations initiating religion and non-violence. Some writings related to this issue include: "Crescent Anti-Violence: Eight Theses on Actions against Violence of Muslims" (Chaiwat Satha Anand, director of the Peace Information Center, University of Bangkok). There is "Islam against Violence and Global Transformation" (Mamoon al-Rasyeed, founder of CRESCENT (Comprehensive Rural Educational, Social, Cultural and Economic Center) Dhaka Bangladesh). Also, "Islam against Violence and Women" by (Kholidah Moh. Sholeeh, Professor of Physics at the Malaysian National University). Also released, "Islam Anti Violence and Interfaith Relations" Rasyid (Rasyid: 2016, pp. 93-116) Director of the Sarga Colombo Institute of Sri Lanka, and Islam Anti Violence and Global Transformation (Abdurrahman Wahid, Indonesia). Islam from time to time will continue to be associated with every cultural phenomenon, to find the relevance of universal religious values to answer the humanitarian problem.

Establish a Moderate Description of Attitudes in the Lectures Topic

Following the State ideology and culture of Indonesia, the implementation of the national education system and the job training system conducted in Indonesia at every level of qualifications in the curriculum includes processes that build the character and personality. This is then combined with the values of moderate Islam as follows: (Amar: 2018, pp. 18-37).

1) Obedience to God Almighty;
2) Having good morals, ethics, and personality in completing duties;
3) Serving as a citizen who is proud and loves his homeland and supports world peace;
4) Able to work together and have a high social sensitivity and concern for the community and life which is beneficial for the interests of people and benefits for the surrounding environment (khairunnas anfauhum Linnas).
5) Respect for cultural diversity, views, beliefs, and religion and maintain tolerance.
6) Uphold the rule of law and have a passion to put the interests of the nation and the wider community first.

Moderation in Islam that is integrated into the inculcation of attitudes specifically included in the description of the subject of the lecture in the agreement between a lecturer as the host of the course and the student as a learner.

Establish Attainment of Learning

The attainment of learning is a form of predetermined formulation to measure achievement after the learning process, namely, an attitude of tolerance, anti-violence, a balance in learning activities and the social life based on the Islamic Wasathiyah values which are rahmatan Lill 'Alamin with some formulation of attitude statements, among others (Solikhah: 2015, pp. 1-22).

1) Upholding the values of Islam that includes piety toward Allah the Almighty and upholding the values of humanity.
2) Upholding the values of Indonesia and society, including respecting diversity, nationalism, responsibilities toward the state, and anti-radicalism based on the Pancasila philosophy.
3) Upholding the values of academic ethics which includes honesty, academic freedom, and academic autonomy based on Islamic values.
4) Fully responsible for human values and promoting peace between religious communities.
5) Fostering an attitude of non-violence and promote diversity of humanity.

Learning process integration

An effort to implement moderate Islam in learning as a form of integration that includes the understanding of moderate Islamic values can be done in the form of instilling attitudes from points one to 6 above in the interaction activities between lecturers and students and students and students as a whole when learning takes place. Every implementation of learning needs to be combined with the academic ability of each study program and the more specific moderate Islamic attitude in the learning process.

DISCUSSION

Assessment of Tolerance, Democratic Attitude and Non-violence Attitude

The dimension of attitude assessment at the end of learning is a form of seeking feedback from the learning process. Democracy which bases itself on the principles of freedom, equality, and human sovereignty, is also in line with the spirit of values taught in Islam. If democracy is an idea that is based on the principles of freedom, equality, and human sovereignty to determine matters relating to public affairs, then it is fundamentally in line with Islamic teachings. This refers to the principles or values that serve as a reference for the Islamic struggle: (l) Equality (al-Musyawah), (2) Independence or freedom based on moral and legal responsibility (al-Hurriyah), (3) Brotherhood (al-Ukhuwah), (4). Justice (al- 'Is), (5). Deliberation (al-Shura). Deliberation is the value of democracy in the teachings of Islam. Islam does not use the term democracy, but its spirit is not anti-democratic. Deliberation is an Islamic order that will be able to adhere to social organizations because of the growth of a sense of belonging and a sense of responsibility.

As-Sha'ili also reinforces the attitude assessment by covering five basic needs; deliberation, equality, fairness, and responsibility of a leader. These five things as the basic idea of government will continue to be a commitment that will become its basic principle. This is to avoid acts of tyranny and hegemony of the ruler who will afflict the people as an important part of his government

The spirit of human rights, tolerance, and humanity as part of the promotion of democratic values, is also contained in the sources of Islamic teachings. These include those from the Islamic teaching section on the rights to which human/community/state must find, which is often called al-Kulliyat al- Khamsah, in the form of general provisions, which are at the same time, a standard for basic human rights. Provisions regarding the preservation of personal safety protection (body and soul, honor, Hifd an-Nafs) indicate the existence of the

right to life, which means that humans have the right not to be killed, injured, expelled, tortured, tarnished their good name, and so on. Furthermore, the provisions of the prescribed protection of the salvation of the mind (Hidf al-'Aql) indicate the existence of free-thinking, the right to know, the right to gain knowledge (Yasin et al.: 2019, pp. 1345-1360), and the right to free oneself from ignorance. The right to express an opinion and the right to be consulted (deliberation) starts from the salvation of the mind itself to maintain its sanity, not crazy or Tsafih. Provisions on the preservation of the protection of the safety of the people (Hifd a Nasb), heredity, indicates the existence of married life, fatherhood rights, maternal rights, children's rights, rights of family livelihood and so on. Provisions on the requirement for the protection of property rights (Hifd al-Mal) imply recognition of ownership rights, property rights, business rights, trade rights, and so on. The key to everything is the provision to preserve the protection of religious adherents who are believed and worship according to their beliefs (Hifd ad-Din), signifying the recognition of religious rights, maintaining their beliefs, and implementing teachings by their choices and attitudes in life.

From the above provisions, it is clear that Islamic teachings contain values that are in line with democracy. If we open the holy book that is the reference of Muslims, pluralism is the initial spirit of human early creation; different tribes and nations (QS 49: 13), different languages and skin colors (QS 30: 22), are a reflection of God's will to educate humans to understand diversity (Rodin, 2016). From this principle, the command to complement each other and help one another is originated.

Although the Qur'an is rich in values that are in line with democracy, Islam views democratic discourse in three main aspects. First, democracy is made by human reason, not from God, which does not rely on revelation from heaven and has no relationship with any religion. Democracy was born as a result of the separation of religion from state life. Democracy is based on sovereignty in the hands of the people and the people as a source of power. Vox Populi vox Dei, the voice of the people is the voice of God, is considered excessive, which in fundamentalist figures such as the Muslim Brotherhood (Al-Banna and Sayyid Qutb) and Jama'at Islamiyah Al-Maududi, reject this concept. According to them, in democracy, the majority vote legalized gambling, prostitution, and free sex, even though the decision-making process was based on deliberation and collective agreement.

Second, human autonomy will be realized and democracy will grow when God and religion are eliminated from human reasoning and action. As long as humans still invite God's intervention to regulate their lives, it will kill his creativity. Third, opinions that try to combine the two concepts. True sovereignty is in the hands of God, while people's authority is a sacred trust that must be within the bounds of God's will. In other words, the concept of democracy is accepted and at the same time does not deny the sovereignty of God based on prominent figures and thinkers, for example, Moh. Natsir, Ismail Sunny, and Munawir Sadzali.

To instill anti-violence Islam and moderate Islam in higher education in counteracting radical ideology, through the implementation of learning in the learning process on campus, needs to be built as a whole (total management) so that it will be able to solve problems as long as this happens in Indonesia because the college world will produce intellectual human resources that are equipped with soft skills and hard skills as can be seen in Figure 1.
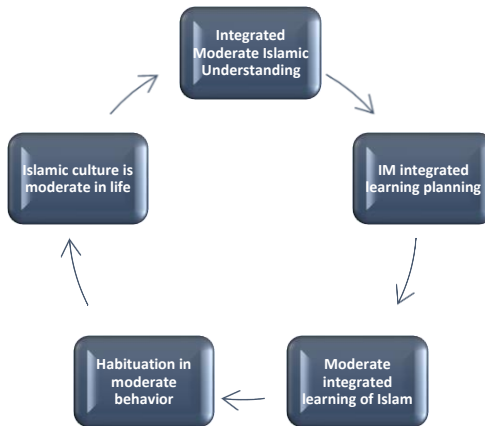
Figure 1. Building Moderate Islamic Culture in Universities (PTKIN / PTKIS)

In implementing learning in lectures, five stages can be done, namely: first, lecturers and students need to understand thoroughly about moderate Islam. Second, there exists an intention to instill moderate Islamic values. Third, learning can foster tolerance, Islam without violence. Fourth, building a habit to respect differences among humans to build togetherness (Yasin et al.: 2019, pp. 1345-1360). Fifth, able to build a culture of living together without violence and realize that Islam is Rahmatan Lil 'Alamin in the beloved country of Indonesia.

CONCLUSION

The conclusions of this study are: first, determining the achievement of learning competencies at the beginning of the lecture can generate a commitment to integrating Islam as Rahmatan Lil 'Alamin. Second, the implementation of learning integrated with moderate Islam resulting in a tolerant and non-exclusive attitude, respect for diversity, and love for peace. Third, the assessment of democratic attitudes can build harmonious relationships between lecturers and students on an ongoing basis to create tolerant and non-violence characters. Thus, to create these three things, it is recommended to go through the following steps: 1). A joint understanding of the importance of moderate Islam/ wasathiyah (Tawassuth, Tasamuh, Tawazun, i'tidal) in learning at universities (PTKIN and PTKIS), 2). Together, lecturers and students describe Islamic values in lesson planning, 3). Conduct anti-violence, tolerance, and respect for diversity and multicultural activities through the interaction of the learning process at universities (PTKIN and PTKIS), and 4). The final assessment of the implementation of learning with the principle of democracy can foster a culture of tolerance and anti-violence.

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Discipline and Student Achievement Based on the Management of Islamic Education Systems

Disciplina y rendimiento estudiantil basados en la gestión de los sistemas de educación islámica

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RESUMEN

Esta investigación se centra en el desarrollo de valores disciplinarios en la implementación de buenos modales en el entorno escolar. Mejorar la cultura laboral basada en la disciplina en el entorno escolar islámico es el tema principal de este estudio. Esta investigación utiliza un enfoque cualitativo e incluye investigación ex post facto. Los resultados de este estudio pueden concluir que la cultura laboral general que surge de las actitudes y los comportamientos laborales de la comunidad madrasas son: servicio, pensamiento innovador, entusiasmo, agradecimiento, confianza, disciplina, independencia, competitividad, para obtener éxito y excelencia.

Palabras clave: Cultura, Disciplina, Integración, Religión.

ABSTRACT

This research is focused on developing disciplinary values in implementing good manners and morals in the school environment. Improving work culture based on discipline in the Islamic school (madrasas) environment is the main topic in this study. This research uses a qualitative approach and includes ex post facto research. The results of this study can be concluded that the overall work culture that appears from the attitudes and work behaviors of the madrasas community are: serving, innovative thinking, working hard, active learning, enthusiastic, grateful, confident, disciplined, independent, competitive, to obtain success and excellence.

Keywords: Culture, Discipline, Integration, Religion.

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INTRODUCTION

The culture of discipline and hard work is part of the management of the education system which is very influential on the effectiveness of the success of a goal (Abdurrahman et al.: 2018, pp. 34-40). Organizational success depends on how the work behavior of organizational members in carrying out their duties and functions (Ganga-Contreras: 2019, pp. 64-74). Strong discipline can influence individual and organizational performance beyond other factors such as systems, structures, strategies(Sagala et al.: 2019, pp. 753-763), tools, and so on. To produce an effective organization (Rodríguez-Ponce: 2019, pp. 36-46), it is necessary to build a work culture of organizational members by organizational expectations (Sriyakul et al.: 2019, pp. 479-486).

The success of a country depends on the management of the education system. In this modern age, manners, and morals based on dispute are very necessary (Muñoz-Fritis: 2019, pp. 25-35). Discipline in studying in the learning environment is the main point or key to life. One of the developed countries that succeeded in many achievements was Japan (Lestari et al.: 2019, pp. 15-32). Japanese governments that have succeeded in bringing their country into one of the developed countries in the world are caused by an education system that is disciplined in pursuing knowledge that is based on morals and good manners (Diani et al.: 2019). Honesty, discipline, mutual respect are civilized (Ramadhani et al.: 2019, pp. 137-158) and moral which are continuously carried out from an early age (Diani et al.: 2019; Villalobos et al.: 2019). In Islam, etiquette and moral education are also recommended to be given before children learn about education.

In the learning environment (school) an educational process will not succeed if there is no application of discipline to students (Habibi et al.: 2019, pp. 125-134). Discipline means the ability to do only those that benefit themselves (Felisardo et al.: 2019, pp. 13-24), others, and the environment. However, student discipline in our schools has collapsed a lot. This happens because there is no example of educators and education staff and school principals (Lestari: 2019), on the other hand, because of the fragility of school discipline. The weak attention of schools in enforcing regulations is the cause of the fragility. Therefore, it is time for school administrators to prioritize the establishment of a culture of discipline among students (Habibi et al.: 2019. pp. 125-134) so that students' behavior and achievements become more proud. Discipline is obedience that arises because of awareness and encouragement from within that person (Akbar: 2017, pp. 1-19). On the other hand, order means a set of applicable regulations to create orderly and orderly conditions. From the beginning, students must be introduced to a school environment that respects and upholds discipline. Schools must be able to convince students that good behavior and brilliant achievement can only be achieved by the students' high discipline (Prastowo et al.: 2019, pp. 165-175). Without discipline, school functions will be barren and students' potential will be buried, even many students will get into trouble. Only a few schools succeed in carrying out discipline (Nurdyansyah & Arifin: 2018, pp. 190-192). The fact we can see through portraits of unclean school environments, students who like to smoke, and students fighting. All of that is a mirror of undisciplined and uncultured behavior. If this is the case, it will be difficult for schools to become places for generations of good behavior and achievement.

Madrasas in Islamic Boarding Schools

As an organization, the excellence of Islamic schools is not only determined by factors that appear (tangible) such as the grandeur of buildings, academic degrees, human resources, and completeness of facilities, but more determined by factors that are not visible (intangible), the school culture which includes core values and core beliefs such as jihad, sincerity, Istiqomah, and good deeds (Ommaya: 1995). The background of madrasa growth is based on several reasons including;

a. As a manifestation and realization of the renewal of the Islamic education system

b. Efforts to improve the pesantren system towards an education system that allows graduates to get the same opportunities as public schools

c. The mental attitude of some Muslims, especially students who are fascinated by the western education system as their education system.

d. As an effort to bridge between the traditional education system carried out by the pesantren and the modern education system from the results of acculturation.

Muhammad Tholhah Hasan quoted from Husni Rahim's opinion identifying four characteristics possessed by madrasa, namely:

a. Islamic Character; Its Islamic identity is reflected in its curriculum and educational process. For example, awareness and consistency of Islamic values, holistic educational orientation, and the appearance and educational environment of Madrasas that portray the personality and character of Islam.

b. Populist character; madrasa was born and developed with the support of the community and open to all walks of life. Madrasas are always held in a popular spirit to produce adequate educational outcomes and at the same time care for the fate of others.

c. Diversity of character; madrasa shows the character of flexibility in the implementation of education following the complexity of society

d. Independent character; madrasas can grapple with a variety of challenges almost all borne by its founder and community.
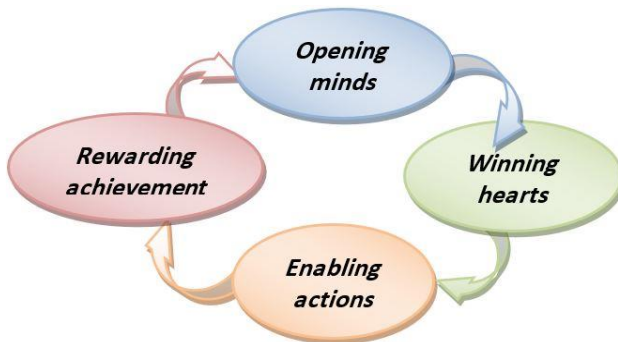
Figure 1. Four Stages of the Change Model (Victor Tan)

According to Conner (Figure 1), to build an organization's work culture, changes must be made especially in the behavior of members of the organization. Victor Tan argues about the four stages of the change model, opening minds, before offering changes related to reason. Winning hearts, related to emotions through respect, attention, communication (Zandi & Haseeb: 2019, pp. 215-227). Possible actions, communication, and confidence that subordinates understand the rationality, goals, and benefits of change. There are four reasons why people do not want to change, they do not know what to do, how to do it, why they have to do it, uncontrolled obstacles.

Based on some of the theories and concepts mentioned above, a framework for thinking about the process of developing organizational values is developed in building a work culture. flow and relationship between several aspects related to the process of developing organizational values in building a work culture to achieve organizational effectiveness (Zaky et al.: 2018, pp. 72-80), depicted in the framework of thinking like figure 2.

Figure 2. Conceptual Framework Building Work Culture

METHODS

Research Focus

This research is focused on developing disciplinary values in implementing good manners and morals in the school environment. Improving work culture based on discipline in the Islamic school (madrasa) environment is the main topic in this study.

Participants and Research Data

Development of learning systems in an Islamic school environment (MTs Salafiyah Syafiiyah Tebuireng Jombang, MA Al-Hikmah Purwoasri Kediri, and MA Matholiul Anwar Simo Lamongan, including; values developed, dominant values, built work culture, and underlying factors a value can develop. Also, analysis of parties that play a role in the development of organizational values, the implementation of socialization, internalization, strengthening, and control, as well as the strengths and weaknesses that influence the process of building a culture of madrasah work in pesantren is carried out in this research.

Comparison of the Islamic school education system (Tebuireng Islamic Boarding School) and the school education system in Japan is carried out to seek integration of the ultimate achievements of education that have the same goal (Aoki: 2010, pp. 868-872).

Focus: Core values developed by madrasa in pondok pesantren tebuireng			
Indicator	**Type Data**	**Source Data**	**Technic**
Developed values	1. Rituals, clothing, work habits, symbols, slogans 2. Vision, mission, objectives, policies, motto, standards of behavior of teachers and students. 3. Philosophy about time, work, people, customers 4. Rules, prizes, sanctions	Document Madrasas Information	Documentation Observation Interview

Madrasah community resources and facilities know the value developed	oral, action, writing		
Dominant values	1. The main value 2. Widely accepted. 3. Member consistency 4. Identify yourself 5. Values & behavior are the same		
A work culture that is built up among the madrasa community	Behavior in carrying out workers, attitudes in dealing with work, and work results obtained		
Reasons or factors underlying values can develop	Conformity with shar' i, beliefs, goals, and needs of managers, employees, institutions, stakeholders, local values		
Focus: The process of develop-ingorgani-Zational values so that they are manifested in performance			
Indicator	**Type Data**	**Source Data**	**Technic**
The parties that play a role and background are influential	Ability and form of involvement and factors owned (Power, knowledge, professionalism, personality, seniority)	Document Madrasas Information	Documentation Observation Interview
Implementation of the socialization of values	Intensity, variations in oral, written, action, momentum		
The process of internalization and strengthening of values to be realized in work culture	history, oneness, membership, and exchange		
Control process: monitoring & evaluating the application of organizational values	Standards, schedules, systems, forms of supervision and evaluation		
Implementation of follow-up results of supervision and evaluation	Standards, form, time (motivation, example, reward & punishment, learning)		
Strengths and weaknesses	Internal and external aspects that affect the success of the process		

Tabel 1. Core values of the madrasa (Islamic boarding school)

Research Design

This study uses a qualitative approach and includes ex-post facto research, which is research tracing back to an event or event, then trace back to find out the factors that can cause the event. Data and facts are collected from a natural setting in-depth with the hope of obtaining a holistic and in-depth picture of the development of Madrasah values in three private Madrasas in the Islamic Boarding School, namely in MTs Salafiyah Syafiiyah Tebuireng Jombang, MA Al-Hikmah Purwoasri Kediri, and MA Matholiul Anwar Simo Karanggeneng Lamongan.

Because of different background characteristics, this study uses a multicase study design, exactly to determine the definitive limits for other case study parameters that can be determined. Based on a multicase study, this research design uses a constant comparative method. Also, this research uses descriptive qualitative research methods. Qualitative research is necessary to explore phenomena that cannot be quantified that are descriptive such as the process of a work step, the formula of a recipe, the notions of a diverse concept, the characteristics of an item and service, pictures, styles, the procedures for culture, the physical model of an artifact and so on.

Qualitative research can also be categorized as a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, where the researcher is a key instrument, data collection techniques with triangulation, data analysis is inductive or qualitative, and qualitative research results emphasize more meaning than generalization.

Descriptive qualitative research design is intended to describe and describe the phenomena that exist, both natural and human engineering, which is more concerned about the characteristics, quality, interrelationships between activities. Also, descriptive research does not provide treatment, manipulation, or alteration of the variables studied, but rather describes a condition as it is. The only treatment given is the research itself, which is done through observation, interviews, and documentation.

Data Analysis Method

Because this research design is a multi-case study, according to Yin, data analysis is carried out through two stages, individual case data analysis, and cross-case data analysis. Data that has been found both from observations, interviews, and documentation then analyzed through activities that are reviewed, reduced, explained, and concluded inductively through individual case analysis and cross-case analysis. Analysis of individual case data is data analysis in each subject, the data analysis process is carried out together with the data collection process. The analysis is done again after the data collection is complete. Cross-case data analysis is used to compare findings obtained from each case, as well as the process of integrating between cases. The steps taken in the cross-case analysis by adapting from Yin are as follows;

a. Using a conceptual inductive approach that is carried out by comparing and combining conceptual findings from each case.
b. The conceptual findings were used as the basis for compiling conceptual statements or prepositions across cases.
c. Evaluate the suitability of the preposition with the facts referred to
d. Reconstruct prepositions according to the facts of each case.
e. Repeat this process as needed to the limit of saturation.

To obtain precise and objective data, in this study an examination of the validity (trustworthiness) of the data with four criteria as recommended by Lincoln and Guba, namely degrees:

1. Trust (credibility), done through continuous observation, triangulation, checking members, and peer discussions.
2. Transferability is the result of research in other locations that have the same characteristics and symptoms through the interpretation and interpretation of the research findings described in detail with full responsibility based on real facts.
3. Dependency (dependability), done to overcome errors in the conceptualization of research ranging from research planning, data collection, interpretation of findings, and reporting of research results.
4. Confirmation, to ensure the results of the research there is a link between data, information, and interpretation, as outlined in the report, carried out through intensive consultation and repeated revisions as well as research seminar activities with several discussion teams, promoters, and research informants.

RESULTS

Madrasas in boarding schools develop the same values but different priorities. The main values that madrasas develop in pesantren are the value of Khidmah and supporting the mission. Values can develop in madrassas in pesantren because of the appropriateness of values with the teachings of Islam, the appropriateness of values as a supporter of the success of the institution, and the appropriateness and usefulness of values for individual madrasa civitas and the consistency of each individual.

The process of developing madrasa values is carried out through SIPP-value enculturation; socialization, internalization, reinforcement, and control of values. Socialization including written, oral, and action. Internalization of madrasa including feeling, knowing, and action. Strengthening organizational values including providing motivation, example, and learning. Value control including supervision, follow-up, and firm enforcement. The value development process including role model figure, the madrasa community, whether they are leaders or not, is becoming and setting an example; have Harism, authority and dedication; consistent and responsibility; scientific competence; has power and policymakers; have the power of prayer; has the attributes of the Prophet. The value development process is influenced by the strengths, support, weaknesses, and obstacles possessed by each madrasa. The culture developed in madrasas is a strong, strategic, and adaptive culture.

Focus: Core values developed by madrasa in Islamic boarding schools		
Indicator	**Cases**	**Cross-Case Findings**
Developed values	1. The value of science, social value, psychological value, economic value, ethical value, and aesthetic value. In the form of norms: thinking, responsible, uplifting and confident, grateful, organized, polite, until succeeding 2. Social values, psychological values, ethical values, and aesthetic values, scientific values, economic values. In the form of norms: filial, integrity, equality, grateful, organized, polite, to be able to give useful. 3. Economic value, knowledge value, psychological value, social value, ethical value, and aesthetic value. Norms: work, be independent, be competitive, be grateful, be organized, be polite until you reach excellence	Based on faith and assumptions about work are worship and humans: "caliph, servant of God, noble creatures". The resulting value: the value of science (thinking), social values (filial piety), economic values (work), psychological values (excited & grateful), ethical values (regular), and aesthetic values (polite, beauty, cleanliness)
Madrasah community sources and media know the value developed	1. Guidance from caregivers, leadership and teacher meetings, Quality Assurance Unit, slogan writing, books, banners, and the internet. 2. Daily habits, exemplary madrasa head, guidance from caretakers and madrasa head, as well as writing on school walls 3. Socialization from leaders during formal, informal meetings and ceremonies, writing at all locations and strategic activities, and school documents.	Writing in each activity, strategic location, regulations. Tausiah leaders of madrasas and foundations at every formal or informal meeting, role models of leadership, habits of members of the organization

Dominant values	1. The value of devotion, success, responsibility, and confidence. 2. Value of devotion, integrity, and equality 3. The value of service, excellence, competitiveness, and independence.	There are different priority values according to the mission of each madrasa: Dedication, success, excellence, self-confidence, responsibility, integrity, equality, competitiveness, independence.
A work culture that is built up among the madrasa community	1. Innovative thinking, active learning, hardworking, self-confidence, enthusiasm, obeying the rules, behaving politely and politely, being grateful. Producing a strategic culture 2. Serve as well as possible, high discipline, honestly dispels obstacles, acting fairly. Produce a strong culture. 3. Work hard, be independent, be competitive, be grateful, be organized, be polite, be competitive, learning from others. Produce an adaptive culture.	Thinking innovatively, working hard, learning actively, obeying the rules, facing obstacles, serving, objectively competing, passionate, polite, grateful. Cultured culture: strong, strategic, and adaptive culture.
The factors underlying organizational values can develop	1. According to religious teachings, and to the characteristics of the pesantren, the interests of the madrasa, the benefits for the academic community. Reason being implemented: obligation, service, because it is following personal principles, as the basis for action 2. Service and loyalty, the achievement of educational goals, Islamic character, and boarding school. Reasons to be implemented: necessities of life, obligations, upholding Islamic values, counteracting the negative impact of technology 3. Buffering the success of the institution, according to the values of the pesantren, and to the needs and interests of the members of the organization and old values. Reasons to be carried out: according to God's rules, human needs, the development of times, work guidelines	Reason developed 1) according to the teachings of religion and the characteristics of pesantren; 2) able to support the success of the institution's goals; 3) according to the needs and interests of members of the organization; and 4) as a form of devotion and loyalty. Reasons carried out by the madrasa civitas: 1) obligation, 2) following Islamic religious values; 3) according to personal values and principles; and

		4) useful in working and living.
Focus: The process of developing organizational values so that they are manifested in the performance of Madrasas in Islamic Boarding Schools		
Indicator	**Cases**	**Cross-Case Findings**
The parties that play a role and background are influential	1. Caregivers, madrasa leaders, Quality Assurance Unit, all members of the organization, because of the factors of power, authority, scholarship, charisma and authority, consistency between words and actions, and loyalty 2. Principals as well as caregivers, Foundation leaders, all teachers and staff because of the responsibility factor, assertive, leaders/ policymakers of power, have the power of authority prayer, pesantren culture. 3. The school principal and caretaker of the pesantren and all members of the organization due to the factor of authority and charisma, dedication, willingness, and strong commitment, and have the characteristics of the Prophet.	Madrasa leaders, caregivers, and all members of the organization following their respective positions (role models). Be and set an example; have a charism, authority and dedication; consistent and responsibility; scientific competence; has power and policymakers; have the power of prayer; has the attributes of the Prophet.
Implementation of the socialization of values	1. Regular teacher meetings, morning apples, congregation prayers, examples of leaders, writing in various strategic places, internet, books published by schools. 2. Writing in institutional documents, meetings, established rules and regulations, role models from the leadership, habituation, and recruitment system. 3. Writing in spaces and strategic places, sports uniforms, books. Oral: at meetings, PBM, ceremonies. action: habituation, exemplary	Socialization through written, oral, and action. Writing, giving direction and example, getting used to working and living, establishing rules and regulations, creating a recruitment system
The internalization process and the strengthening of values to be realized in organizational performance	1. Learning, habituation, direction, example, trust, provision of facilities and rewards, making rules/ procedures. 2. Examples, rules and regulations, guidance and advice, habituation, togetherness and collectivity, reprimands and warnings, strict supervision 3. Giving trust, attention, accompaniment, habituation, and exemplary Giving reprimands and advice, making rules, rules, and slogans.	Planting stage: giving advice, direction, rules, or order. Strengthening phase: giving of trust, motivation, attention, facility support, learning, habituation, and example.
Control process: monitoring and	1. Reprimands, routine and incidental meetings, field monitoring, absence data, and completeness of learning	when you don't have a planned schedule, the way

evaluating the application of values	tools. The standard evaluation of the application of organizational values has been arranged even though it will only be applied 2. At any time individually by directly visiting the class, absent teachers and students, and in groups through meetings. 3. Direct observation, verbally when meeting or meeting, through administrative data.	is verbal during meetings and meetings, administratively, and indirect action. Discipline, norms/character, responsibilities, and achievements. Followed by the firmness of the application of the rules.
Implementation of follow-up results of supervision and evaluation	1. Coaching, reprimand, warning letter, reduction of hours, dismissed, thank you, model teacher, material, and position. 2. Coaching, gratitude, prayer for school principals and caregivers, positions. Warning letter of warning, not given hours 3. Praise, thanks, extra hours, promotion. Verbal reprimands, warning letters, reduced hours, dismissals.	Follow-up in the form of giving, reward, and punishment. Although the rewards and sanctions system is unclear, it is not standardized and not balanced.
Strengths and weaknesses that affect the value development process in building a work culture	1. Spirit, self-confidence, trust in blessing, comfortable and religious work environment, adequate welfare, the demands of the times, the common mission, and motivation from the leadership. Weaknesses: personal interests, improper policies, friends ignorant of values, lack of attention, negative effects of technology. 2. Ownership, a spirit of service, trust in God, habits, supporting rules. Exemplary leadership, family support, established economy, and unstable thoughts, decreased enthusiasm, tired, hopeless and indifferent, disappointed because his opinion was not accommodated. 3. Achievement motivation and dedication, HR alumni are still young, institutional support, effective communication. Networking with outside institutions, exemplary leadership, input, and output excellence. The environment is less supportive and there are activities or interests outside of school.	1) Members of the organization: motivation and confidence, a sense of belonging. trust in the power of God and barakah, young alumni HR, accustomed to existing values. 2) religious work environment, family support, established economics, missionary work colleagues, development of science, and technology. 3) leadership; leadership support and motivation, breadth of network, appropriate policies, recognition and involvement

Table 2. Research data integration

Aspect	**MTsSalafiyah SyafiiyahTebuireng**	**MA Al-Hikmah Kediri**	**MA Mawar Lamongan**
Value priority	The value of science	Social value	Economic value
Points of value	thinking, rational, scientific truth, responsibility, confidence	Devotion, humanity, security, comfort, harmony	Hard work, measurable efficiency, market power, independence
Basic behavior	Think responsibly and confidently	Devoted by increasing integrity and equality	Work hard independently and be competitive
Work attitude	Innovative thinking through active learning, responsible, confident spirit, to the completeness of success	Serve with discipline, high integrity, equality, transparency, to be able to provide the best and broadest benefits.	Work hard independently and responsibly, utilizing resources, to achieve competitive advantage
Work target	Success	Usefulness	Excellence
Socialization	More through oral	More through action	More through writing
Value development strategy	• giving trust to the potential of the madrasa community • learning • habituation of the entire madrasa community • HR Recruitment	• Exemplary, • fairness, • transparency •leader • strictness of regulations •strict supervision	Prove its existence in the external environment Granting authority to innovate and self-actualize independently
Culture's awakened	Strategic culture	Strong culture	Adaptive culture
Impact	Value resilience depends on the quality and impact of learning outcomes and policy support	Resilience values depend on the charisma of the leadership and consistency in exemplary and rule enforcement	Value endurance depends on individual commitment and periodic control

Follow-up	Maintain consistency and loyalty of members and leaders towards the quality of the institution and gradual appreciation	Maintain the loyalty and motivation of members by conducting internal awareness and leadership regeneration	Maintain the commitment of members of the organization by providing periodic indoctrination and building a clear, balanced and varied control system (reward & punishment)

Table 3. Comparison of Cross-Case Findings: Differences in aspects between Islamic boarding schools

Aspect	The Similarities
1. Value priority 2. Points of value 3. Basic behavior 4. Work attitude 5. Work target 6. Socialization 7. Value development strategy 8. A culture that is awakened 9. Impact 10. Follow-up	a. Core values before clearly structured. b. Develop psychological, ethical, and aesthetic values. c. Factors that influence the strong values of the madrasah, namely the root values of Islamic teachings, the strength of doctrine and the intensity of indoctrination, appreciation of tradition and pesantren thinking, institutional strength, habits, religious work environment, vision and mission of the institution has become the direction and reflected in the performance d. Become a quality madrasa

Table 4. Comparison of Cross-Case Findings: Similarities in aspects between Islamic boarding schools of MTs SalafiyahSyafiiyahTebuireng, MA Al-HikmahKediri, and MA MawarLamongan

DISCUSSION

It was found that the elements of organizational culture in madrasas in Islamic boarding schools had four layers namely; faith, assumptions, values, and behavior. The findings of this study are termed the "Four Layers of Organizational Culture Elements". Layer I is visible work behavior or culture; layer II is the value or norm governing how to work; layer III is an assumption that is the belief or philosophy that underlies the formation of organizational values; and layer IV is "faith", that is, belief in God and the teachings that underlie and unite the assumptions, values, and work culture of the madrasa community. The findings of the Four Layers of Organizational Cultural Elements can be visualized as in Figure 3.
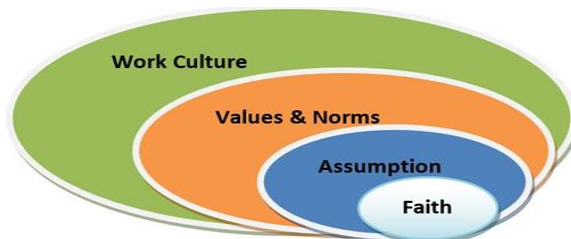
Figure 3. Four Layers of Madrasa Cultural Elements

This finding develops from Edgar Schein's theory which states that organizational culture involves three layers of elements; layer I include artifacts and creations that seem real but often cannot be interpreted. Layer II contains values which are consciousness, affective desires, or desires. Layer III is a basic assumption that people create to guide their behavior. Basic assumptions are elements that cannot be directly observed because they are hidden but the basic assumptions are the main elements forming organizational culture. Artifacts are elements of organizational culture that intersect directly with the external environment. Artifacts are a means to strengthen the understanding, recognition, and inspiration of organizational members to the culture that is developing in an organization that can be seen from the outside.

As an educational institution that is under the guidance of the Ministry of Religion, madrassas in pesantren have also developed the values desired by the Ministry of Religion. This can be compared to the work attitude determined by the Ministry of Religion covering: 1) honest and having high integrity; 2) have ethics, noble morals, and set an example; 3) obey applicable laws and regulations; 4) responsible and accountable; 5) respect the rights of others; 6) loves work and is willing to work hard; 7) increase transparency and coordination; 8) high discipline, and 9) modest in life and life.

When compared with the eighteen values that were developed and agreed upon by leaders, lecturers of S1, S2 and S3, students, and education personnel in the National Seminar and Workshop on the restructuring of character education in 2008, the values developed by madrasas in pesantren have also been able building character which is currently being promoted by some of the character education leaders, which in detail include; observance of worship, honesty, responsibility, discipline, work ethic, independence, synergy, critical, creative, innovative, visionary, respect, caring, sincerity, justice, simplicity, nationalism, and internationalism.

The values developed by madrasas in pesantren are diverse and the same but the priorities are different. The main values of madrasas in pesantren are Khidmah values and values that can support the mission. Because the mission of each madrasa is different, then the difference is only in the priority values according to the mission, some prioritize aspects of science, namely thinking, which prioritizes aspects of economic value that is work, and some prioritize social values, that is, filial piety. Priority values have an influence on the dominant behavior seen in the madrasa community along with the expected result.

Also, this study reinforces Ouchi's theory that there are three conditions for developing organizational culture; first, the existence of the mutual trust. Second, fineness. And third, intimacy. Trust, the understanding, and the nature of leadership towards other people. In this case, five dimensions underlie trust, the existence of integrity, competence, consistency, loyalty, and the nature of openness. Subtlety, which is something very subtle, difficult to describe but can be felt in the relationship between humans and this as a social glue, such as morale, attractiveness, sense of humor, and the existence of reciprocity. Familiarity, which is a healthy element in organizational groups in the form of togetherness among members of an organization. Among the dominant values and by the madrasa mission and united by the elements of faith are the values of responsibility and confidence, the value of integrity and equality, the value of competitiveness, and independence. These values also become the strength of the institution, because it is the key to the success of the institution in building an organizational culture:

Value of responsibility

Responsible is to fulfill the duties and trust given. All tasks given to humans must be carried out as well as possible because humans must take responsibility for the implementation of their duties to those who give them the task, besides that humans must also take responsibility before Allah SWT. The value of responsibility is measured by how much effort someone has in carrying out the given task to achieve the goal. Big responsibilities need to be balanced with hard work and time discipline.

Value of confidence

Every madrasa civitas must be ready to accept duties and responsibilities with confidence. Feeling confident can be a strong motivation for one's success. In a hadith Qudsi, Allah says which means; "I depend

on my servant's allegation" that is, with enthusiasm and confidence possessed by humans can get what they want. Humans need to build self-confidence by determining the desired plans and targets and thinking that they can do it.

Value of integrity

Integrity value is the strength of attitude in maintaining the principles and ethics of professionalism, maintaining loyalty in carrying out tasks and being able to provide accountability based on honesty. Integrity values include ethical issues, spirituality, prioritizing honesty, and honest values. Integrity and honesty values are a necessity to create a climate. Healthy and conducive work. Realizing the value of integrity and honesty requires the commitment of the entire madrasah community, especially the leadership.

Value of the similarities

Manusia diciptakan oleh Allah SWT mempunyai kelemahan dan kelebihan masing-masing. Hal yang membedakan manusia di hadapan Allah adalah bergantung pada kualitas ketakwaannya. Oleh karena itu, manusia juga harus memperlakukan sesamanya dengan baik dan adil, memberikan tugas dan tanggung jawab sesuai dengan porsinya, memberikan hak-hak mereka sesuai dengan usahanya. Nilai persamaan perlu diterapkan dalam setiap hubungan kerja maupun hubungan sosial lain.

The Holy Prophet established the state of Medina based on a social contract (al ‘aqd al ijtima’i) between the Muslims and the Jews, Christians, and Arabs who settled in Medina. The Medina Charter contains the principles of good interaction between religious adherents, helping one another face enemies who attack the Medina state, uphold justice and defend people who are persecuted, advise one another, and respect religious freedom.

Value of independence

The independence that is emphasized by the Shari'a is the willingness to meet their own needs by working hard to avoid the attitude of begging. In Islamic teachings, begging is a despicable job that must be shunned, except in very forceful circumstances. Islam does not forbid Muslims from accepting other people's gifts, but it becomes a far better and noble giver.

CONCLUSION

Based on data exposure and individual case research findings and cross-case discussion can be concluded that the core values of madrasas in Islamic boarding schools can be pursued with an organizational culture based on four elements of organizational culture. Overall the work culture that appears from the attitudes and work behavior of the madrasa civitas is to think, think innovatively, work hard, learn actively, be enthusiastic, be grateful, obey the rules, be polite, be confident, be disciplined, be independent, and be competitive. Sometimes there is still resistance and violation of values by the madrasa community, therefore intensive socialization and internalization are needed. The process of developing madrasa values so that they are manifested in the work culture of madrasa civitas in pesantren can be supported by a role model figure, namely all madrasa civitas capable of becoming role models capable of being a model of authority and dedication that is high, consistent and committed to responsibility, trust has the power of prayer, and has an honest, trustworthy, transparent, and intelligent. Also, development can be achieved by holding socialization, internalization, strengthening, and controlling.

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Lessons From The Islamic Movement Of The Pesantren in Wali Barokah Kediri

Enseñanzas del movimiento islámico de los Pesantren en Wali Barokah Kediri

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RESUMEN

El propósito de esta investigación es analizar los antecedentes de la fundación de las enseñanzas, movimientos y políticas sociales islámicas. Se utiliza el enfoque del estudio histórico narrativo. Los resultados encontraron que el internado islámico Wali Barokah, respalda al fundador que tiende a ser bíblico y puritano. El plan de estudios se resume en las pautas de Al-Manhaj al-Tarbiyah. Por otro lado, el movimiento sociopolítico es el siguiente: usar el método de proselitismo de manera más suave y abierta, como agente de da'i-da'iyah, en colaboración con instituciones externas y con actividades económicas.

Palabras clave: Internado islámico de Wali Barokah Kediri, Islamista, Socio-política.

ABSTRACT

The purpose of this research is to analyze the background of the founding of Islamic teachings, movements, and social politics. The historical narrative study approach is used. The results found out that the Wali Barokah Islamic Boarding School stands behind the founder who tends to be scripturalist and puritanism. The curriculum is summarized in the Al-Manhaj al-Tarbiyah guidelines. On the other hand, the socio-political movement is as follows: Using the method of proselytizing more softly and openly, as an agent of Da'i-Da'iyah, in collaboration with institutions outside and with economic activities.

Keywords: Islamic Boarding School of Wali Barokah Kediri, Islamist, Socio-politics.

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INTRODUCTION

"Islamic boarding school" is a boarding Islamic school located in Indonesia. Institutions like pesantren are also found in other countries, albeit very rarely, for example in Malaysia and Southern Thailand called Pondok schools, and in India and Pakistan called Islamic madrasa. The term pesantren is derived from the word santri, where the word "santri" means students in Javanese. The term Pondok derives from Arabic fundūq which means lodging. Specifically, in Aceh, pesantren are also referred to as Dayahs (A'la: 2016, p. 203).

Another opinion, pesantren comes from the word santri which can be interpreted as a santri place. The word santri comes from Cantrik (Sanskrit, or maybe Javanese) meaning people who always follow the teacher (Masykur et al.: 2018), which is then developed by the Taman Siswa College in a boarding system called Pawiyatan. The term santri also exists in Tamil, which means the teacher recites the Koran. The term comes from the term Shastri (Utami et al.: 2018), which in Indian means someone who knows the sacred books of the Hindu religion or an Ahl scholar of the Hindu holy book. Sometimes also considered as a combination of the word saint (good human) with the syllable Tra (like to help), so that the word pesantren can mean a place of good human education (Syahrir et al.: 2018). According to Mastuhu (Mastuhu: 1994), boarding schools are traditional Islamic educational institutions to understand, live, and practice the teachings of Islam (Tafaqquh fi-al-din) by emphasizing the moral importance of the Islamic religion as a guide to everyday life.

The pesantren was at the beginning a center for embracing Islamic values and broadcasting. However, in its development, this institution further widened its arable area, not merely accelerating vertical mobility (by providing religious material), but also horizontal mobility (social awareness). Pesantren now no longer dwells on a curriculum that is based on religion (regional-based curriculum) and tends to skyrocket, but also a curriculum that touches on the current issue of society (society-based curriculum) (Arifin: 2010; Rosell et al.: 2020; Villalobos et al.: 2020). Thus, pesantren can no longer be charged solely as a purely religious institution, but also (should) be a living social institution that must continue to respond to the chaotic problems surrounding the community. This has been proven starting from its role in building the Indonesian nation since before independence until this reform era (Arifin: 2010).

Pesantren is the oldest Islamic educational institution which is a product of Indonesian culture. When the pesantren was established, where and by whom no definitive information was obtained. From the data collection of the religious department in 1984-1985 as quoted by Mastuhu (Mastuhu: 1994), it was obtained that the oldest pesantren was established in 1062 in the name of Jan Tampes II pesantren in Pamekasan Madura. Also, there are other allegations including the existence of Islamic boarding schools in Indonesia starting from Islam entering the country by adopting a religious education system that has long developed before the arrival of Islam (Mastuki: 1997). As an educational institution that has long been rooted in this country (Look et al.: 2019, pp. 1-10), boarding schools are recognized to have a very large contribution to the history of the Indonesian people.

Islamic boarding schools are Islamic educational institutions in which all knowledge related to Islam is expected to be obtained at Islamic boarding schools (Lestari et al.: 2019, pp. 15-32). This means that Islamic boarding schools are Islamic educational institutions with distinctive features (Nasi: 2005). According to Nurcholish Madjid, if Indonesia did not experience colonialism (Moesa: 2007), then the growth of the education system in Indonesia would follow the path of the pesantren (Daulay: 2001). This opinion was made referring to the history of Western education that almost all famous universities the forerunner was a religious college. If there was no occupation, the existing tertiary institution would not be Brawijaya University, UGM, or ITB, but Tebuireng University, Lasem University, or Krapyak University.

During its development, around 1945 to 1960, pesantren were the most popular educational institutions in the community (Umam: 2019). This phenomenon is inseparable from the economic situation and conditions of the Muslim community at that time which was very difficult (Mastuhu: 1994) so that pesantren is an alternative for the poor of Indonesia. But after the crisis of the 60s, pesantren showed another phenomenon (Ramadhani et al.: 2019, pp. 137-158) which was not only attractive to the poor but also by rich people.

In the beginning, the purpose of establishing pesantren was to become an Islamic educational institution that spread information about the teachings of Islam to the public throughout the archipelago which had a pluralist character, both in the dimensions of belief (Balsa: 2019, pp. 220-238), culture, and social. In addition to being an Islamic educational institution, pesantren was also born to respond to social situations and social conditions that are being faced with the collapse of moral foundations, through offered moral transformation.

In Indonesia, there are several typologies of pesantren including Salafiyah (traditional) pesantren, Khalaf (modern) pesantren, and integrated pesantren. These pesantren are rooted in Indonesian nuance, very accommodating to the nation's culture, tolerant, inclusive, and teach the spirit of nationalism.

METHODS

This study uses the historical studies approach, which is an approach to examine past events. Historical events are reproduced using primary data sources in the form of testimonies from historical actors that still exist. In this case, the researchers interviewed the founding students of the Walibarokah boarding school that still existed, the teachers, and several sources who knew the Wali Barokah boarding school's journey from year to year.

Research Sites

This article takes an object in one of the Islamic boarding schools, namely Islamic Boarding Schools whose educational orientation leads to the purification of Islamic teachings namely Wali Barokah Islamic Boarding Schools under the auspices of LDII (Indonesian Islamic Da'wah Institute) Kediri. As for the reasons for the selection of the object of this study in the boarding school Wali Barokah Kediri because this cottage is the origin of LDII throughout Indonesia. This boarding school has something unique that is the fervor of its efforts to restore the teachings of the Qur'an and Hadith with its unique characteristics. What is more interesting is that this pesantren is not directly affiliated with one of the political parties in Indonesia as most of the huts are under the auspices of NU with PKB and with PAN.

RESULTS

The Establish of Wali Barokah Islamic Boarding School

Several things lay behind the establishment of the Wali Barokah Islamic boarding school (Diani et al.: 2019). First, the Thought of Nurhasan Ubaidah, he is a founder who tends to be scripturalist and wants to purify Islam (Zulkifli; 2008). Secondly, He was concerned about the people at that time who were far from the Qur'an and Sunnah. From the background of the founder's thought, Nurhasan Ubaidah, it is reasonable to call this Islamic boarding school. According to Jainuri Islamist is a group that believes that the Qur'an and Sunnah are the basic and binding sources of Islamic teachings to be implemented every day (Habibi et al.: 2019, pp. 125-134). Islamists have a scripturalist tendency to cling to the main sources of Islam (Diani et al.: 2019, p. 48).

Wali Barokah Pesantren in terms of teaching, became an exclusive pesantren because it rejected the traditions that had taken root in Java, whereas the basic character of the pesantren was education which had roots in the Javanese tradition. Martin van Bruinneseen said, The beginnings of Indonesia's pesantren tradition may not go back as far as has often been claimed. Certain scholars have claimed that the pesantren represented a continuation of similar schools with resident students in the pre-Islamic period.

This opinion suggests that basically pesantren are very accommodating of Javanese traditions and culture and of course also remain selective. Santri graduates of pesantren when returning home and become clerics also teach these traditions and they become strong defenders of tradition.

According to Nurcholish Madjid, another difference that distinguishes between Ahl al-sunnah wa al-Jamaah and the others is related to adat issues, especially Javanese customs. The students rejected a lot of Javanese elements but also retained some of the others later given the color of Islam (Zulvia & Martin: 2019, pp. 63-75). among the examples of adat that are rejected by Islamic boarding schools is Nyadran. This tradition still exists among the people of Java today even though they have declared Islam. Almost every village in Java found a tomb that was saved, generally the tomb of the founder of the village. Villagers always ask for safety at the tomb if you want to have a lavatory. The students reject this practice because they assume that the practice of Nyadran is shirk. After all, it asks other than Allah.

The example of the Javanese tradition that is still maintained by the santri is salvation and is given the color of Islam. Salvation is an event to pray for people who have passed away. The traditionalists from the pesantren assume that this rhythm will not damage the Islamic creed or sharia, so the value of the benefits is far higher than rejecting it.

Developments in Contemporary Pesantren: Islamic Boarding Schools

At first, the understanding of Islamist connotes politics of resistance to the Status Quo as in the oxford dictionary of Islam. "Term used to describe an Islamic political or social activist. Coined in preference to the more common term "Islamic fundamentalist." Islamists (al-Islamiyyun) are committed to the implementation of their ideological vision of Islam in the state and/or society. Their position is often seen as a critique of the establishment and status quo (Sriyakul et al.: 2019, pp. 479-486). Most belong to Islamic organizations or social movements (al-harakat al-Islamiyyah).

It is important to mention the Islamist activities in politics such as establishing parties, establishing organizations, and so on, and in the field of formal education such as establishing integrated schools and in informal education such as making Liqa, Majelis ta "Lim and establishing pesantren.

At present, the term Islamist is also used to describe pesantren educational institutions. This is an evolution that occurred in the world of pesantren. Islamic boarding schools whose origins are the result of cultural and religious acculturation have become Islamic boarding schools oriented towards purifying Islamic teachings (Mastuhu: 1994). This term is not as popular as other pesantren terms such as salaf or traditional pesantren, modern pesantren but many pesantren models lead to these pesantren Islamists.

The term Islamist to refer to this pesantren was raised by Martin Van Bruinnessen in one of his articles "Traditionalist and Islamist Pesantrens. In Contemporary Indonesia "Martin writes that describing a pesantren which is identical to the purification of Islam. The Islamicology typology of this pesantren is also not easy to generalize and needs to be careful in elaborating because pesantren in this typology has many variants even at the same outline, namely Islamic fundamentalism.

Islamists have a scripturalist tendency, clinging to the main sources of Islam namely the Qur'an and Hadiths. The concept for Islamist movements is the restoration of the pristine purity of the ummah at the time of Muhammad and his companions. Islamist movements thus draw inspiration from a reading of Islamic sources (Qurʿān and sunnah) with the aim of remodeling contemporary Muslim majority societies according to scriptural norms. They envisage a virtuous political community based on the observance of the sharʿah - a purified ummah to be built up through proselytizing activities (proselytizing), charitable practices, and principled policies.

Islamists emphasize their movement as a purification movement towards the teachings of Islam and sharia oriented. Hospitality towards local culture is a common feature of Islamist movements based on fundamentalist teaching. Negative evaluations of cultural practice are based on the assumption that Shari'ah and Sunnah (the social practice of the Prophet Muhammad) are the only acceptable models for Muslim conduct.

Islamists believe that shari'ah is governing all human life. Islamists "have come into increasing use in recent years to denote the views of those Muslims who claim that Islam, or more specifically, the Islamic

sharīʿah, guides all areas of human life, individual and social, and who therefore calls for an" Islamic State "or an" Islamic Order. "Islamists focus primarily on political matters, but they are also concerned with economic, social, and moral issues. Because of that, the main struggle of Islamists is to establish Islamic shari'ah. The Islamists' claim that they are divinely-ordained and immutable, valid for all times and places.

Wali Barokah Kediri Islamic Boarding School Social and Political Movement

Wali Barokah Islamic Boarding School social movements are as follows:

1) Wali Barokah Islamic Boarding School uses propaganda methods more softly and openly unlike Islamic preaching of Jemaah and Lemkari. This method of preaching was carried out after the Ubaidah teachings were repeatedly pressured by the community, so the strategy for LDII teachings to be more acceptable to the community, then LDII need to change the method of propaganda with more soft. Organizations that are now LDII from time to time always take lessons so that preaching can be accepted in the community. When changing from Islam Jamaat to Lemakari has a motto that Lemkari shows a more tolerant attitude that respects the beliefs of others. Lemkari brought a new spirit, preaching without violence or without blaspheming other parties who are often accused of KH. Nurhasan and his students. This attitude reinforces that this new organization (Lemkari) is a nationalist Islamic organization that supports Pancasila and the 1945 Constitution. Including the change from the name Lemkari to LDII in 1990 is also an effort to proselytize more softly.

This is one phenomenon that is unique that Islamists in general often use violent methods in their da'wah. But the Wali Barokah Pondok Rapidren turned soft.

1) Wali Barokah boarding school is a militant Da'i-Da'iyah agent who is ready to be placed anywhere.
2) The practice of preaching to the community is carried out by preaching Bil p. After the community is interested in the LDII people's behavior the community will follow it.
3) By working with institutions outside of other organizations such as with NU.
4) Another form of LDII socialization is the economic activity, LDII has several business entities, with its business as well as a means of preaching, so that many business relations are interested in entering LDII.

The Wali Barokah Islamic Boarding School political movement is as follows:

1) In politics, LDII considers that Indonesia is a final country. Islamic Sharia does not need to be used as the basis of the Indonesian State. There is a boarding school guardian barakah in particular and LDII generally have similarities with other religious movements when they have to return to the Qur'an and hadiths (Idham & Supriyadi: 2019, pp. 51-62). However, what distinguishes between LDII and other Islamists is that LDII does not want to make Islam the basis of the state. In contrast to Hizb ut-Tahrir, for example, Hizb ut-Tahrir has the ideals of upholding Islamic sharia as the law and the basis of the state and its ending wants to uphold the Khilafah Islamiyah. The function of the Imamate or Imamate in LDII is only as an effort to improve the course of an organization not for political purposes. In the political field, LDII considers that Indonesia is a final country. Islamic Sharia does not need to be used as the basis of the Indonesian State. This is different from other Islamists and interesting to study, in general, Islamists believe that the Islamic State and Islamic shari'ah are the most appropriate solution to overcome all the problems of the people. Among Islamist political and religious organizations in Indonesia who hold such views are PKS and HTI. Therefore they are fighting for the establishment of Islamic shari'ah and believe that in a short time the Islamic shari'ah will be established in Indonesia. Claiming that Islam's hold 'over the minds and hearts of believers' transcends all social, economic, class, gender, and demographic demarcations among Muslims, Gellner asserted that if' Christianity has its Bible belt, 'Islam, in its entirety,' is a Qur'an belt'.

2) But Wali Barokah Islamic boarding schools in particular and LDII, in general, do not make the establishment of an Islamic state and the establishment of Islamic Shari'ah in Indonesia a goal in its struggle. From this, it appears that the Wali Barokah Islamic boarding school is different from other Islamists. When analyzed, this is a strange phenomenon, the teachings of the Wali Barokah Islamic boarding school whose memorandum tends to the scriptural understanding but does not call for establishing an Islamic government and establishing shari'ah, in the case of many verses of the Koran which if understood textually it will lead there.

DISCUSSION

This finally raises a big question why is that? It could become a historical trauma, if LDII or Wali Barokah Islamic boarding school does this, it will repeat the dark history that will be opposed by many groups or will be dissolved by the government. Or it could be the Wali Barokah boarding school waiting until the right time to voice the establishment of the Shari'ah Islamiyyah and the establishment of an Islamic state (Novoa et al.: 2019, pp. 60-74). The third possibility is the Wali Barokah Islamic boarding school realizing that Indonesia which is based on Pancasila and the 1945 Constitution is a final state so it is not appropriate to voice an Islamic state. This last possibility has been conveyed by the boarding border of Wali Barokah boarding school to researchers.

Regarding security it is worth analyzing too, the term Amir is identical to the Islamic leader when the Messenger of Allah had died the leader of the Islamic government was in the hands of Abu Bakr, He was called Amiril Mu'minin, thus the second caliph Umar bin Khattab also got the same title. LDII or Wali Barokah boarding school also uses the term in carrying out its teachings. Will this lead to an organization that leads to the establishment of an Islamic state? But when researchers try to probe deeper, while still getting an answer that the function of the priesthood or Imamat in LDII or Wali Barokah Islamic boarding school is only an effort to improve the course of an organization.

Since the start of the establishment of Islamic Jama'ah until the reform period Berailansi with one political party, namely Golkar, but after the fall of the new order, LDII as a form of Islam Jamaah gave freedom to its members to choose parties, so LDII members can choose whatever party they want. The joining of Islam Jama'ah or Lemkari to Golkar is that there are interests and mutual benefits. On one side, Lemkari's entry into Golkar was able to get a lot of votes from Islamic groups. The advantage of Lemkari is getting a fortress from the government or Golkar. However, this sparked extraordinary resentment from Islamic groups and finally urged to dissolve the Islamic Jamaat. This Islamist is indeed different from other Islamist groups, usually other Islamists in fighting for their strong political aspirations for their founding based on the Qur'an and Hadith. However, LDII in politics can work with political parties that can benefit both groups from the Islamic group or not. LDII also does not establish relations with foreign countries except for the study of students. Usually, the Islamist movement always has an international network with other countries, especially Middle Eastern countries like Hizb ut-Tahrir.

CONCLUSION

The emergence of Islamist boarding school (boarding house wali Barokah) was motivated by Nurhasan Ubaidah's concern about the religious practices of the people who according to him followed the tradition and had deviated from the Qur'an and Sunnah. This view of Ubaidah is inseparable from his educational background in the city of Makkah, Saudi Arabia, which tends to follow the ideas of Sheikh Muhammad ibn Abdul Wahhab. Nurhasan Ubaidah felt called to return his community to the right path, namely returning to

the Qur'an and Sunnah; he gathered several people then taught and doctrine and finally was born Wali Barokah boarding school and LDII now.

The contents of the teachings of Islamic boarding schools (Pondok Pesantren Wali Barokah) return to al-Qur'an and Sunnah so that the material taught is not separated from the Qur'an and Sunnah by way of Manqul from Nurhasan Baidah. To get the maximum results in delivering the teachings, there are several doctrines that each student must obey. While the curriculum used is different from the curriculum in Islamic boarding schools in general that makes the work of medieval scholars or the yellow book as objects of study.

The social movement is carried out by Islamic boarding schools (Pondok Pesantren Wali Barokah) by recruiting students to be educated and fostered and then assigned to spread the teachings of the Wali Barokah boarding school to all corners of the world starting from the closest family, neighbors, friends, and people around him. Also, the economic empowerment and social assistance provided to the surrounding community. As for the political arena, the boarding house of the Wali Barokah boarding school is currently not affiliated with any of the domestic parties or foreign policy. Wali Barokah boarding school supports NKRI based on Pancasila and the 1945 Constitution. Thus Wali Barokah boarding school in particular and LDII can generally be classified as non-radical Islamists in politics.

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English Education for Student in Globalization Era: Teacher´s Perspective in Jabodetabek

Educación en inglés para estudiantes en la era de la globalización: perspectiva de los docentes en Jabodetabek

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RESUMEN

El propósito de esta investigación es analizar los antecedentes de la fundación de las enseñanzas, movimientos y políticas sociales islámicas. Se utiliza el enfoque del estudio histórico narrativo. Los resultados encontraron que el internado islámico Wali Barokah, respalda al fundador que tiende a ser bíblico y puritano. El plan de estudios se resume en las pautas de Al-Manhaj al-Tarbiyah. Por otro lado, el movimiento sociopolítico es el siguiente: usar el método de proselitismo de manera más suave y abierta, como agente de da'i-da'iyah, en colaboración con instituciones externas y con actividades económicas

Palabras clave: Educación en Inglés, Estudiantes, Globalización, Perspectiva de los Docentes

ABSTRACT

This study examines the perspectives of English teachers in the Jabodetabek area on improving the English proficiency of students in the region. The data used in this study are data collected through a questionnaire answered by 201 English teachers in the Jabodetabek area. The analysis shows that more than 50% of teachers stated that they strongly agree on five components: namely improving teacher quality (76.1%), the role and guidance of parents (63.2 %), providing motivation to students (62.2%), innovative learning methods and supporting tools (61.7%), and the support of all parties in their application in the school environment (58.2%).

Keywords: English Education, Globalization, Students, Teacher´s Perspective.

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INTRODUCTION

Foreign languages especially English is one of the official international languages which are always used in communication. In Indonesia, English is permitted to be used after Indonesian and regional languages, because Indonesian is the official language of the nation and the language of the unity of the Indonesian people. However, in daily life, there are still many people who use local languages. This situation is almost the same as in schools, teachers and students are more comfortable using local languages. This is affected when they use English, which is the sound that is spoken is always influenced by the Indonesian language system or the region.

Sub-skills of speaking ability include speaking using correct pronunciation, speaking fluently without using too many pauses, using correct grammar, being able to convey what you want to convey correctly without making the listener confused or misunderstood, use appropriate conjunctions to convey his ideas, and be able to speak by appropriate situations and conditions (with whom to speak and in what context). It is these sub-skills that need to be taught to English students to be able to use English to convey messages through oral communication properly without causing misunderstanding or communication breakdown.

In the Law of the Republic of Indonesia Number 24 of 2009 concerning Flags, Languages, and Symbols of the State, and National Anthem, Article 29 paragraph (1) states that Indonesian must be used as the language of instruction in national education, and paragraph (2) mentions that the language of instruction referred to in paragraph (1) may use a foreign language for purposes that support the foreign language skills of students (Justika: 2009). This was stated again in Presidential Regulation No. 63 of 2019 concerning the Use of Indonesian Language. Article 23 paragraph (4) of the regulation states that in addition to the Indonesian language as referred to in paragraph (1), foreign languages can be used as a language of instruction to support the foreign language skills of students (BPK: 2019). Paragraphs (2) and (4) according to the respective authors indicate that the intended foreign language is primarily English.

Based on the mandate of the President's laws and regulations above, learning English is very important for students in Indonesia, not only to improve their ability in English but also as a tool to explore knowledge deeper and at the same time to face the globalization era today. Miller (Miller: 2019, p. 346) states that globalization is the interdependence of one nation with another nation, between one human and another through trade, travel, tourism, culture, information, and broad interactions so that national boundaries become increasingly narrow. The interaction requires communication, the main language used for communication is English.

Jakarta as the Capital City of the Republic of Indonesia is supported by the surrounding regions, namely Bogor, Depok, Tangerang, and Bekasi (Jabodetabek) which play an important role as a barometer of education, especially English language education in Indonesia, because the Jabodetabek region is a gateway of Indonesia. It is heading to other regions in Indonesia and the English ability of students as the nation's successors in that region needs to be continuously improved in bringing Indonesia forward as major cities in the country. Therefore, this research will examine how to improve students' English skills from the perspective of English teachers in the Greater Jakarta area.

METHODS

This research is descriptive qualitative research. Mitchell et al (Mitchell et al.: 2019) explain that qualitative descriptive research uses a series of ways to specify and describe data findings that occur in the field without providing experimental treatment. This is that descriptive qualitative research will only describe and explain what happened in the field. The subjects of this study were English education teachers in the Jabodetabek area who were studying a master's program in English education at PGRI Indraprastha University. The total number of research subjects was 201 English teachers. The instrument used for data collection was a

questionnaire. Ten questions were asked to the English teacher who was compiled based on theory and expert opinion. While the answers to the questionnaire are grouped into five levels of teacher perspectives namely strongly agree, agree, disagree, strongly disagree, very strongly disagree. Data analysis in this study was conducted by analyzing descriptive data related to factors that could improve students' ability to speak English. Data from the results of the questionnaire were processed according to the needs of the data needed following the focus of this study (Haseeb et al.: 2020, pp. 723-745).

In this study, there are ten questions asked to English teachers relating to English education for students in the Jabodetabek area. These questions are based on theories and experts' opinions on how to improve English proficiency for students. First of all, students must know that in the era of globalization English is always used to communicate. Language plays an important role in mastering communication, both on a technological basis and indirect interaction. The use of international languages, especially English, is very important to be able to adapt and follow the development of increasingly advanced global currents.

Therein, some studies also talk about students to be academically engaged for better student outcomes (Ahmed et al.: 2018, pp. 39-46). He also mentioned the results of a very well-known study conducted by Gardner and Lambert suggesting that students who feel most warm about language and who want to integrate into the culture of their speakers are more motivated (and learn more successful) than those who only learn languages as a means to an end (eg. get a better job). In other words, integrative motivation is stronger than instrumental motivation. But whatever motivation students have, it is clear that highly motivated students perform better than those without motivation at all.

In learning English, children or students tend to be influenced by their feelings during the learning process, feelings for the teacher, how to teach them, and also the opinions of their parents. According to Moon (2000), there are two very important reasons students enjoy learning English are the "teacher" and "the teaching method. So teachers must have learning methods and innovations, among others, by using media, so that they are not bored and are easier to learn English. Related to the role of parents, according to Cameron (2001) it turns out that parents help and support children's tasks effectively in learning English, including distancing children from frustration when doing assignments (Ben-Peretz: 2019).

Learning is essentially an interaction between individuals and the environment. Therefore, in learning English the environment also needs to be considered. According to Hidayat (Hidayat: 2019), learning is a process of effort by someone to obtain a new change in behavior as a whole, as a result of one's own experience in interaction with the environment. This shows that the environment is very important to influence on student acquisition of the lesson being studied.

Giving English lessons to students, teachers are also expected to always put themselves as facilitators and motivators in the learning process. This is by Killen (Killen: 2007) which states that it is important for teachers to make students the center of learning to help students construct or find knowledge rather than just absorbing or receiving it from the teacher.

Related to creating a bilingual environment in schools to improve students' skills in English, according to Rahmawati (Rahmawati: 2016) the aim is to provide students with language skills related to listening, speaking, reading and writing skills in languages other than mother tongue, in addition to learning content through language skills.

The use of English as a second language in schools, especially as an introduction in class, Sutiyono (Sutiyono: 2014) argues that it will provide ample opportunities for students to interact in English so that students will be familiar with a variety of English vocabulary, grammar, and sentence patterns. This is important because of the limited opportunities for them to communicate in English at home and in the environment in which they live. At home, there is little or no chance for them to communicate in English. Likewise in the environment, they live because people do not use English as a means to communicate in their daily lives. The opportunity to communicate in English at school is the only opportunity for elementary school

students to develop their speaking skills. Also, the use of English as the language of instruction in the classroom will be able to reduce the fear of making mistakes in students when they speak English.

In learning English, no less important is the support of the educational curriculum. Garcia-Huidobro (Garcia-Huidobro: 2018, pp. 25-42) agree on defining the curriculum through what the curriculum is. The curriculum is the purpose, objectives, content or subject matter, method or procedure, and assessment or evaluation. The education curriculum is a major element of stated educational policy. Therefore, the curriculum must be focused on certain groups because it is prepared with certain objectives in view (Kay & Kienig: 2013).

In addition to the elements above, improving the quality or competence of teachers is very important. The teacher as a facilitator as mentioned above in teaching, both in terms of his English, motivates children, creating an environment that is not boring to be in his authority. Echols and Shadly in Lestari (Lestari: 2016) stated that competence is a collection of knowledge, behavior, and skills that must be possessed by teachers to achieve learning and education goals.

Based on the theories and opinions of the experts as stated above, ten questions were asked to English teachers in Jabodetabek area, namely: (i) explaining to students from the beginning that English is a basic need in the globalization era; (ii) students' motivation plays a notable role in elevating their self-motivation; (iii) there should be methodology on learning innovation supported by learning media:(iv)the importance of parents' role and guidance in increasing students' English comprehension; (v) creating a fun and natural environment at school when teaching English; (vi)the role of teachers as facilitators or resource linkers in improving students' English skill; (vii) creating bilingual environment in schools is important to improve students' English skill; (viii) supports to use English as a second language in schools is noteworthy; (ix) bilingual system in schools should be supported by curriculum; and (x) it is better to raise teachers' teaching quality (Jermsittiparsert: 2020, pp. 202-214)

RESULTS

Based on the results of data processing from a questionnaire given to 201 English teachers in Jabotabek about their perspectives in improving the ability of English as a foreign language to students as contained in Table 1.

Question Numbers	Options offered (%)					Total (%)
	strongly agree	Agree	Disagree	Strongly Disagree	Very Strongly Disagree	
1.	62.2	35.8	2	0	0	100
2.	56.2	41.8	1.8	0.2	0	
3.	61.7	37.8	0.5	0	0	
4.	63.2	35.8	0.5	0.5	0	
5.	61.7	34.8	3.5	0	0	
6.	42.8	55.7	1.5	0	0	
7.	50.7	44.3	4	1	0	
8.	58.2	39.3	2.5	0	0	
9.	49.8	46.8	3	0.4	0	
10.	76.1	23.4	0.5	0	0	

Tabel 1. The Result of Questioner
Sources: Data Process

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The table above shows that the percentage of the five highest answers strongly agreed were found from questions number 10, 4, 1, 3 and 5, and 8, namely 76.1%, 63.2%, 62.2 %, 61.7%, and 58.2% respectively. While teachers who agreed, disagreed, strongly disagreed, and strongly disagreed with the ten questions given, the results were below 50%.

DISCUSSION

Based on Table 1, it can be seen that the teacher's perspective on improving the quality of teachers on questions given relating to English is a basic need in the era of globalization, the percentage is very high, namely 62.2%from 100 % participant's state strongly agree for the quality progress of English teachers. According to the
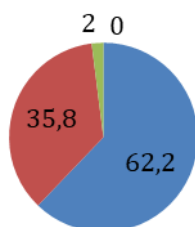
Figure 1. English need in era globalization
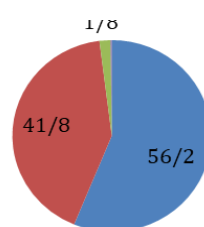
Figure 2. Student motivation

correspondents teachers' improvement can cover a variety of things such as innovative techniques on teaching, students' involvement in learning through guided discussions by teachers, and the process to motivate students. The percentage of answers to question number 1 is illustrated in chart form as shown in Figure 1.

Besides teachers and the environment, self-motivation can spring from the students themselves. One example declared by the 56,2 % respondents with strongly agree options is students can have their self-motivation through group discussions. In any discussion, they can freely ask questions and give answers to others. The other reason is to welcome students to deliver their thought about particular materials discussed in front of the class. The percentage of answers to question number 2 is illustrated in chart form as shown in Figure 2.

The majority of participants say that the use of the newest methodology on learning innovation is strongly important is 61,7%. The reason stated by them is because how to elicit students' attention and interest is by applying various innovation through effective learning media. It can be seen in a reality that most students get attracted to learn English with audiovisual. They consider it a mood booster to raise students' motivation. The percentage of answers to question number 3 is illustrated in chart form as shown in Figure 3.
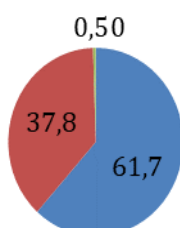
Figure 3. Methodology on learning innovation
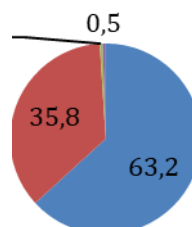
Figure 4. Parents' role and guidance

One of the factors that affect students' achievement in learning English is the parents' role and guidance. The active role and guidance that parents give for their children in their homes will affect students' value in the learning process. Teachers in Jabodetabek strongly agree that it can be very useful for them declared by 63, 2% of respondents strongly agree. Since an early age, children should get a great role and guidance from their parents to do not lose the way they get a language itself. Many factors influence students' motivation in learning English, they are: (i) students' internal; (ii) external (the role and guidance from parents); and (iii) methods of learning. The percentage of answers to question number 4 is illustrated in chart form as shown in Figure 4.

From the factors, it can be underlined that the role and guidance from parents also will have a big contribution to improving students' English comprehension. Besides, it can be said that the parent is the core of an educational institution. It means that parents' role and guidance will be very complex; not only gives them great attention, holiday, toys, and others but also a great education in learning especially learning language. Learning English at an early age also becomes the first gate to put the hefty foundation as educational preparation. In this case, parents hold an important role and very strategies way to give their children guidance in the learning process.

Regarding the question of creating a pleasant and natural environment at school when teaching English, 61.7% of the respondents followed this question answered that they are strongly agreed. As mentioned in the previous section that learning is essentially an interaction between individuals and the environment. Therefore, in learning English the environment also needs to be considered. The percentage of answers to question number 5 is illustrated in chart form as shown in Figure 5.

Related to the role of teachers as facilitators or resource linkers in improving students' English skills only 42, 8 % of the respondents answered strongly agree. More respondents answered agree with 55.7% and the rest did not agree with 1.5%. From these results, among those who strongly agree and agree, the difference is not far, only 7.5%. These results indicate that rakes as a facilitator can improve students' ability to speak English. The percentage of answers to question number 6 is illustrated in chart form as shown in Figure 6.
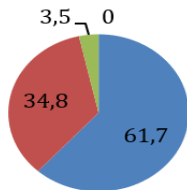
Figure 5. Creating a pleasant and Natural environment at School
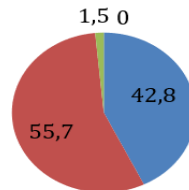
Figure 6. The role of teachers as facilitators or resource linkers

Exactly 50,7 % of the respondents answered the question that they strongly agree to create a bilingual environment in schools. They think a bilingual environment can trigger students' concerns deeply about learning English as their second language. But not all schools apply the bilingual system, for those who do not; they have maximalized the presence of English clubs instead of bilingual classes. The term bilingual appeared in the last 5 years in any public school was very help students to learn English for a longer time. Teachers also were obligated to know, even use English almost in every activity. The percentage of answers to question number 7 is illustrated in chart form as shown in Figure 7.

Sometimes students need to get an endorsement in elevating their English skills. The ways to provide students backing is by motivating them on every step they do, guiding them to use English effectively following their levels, encouraging them to find partners in speaking English, and advising them to be brave

to speak up their mind in English. The percentage found on the strongly agree option reached 58,2 %. The percentage of answers to question number 8 is illustrated in chart form as shown in Figure 8.
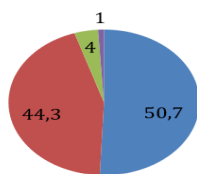
Figure 7. Create bilingual environment In school second language in schools
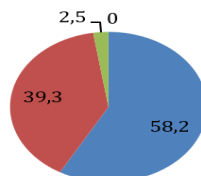
Figure 8. Supports to use English

The curriculum in Indonesia nowadays does emphasize students to get their English subject optimally in the 1st grade of secondary school, the respondents stated. In the earlier of 2016, the government did not anymore get schools to implement a bilingual system. That is why the bilingual curriculum was banned and is changed to the 2013 curriculum, in which the portion of English is also reduced. From the question asked to the participants, so there is 49,8 % chose strongly agree to the case. The percentage of answers to question number 9 is illustrated in chart form as shown in Figure 9.

From the percentage obtained, there is 76, 1 % from 100 % of participant's state strongly agree on the quality progress of English teachers. According to the correspondent's teachers' improvement can cover a variety of things such as innovative techniques on teaching, students' involvement in learning through guided discussions by teachers, and the process to motivate students. The percentage of answers to question number 10 is illustrated in chart form as shown in Figure 10.
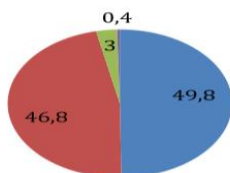
Figure 9. The bilingual system in schools should be supported by curriculum
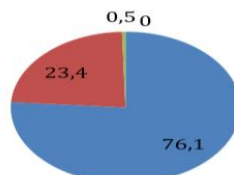
Figure 10. To raise teachers' teaching quality

CONCLUSION

The results showed that five dominant factors that can improve students' ability to speak English from the perspective of teachers in the Jabodetabek area are: (i) increasing human resources in this case the quality of teachers is the main priority. (ii) The teacher still believes that to improve students' English skills, the role of parents is still needed. Parents should encourage their children to learn English, not only in school but also outside of school, (iii) to motivate students to learn English, information, and explanation of the importance of English in the era of globalization needs to be done from the beginning, (iv) English learning methods and innovations must continue to be developed which are supported by a natural learning environment, and (v) there is support from all parties in using English as a second language in schools. Based on the result of the questionnaires, the teacher's perspective on improving students' English is also in line with the theories and opinions of the experts used in this study.

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ARTÍCULOS

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Indonesian Structure in Style of Thinking: the Threat of Textual Rhetoric

Estructura Indonesia en el estilo de pensamiento: La amenaza de la retórica textual

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RESUMEN

El objetivo general de esta investigación es descubrir las características de las estructuras lingüísticas de Indonesia en los estilos de pensamiento. Este estudio utiliza un enfoque descriptivo. Se encontró que el estilo aleatorio de pensamiento abstracto (AA) era el más dominante en este estudio, seguido del estilo de pensamiento secuencial (SK) como el segundo dominante. Procesan la información de manera ordenada y lineal. Para la mentalidad del estudiante, la realidad es lo que se puede entender a través de los sentidos físicos, es decir, la visión.

Palabras clave: Amenaza de Retórica Textual, Estilo de Pensamiento, Estructura Indonesia, Idioma Indonesio

ABSTRACT

The general objective of this research is to discover the characteristics of Indonesian language structures in thinking styles. This study uses a descriptive approach. Random Abstract thinking style (AA) was found to be the most dominant in this study and followed by Sequential Thinking style (SK) as the second dominance. They process information in an orderly and linear manner. For this mindset student, the reality is what can be absorbed through the physical senses namely vision, contact, and pronunciation.

Keywords: Indonesian language, Indonesian Structure, Thinking Style, Threat of Textual Rhetoric

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INTRODUCTION

A topic that preoccupies experts who study language and thought is the relationship between language and thought, especially the influence of language on thought. The relationship between language and mind is a fundamental and essential problem in psycholinguistics (Arsyad & Arono: 2016, pp. 315-330). In this case, it needs to be questioned (1) whether language is the same as mind, (2) if the two things are different, is there a relationship between them, (3) if there is a relationship, which one is the main? Regarding that, there are some differences of opinion from psycholinguists, that language and mind are (1) two different things (Lauricella et al.: 2015, 11-17), (2) very closely related, (3) can be considered as two kinds of the appearance of the same thing or activity or in other words is like "two sides of the same coin", (4) is not the same value, because the main problem, in the sense that we will not know there is a mind if we do not have language and that we can see or hear people speak without us knowing that he thinks (Sasanguie et al.: 2012).

A clear mind can easily be understood and translated into language, at least as clearly as it can be done with words and sentence structures contained in language. However, the mind which is still an embryo in our brain is very difficult to trace the base, and it takes a long time to understand it clearly (Abdurrahman et al., 2019). Only when traced little by little using language (Munifah et al.: 2019, pp. 363-383) the embryonic mind becomes clearer and clearer (Azhari et al.: 2019, pp. 351-362) and finally as bright as the words and sentence structure that can provide interpretations about the thought. Not only that, but even the use of language as a mind tracker also evokes thoughts embodied by that language (Diani et al.: 2019). Because of this, many people think that thought is synonymous with language and vice versa. Surely that is not true because language is only a vehicle of thought. That is also why that regarding the so-called "transfer speech" about objects, events, even about complicated abstractions can be done with the help of language because language is a mere vehicle.

Also, language can directly replace actions, language can also indirectly be the basis of action. This is caused by the language being a vehicle for thoughts and thoughts that are more clearly and precisely expressed in language, while an organized mind is the basis of regular actions so that it can be concluded that organized language by its rules, is very important for the distribution of actions - well-organized actions(Huda et al., 2019). Furthermore, student engagement (Fati et al.: 2019, pp. 134-147) is something when it comes to thinking, and action can be objectively infused through language skills.

Language skills have a very close relationship with the ability to reason or think. For this connection, the improvement of language skills, both oral and written, must also be able to improve students' ability to reason or think (Kasayanond et al.: 2019, pp. 465-473). Efforts to strengthen the ability to write to students will also be meaningful for the development of the ability to reason or think systematically and logically. Therefore, the development of writing skills can also be useful for the development of reasoning or thinking skills (Lestari et al.: 2019, pp. 15-32).

In general, students' ability to express ideas in written form is still weak. This ability still does not illustrate the ideal ability for students, even though this ability has a very big meaning for them. Quinto (Quinto: 2015, pp. 91-110) revealed the fact that in general language learners have not been able to express written ideas. The students found more difficulty in expressing written ideas than in oral form. Therefore, for learning to write does not only stop at the achievement of "literacy", but must also reach "proficient discourse", it needs to be followed up on (Pallant & Tennant: 2007, pp. 1-18).

From observations in the writer's college environment, there are always problems with language structure regarding thinking patterns. The chaos between the structure of language and thought patterns was found in the writings produced by students including some of the teachers. The author's thirty years of experience in mastering syntactic courses (sentence structure) (Prastowo et al.: 2019, pp. 165-175) also always encounters difficulties faced by students in determining sentence elements. Is this the result of Indonesian language learning, specifically sentence learning or writing learning, which took place from elementary to high school

which has not been effective? Or is it a representation of the student's thinking style that is reflected in the structure of the language? That is what according to the writer deserves to be studied.

Based on the theoretical background and empirical background as described above, the author was inspired to study further about the structure of language in thinking styles, especially the structure of Indonesian language in students' thinking styles which is studied based on the textual rhetorical approach which is a form of representation of thought expressions, perceptions, ideas and feelings (Villalobos et al.: 2018,pp. 1012-1587; Rahmawati.: 2019, pp. 233-240; Villalobos et al.: 2020, pp. 984-1018).

Style of thinking to convey the desired intent by using language from one culture that is different from other cultures. Even in one culture, that style of thinking can differ from time to time. Regarding the problem of thinking styles that are not universal or very bound by this culture, (Ramadhani et al.: 2019, pp. 219-231) suggest that there are four main types of thinking styles that apply among the cultures that exist on this planet. The thinking style is the Anglo-Saxon model, the Semitic model, the Asian model, and the Franco-Italian model.

The results of Hudson's study (Ramadhani.: 2019, pp. 137-158) by selecting the subject of adult children who attend sixth level grammar lessons conclude that students majoring in physics such as physics tend to have convergent or linear thinking styles, whereas students majoring in art prefer to present themselves diverging or holistic thinking styles. These two thinking styles are thought to be present in a person, but with different levels of quality, depending on the quality of involvement of the left or right hemisphere brain function. The more involvement of left hemisphere brain function, the more inclined the convergent thinking style to stand out, and conversely the more involvement of the right hemisphere brain function (Hartinah et al.: 2019, pp. 799-814) the more likely the divergent thinking style to stand out.

(Sagala et al.: 2019, pp. 753-763) generally divides thinking styles into four different styles. The four thinking styles are concrete sequential thinking styles (SK), concrete random (AK), abstract random (AA), and abstract sequential (SA). People who fall into the two "sequential" categories tend to have left-brain dominance, whereas people who think "randomly" usually fall into the right brain dominance.

Regarding the thinking style of the Indonesian people, (Maskur.: 2019) on the papers presented at the 5th Indonesian Congress and the HISKI III National Scientific Meeting stated that the Indonesian people's thinking style is currently undergoing a shift, namely a shift from ways of thinking that are not directed to the direct way, from non-linear ways of thinking too linear ways of thinking. It was also further stated that the way of thinking of Indonesian people is currently experiencing confusion, or perhaps with a rather subtle statement, experiencing a mixture of non-linear thoughts and linear thoughts.

Language and mind

Thinking can be formulated as 'talking to yourself'. When people talk using words, people think using 'concepts' or meanings. The thinking goes on inside. One cannot see what other people are thinking. However, if what other people think is about to be told to someone, then the contents of that thought must be stated, born, expressed. There are various ways to express the contents of that thought, for example by signs or cues, paintings, music, or with words. Thus, language is one tool for expressing thoughts.

The contents of the mind cannot always be expressed perfectly. For example, it is difficult for someone to make an essay on a particular topic. One can not understand how other people feel, if other people do not say, do not say, do not formulate with certain expressions or sayings. Likewise, if other people want to understand what someone is thinking/experiencing/feeling, then other people must understand the signs and words that they use.

So, between thought and language, there is a reciprocal relationship. Thinking clearly and precisely requires the use of the right words; conversely, the use of the right words helps someone to think 'straight'. Language is like a tool of thought that, if truly mastered and used correctly, is very helpful in gaining 'straight thinking skills'. Thinking straight requires the use of the right words.

Broadly speaking, there are two theories about the relationship between language and mind, namely the theory of instrumentalism and the theory of determinism. The theory of instrumentalism sees language as a tool to express thoughts, perceptions, and feelings (emotions), whereas determinism theory holds that humans can only think, perceive, and feel because of the presence of language. In other words, according to the theory of language instrumentalism is a tool, whereas for the theory of language determinism is a condition for thinking, perceiving, and feeling. The theory of instrumentalism seems to be very strong in mastering daily experiences in the use of language, and also felt in (mostly) the practice of scientific thought. Therefore, the theory of instrumentalism was chosen as a theoretical foundation in the framework of this study.

Language structure

According to its function, language is a unique structure of speech sounds chosen and arranged arbitrarily to be used by a society as a means of communication. According to its structure/form, language has been defined by (Syazali et al.: 2019) as an unlimited number of sentences, ie each sentence has a limited length and consists of a limited number of elements or elements. Language is a behavior that is governed by rules. The two definitions above, according to their function and structure/form, must be addressed as a whole. According to its function, a language is a communication tool, whereas according to its structure/form, language consists of sentences. Humans communicate or express their thoughts using sentences.

When examined further the definition of language according to the form proposed by Chomsky above, it is clear that the language is possible to produce an unlimited number of sentences because language is a system (Purnama et al.: 2019, pp. 899-913). What is meant by a system is that language is a complex network consisting of elements or elements that are interconnected according to certain rules. The rules governing the elements of language is a system that allows the production of sentences that are not limited in number.

If each structure of a sentence pattern is formed by a set of rules, and likewise each structure changes, each structure is embedded by two types of sentences and each structure is dense with two or more sentences, it can be illustrated that the grammar will consist of several rules together form a system because between one with another there is a close relationship. Grammar which is a system of this kind of rule will be able to calculate the "flow" of sentences or in other words, which can take into account the ability of the language user.

Thinking style

The term thinking style used in this study is taken from the term cognitive style. According to (Munifah et al.: 2019, pp. 363-383) a person's thinking style can be divided into two groups namely convergent thinking styles and divergent thinking styles. Convergent thinking is thinking of going in one direction, whereas convergent thinking is thinking in various directions. The quality of divergent thinking is assessed in terms of the quantity, diversity, and authenticity of the answers. Convergent thinking is also related to logical thinking. In this case (Sumarni et al.: 2019, pp. 384-404) explains that the ability to think logically based on facts is an expression of convergent thinking. Convergent thinking includes thinking systematically linearly, and predictably because thoughts that solve a problem only lead to one answer (convergent).

Another category of thinking style put forward by (Irwan & Indrasari: 2019, pp. 11-21). Post distinguishes two general categories of mental competence that are reflected in individual thinking styles, namely the serialist and holistic thinking styles. In the serialist thinking style, the material learned is arranged in sequence or a series of cognitive structures together. Serial type people will digest or assimilate a long series of information that is linear and does not accept any confusion. In other words, the serialist style of thinking is linear in one direction without confusion. On the contrary, in a holistic style of thinking material is seen as a whole and does not emphasize detailed information. In terms of the order of relations between the detailed information, holistic thinking has a higher relationship, whereas serialist thinking has a low relationship.

Meanwhile (Barnette: 2017, pp. 192-204) proposed the concept of higher-order thinking as a function of critical thinking and creative thinking. Each of these ways of thinking supports one another. This happens when people who think critically, find new propositions or criteria, and people who think creatively give a new style to the prevailing thinking habits. Critical thinking tries to find the truth or tries to find the right answer, while creative thinking tries to find something meaningful. This truth and meaningfulness govern higher-order thinking. The characteristics of each style of thinking both critical thinking and creative thinking by Lipman are explained as follows. Critical thinking is controlled by criteria, and sensitive to context, whereas creative thinking is sensitive to criteria, and is controlled by context.

Linear thinking style and holistic thinking style according to Destaria & Rini (Destaria & Rini: 2019, pp. 34-48), have bipolar characteristics. The bipolar characteristics of the two thinking styles appear in the characteristics of each thinking style. The linear thinking style shows the flow of ideas in a straight, systematic, orderly, logical, and one way. Conversely, holistic thinking shows the flow of ideas is not linear, refers to various directions, and focuses on the variable as a whole. These two thinking styles are thought to be present in a person, but with different levels of quality, depending on the quality of involvement of the left or right hemisphere brain function. The more involvement of left hemisphere brain function, the more likely the linear thinking style to stand out, and conversely the more involvement of the right hemisphere brain function, the more likely the holistic style of thinking stands out.

Textual rhetoric

Textual rhetoric deals with how to structure texts or discourse using language. Textual rhetoric is a set of principles consisting of four principles in language. The four principles are summarized as follows: (1) try to make the text clear, (2) try to make the text can be processed within the time limit of human ability, (3) try to make the text short and easy to understand, (4) try to make the text expressive.

Reasons for postulating this principle differed somewhat from those proposed by Arsyad & Arono (Arsyad & Arono: 2016, pp. 315-330).

METHODS

This study uses a descriptive approach because language research that bases its approach on the description of language is known as a descriptive approach. This threat is based on analyzing language data, and the data is language as it is heard or seen. The language data in this study are the languages that are expressed or written by native speakers.

The data in this study are written discourse which is the result of the expression of thoughts, perceptions, ideas, feelings, and experiences of respondents regarding a particular topic. The structure of language is the object of research, while the thinking style and principles of textual rhetoric are the context of the object of research. The context of the object of thinking style research is in the form of numbers of the results of the thinking style test which shows the dominance of the respondent's thinking style direction, while the context of the object of research is the textual rhetoric principles consisting of the principle of processibility, clarity principle, economic principle, and expressivity principle. The data source or respondents of this study were students at Pancasakti Tegal University.

This research was conducted by the stages of the method applicable to linguistic research. The method includes three stages, namely the provision of data, data analysis, and presentation of data analysis results. The method of providing data used in this study is the method of referencing. This method is used because the method used to obtain data is done by listening to the use of language. The term listening here is not only related to the use of language verbally, but also the use of written language. This method has a basic technique in the form of tapping techniques. The tapping technique is called the basic technique in the method of listening because essentially listening is realized by tapping.

Provision of data by listening methods and tapping techniques in research carried out by assigning tasks and tests. The assignment referred to here is the assignment of expressing thoughts, perceptions, ideas, and feelings through essays or writing, while the tests intended here are tests of thinking style. Giving the task of expressing thoughts, ideas, perceptions, feelings, and experiences in the form of writing/writing (writing/writing) are used to obtain data (research objects) language structure, while thinking style tests are used to obtain data (research object context) thinking styles.

The success of research is largely determined by the instruments used because the data needed to answer research questions (problems) is obtained through research instruments. In this study, there are two data collection instruments namely Instrument A and Instrument B. Instrument A is an instrument giving the task of expressing the perceptions, thoughts, ideas, and feelings of respondents through essays/writings intended to tap data on language structure. Instrument B is a thinking style test instrument that is intended to tap the thinking style trends of research respondents.

Data analysis in this study uses the "intralingual equivalent method" and "the extra lingual equivalent method". An intralingual equivalent method is used to analyze data by comparing (research objects) the structure of language with (context of research objects) the principles of textual rhetoric, while the extra lingual equivalent method is used to analyze data by connecting (research objects) the structure of language with (context of research object) thinking style. The data analysis technique was carried out using the comparative linking technique to equalize the main thing (HBSP). It is a technique that aims to find the common points of difference and equalization that are done by applying the equalizing comparative relationship technique (HBS) and the differential relationship differentiation technique (HBB) because the final purpose of the appeal to equalize or differentiate is to find the main similarities between the data being compared. Presentation of the results of data analysis using the informal method represents the formulation of the results of the analysis using ordinary words, including the use of technical terminology.

RESULTS

Based on the results of measurement/thinking style tests on fifty respondents of this study found the results of measurements/tests with a balanced score between the predominance of SK and AA, as well as the dominance of SA and AA. Such respondents were identified as having a balance between SK and AA thinking styles, as well as SA and AA thinking styles. Therefore, researchers decided to find other types of thinking styles namely SK-AA thinking style and SA-AA thinking style in addition to SK, SA, AA, and AK thinking styles as stated by Arsyad & Arono (Arsyad & Arono: 2016, pp. 315-330).

From the analysis of the data, it was also found that the most dominant respondent's thinking style was Random Abstract thinking style (AA) with a percentage of 50%, followed by respondents with a Concrete Sequential Thinking style (SK) with a percentage of 32%. Other thinking styles, Abstract Sequential (SA), Random Concrete (AK), Abstract Concrete-Random Sequence (SK-AA), and Abstract-Random Abstract Sequential (SA-AA) are found with the number of respondents each with a percentage as below 10% This means that it is by what was stated by Kuntjara (Kuntjara: 2004, pp. 13-29) that this Random Abstract (AA) mindset is indeed quite numerous.

The principles of textual rhetoric, in general, have not been optimally applied in the expression of thoughts and feelings through essays. The principle of textual rhetoric that has the highest application in expressing thoughts and feelings through essays is the principle of clarity, which is as much as 70.4%, while the lowest is the principle of expressivity, as much as 9.9%.

DISCUSSION

The best style of thinking in applying all the principles of textual rhetoric to the expression of thoughts and feelings through essays is the AK style of thinking. This style of thinking is qualitatively ranked first in the percentage of application of all principles of textual rhetoric when compared to other thinking styles. The style of thinking that is less good in applying the principles of textual rhetoric for the expression of thoughts and feelings through essays is the SK and SA-AA thinking style.

The style of thinking that is classified as good in applying the principle of processibility for the expression of thoughts and feelings through essays is the AK thinking style, while the less good ones are the SK and SA-AA thinking styles. The other style of thinking is moderate. Thinking styles that are classified as good in applying the principle of clarity for expressing thoughts and feelings through essays are AK, AA, and SK-AA thinking styles, while those classified as poor are not found in the application of this principle. The other style of thinking is classified as moderate, namely the thinking style of SK, SA, SA-AA.

Thinking styles that are classified as good in applying economic principles to the expression of thoughts and feelings through essays are AK thinking styles, while those classified as unfavorable are AA, SK, SA thinking styles. In applying this principle, it is found that the thinking style that is classified as not good, namely the SA-AA thinking style. The other style of thinking, namely the SK-AA style of thinking is moderate.

Quantitatively, all types of thinking are found to be non-expressive in the expression of thoughts and feelings through essays. However, qualitatively with a comparison between thinking styles, AK thinking style is classified as the most expressive, and AS thinking style is classified as the least expressive.

CONCLUSION

AA thinking style was found to be the most dominant in this study and followed by SK thinking style as the second dominance. This shows that the thinking style of Pancasakti University students is generally AA and SK. This AA-style student has the characteristics of organizing information through reflection, developing rapidly in an unstructured environment, as well as being human-oriented. The 'real' world for AA students in the world of feelings and emotions. AA students' minds absorb various ideas, information, and impressions, then rearrange them through reflection. They can remember well if the information was made according to their taste. They feel restricted when placed in a highly structured environment.

The second predominant thinking style of students of Pancasakti Tegal University is SK thinking style. SK style thinking students have characteristics basing themselves on reality. They process information in an orderly, orderly, and linear manner. For this mindset student, the reality is what can be absorbed through the physical senses, namely vision, contact, pronunciation, taste, and smell. They pay attention and remember various details easily and remember facts, specific information, formulas, and various rules easily. The practice is the best way of learning for these mindset students.

The principles of textual rhetoric, in general, have not been optimally applied in the expression of thoughts and feelings through essays. The principle of textual rhetoric that has the highest application in expressing thoughts and feelings through essays is the principle of clarity, while the lowest application is the principle of expressivity.

The best style of thinking in applying all the principles of textual rhetoric to the expression of thoughts and feelings through essays is the AK style of thinking. This style of thinking is qualitatively ranked first in the percentage of application of all principles of textual rhetoric when compared to other thinking styles. The style of thinking that is less good in applying the principles of textual rhetoric for the expression of thoughts and feelings through essays is the SK and SA-AA thinking style.

In applying the principle of processibility, AK's thinking style is considered good, while the unfavorable one is SK and SA-AA's thinking style. The other style of thinking is moderate. Thinking styles that are classified as good in applying the principle of clarity are AK, AA, and SK-AA thinking styles. No style of thinking is classified as less good in the application of this principle. The other style of thinking is moderate. In applying economic principles, AK's thinking style is good, while those classified as unfavorable are AA, SK, SA's. The style of thinking that is classified as not good is the SA-AA style of thinking. The other style of thinking, namely the SK-AA style of thinking is moderate.

Quantitatively, all types of thinking styles are not expressive in expressing thoughts and feelings through essays. However, qualitatively with a comparison between thinking styles, AK thinking style is classified as the most expressive, and AS thinking style is classified as the least expressive.

Suggestion

a) It should be understood that clear writing leads to critical thinking. Writing makes us responsible for every word that is written which in turn makes us responsible humans. He trains students to weigh evidence, generates ideas, integrates ideas, integrates knowledge, and express them with accuracy. Academic culture starts with a course or writing lesson which is then developed through continuous intellectual and academic writing.

b) .Good writing in Indonesian needs to be prioritized and supported by every lecturer or teaching staff in each class. Tests that are limited to multiple choice answers and fill in the dots, according to the standard, are antithetical to the development of writing skills. The shared commitment of all study programs and tertiary faculties towards writing programs can be categorized as what is called 'cross-curriculum writing' - a program that is worthy of praise for improving the progress of writing courses specifically and for tertiary education in general.

c) To facilitate learning, writing in tertiary institutions needs to be taught in the context of individual experiences, namely student courses. With this, writing presents a context that values critical and in-depth thinking on their field of study, which is very instrumental to the future of the profession and specialization of students. As a consequence, non-language study programs believe writing as a learning tool and not as a course for Indonesian or language study programs.

d) Compared to students in secondary schools, students are adult learners who are more concerned with the future of their profession and work. Learning writing skills, at some point, should facilitate their learning desires and meet the needs of their work in the future. Writing programs that become professions certainly need to be taught based on needs analysis.

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Conceptualization of Manggarai Society on Power Relationship in Marriage Kinship

Conceptualización de la sociedad Manggarai sobre la relación de poder en el parentesco matrimonial

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RESUMEN

Este estudio investiga la conceptualización de la sociedad Manggarai sobre la relación de poder entre la esposa dadora de familia y la esposa tomadora de familia en el parentesco matrimonial. El marco teórico utilizado en el estudio es ecléctico, ya que combina varias concepciones propuestas en antropología social, sociolingüística y lingüística cultural. La relación de poder entre anak rona (esposa dadora) y anak wina (esposa tomadora) es asimétrica, ya que anak rona como esposa dadora tiene mayor poder que la anak wina como esposa tomadora. La relación asimétrica de su poder se realiza en las formas y significados del lenguaje que emplean en muchas expresiones verbales.

Palabras clave: Conceptualización, esposa dadora, parentesco matrimonial, relación de poder, esposa tomadora.

ABSTRACT

This study investigates the conceptualization of Manggarai society on power relationship between wife giver and wife taker in marriage kinship. The theoretical framework used in the study is eclectic as it amalgamates a number of conceptions proposed in social anthropology, sociolinguistics and cultural linguistics. The relationship of power between Anak Rona (wife giver) and Anak Wina (wife taker) is asymmetrical, as the Anak Rona as wife giver holds higher power than the Anak Wina as wife taker. The asymmetrical relationship of their power is realised in the forms and meanings of the language they employ in many verbal expressions.

Keywords: Conceptualization, marriage kinship, power relationship, wife giver, wife taker

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INTRODUCTION

This study investigates the relationship between Manggarai language and Manggarai culture shared by Manggarai society, members of Manggarai ethnic group living in the region of Manggarai that occupies the western part of the island of Flores in the province of East Nusa Tenggara, Indonesia (Bustan et al.: 2017; Bustan & Bire: 2018). As the relationship is so complex in nature that the study focuses on the conceptualization of Manggarai society on power relationship between wife giver or wife-giving family and wife taker or the wife-taking family in marriage kinship, with special reference to the forms and meanings of the linguistic phenomena they employ in the situational contexts of the marriage event. The forms and meanings of the language used by a society as members of a social group may reveal power relationship among and between them because the language in its use as a means of communication can reveal the power of its speakers. The power relationship can be seen in the choice of word or diction and the way of expression, as realised in the use of special terms of address designating polite, respect and honorific behaviours (Hamberger et al.: 2018).

We are interested in conducting this study because the forms and meanings of the linguistic phenomena are specific to Manggarai culture that show the differences in the social role and status they hold that reflect the relationship of power between them. This is in line with the idea of Ng and James (1993) that language as a means of verbal communication is a social institution that contains power (Foley: 1997; Villalobos et al.:2018; Stolz: 2019; Villalobos et al.:2020). Another reason is that the forms and meanings of the linguistic phenomena employed contain a set of rights and obligations for both wife giver and wife taker. The rights and obligations are intertwined with the values of politeness, respects and honours as the control mechanisms or the blueprint for both wife giver and wife taker in ordering and organising their behaviours when communicating with one another to maintain social harmony. This comes closest to the conception of Keesing (1981) that culture is a system of implicit and explicit ideas that underlies and gives meaning to behaviour in society as it contains premises that order and organize thoughts or ideas and feelings (Kushnick et al.: 2016; Da Silva: 2017; Bovensiepen: 2018).

METHODS

Framework

The theoretical framework used in the study is eclectic as it amalgamates a number of conceptions proposed in social anthropology, sociolinguistics, and cultural linguistics.

Social anthropology is a branch of anthropology which explores the relationship between culture and society. The basic rationale is that there is no society living and surviving without culture and, at the same time, culture cannot live and survive without society. The relationship between culture and society is mutual, as Hoijer in Duranti (1997) declared, culture exists in society (culture in society), and society exists in culture (society in culture) (Goodenough: 1964). Culture is explored through the prism of society as members of a social group in order to understand what they make, what they do, what they think, how they live and how they organise social relationships to make their lives meaningful. The meaningfulness of their lives depends on how they manage their behaviours to maintain social harmony (Forth: 2016; Foertsch: 2016).

As the definition and significance of culture vary from school to school, according to Ochs (1988), within the field of social anthropology, most approaches treat culture as a system of implicit and explicit ideas that underlies and gives meaning to behave in society; a system of symbols and meanings; premises that order and organize thought and feeling; a worldview of a society; and a cognitive map. The orientations of the approaches are realised in various aspects that include such social behaviours as political, economic and religious; kinship relations; events; interactions and institutions; values; conceptions of the world; theories of knowledge; procedures for understanding and interpreting. Along with such orientations, it can be identified

then that culture functions not only to create the distinction between societies as culture is a sense of identity and a symbol of identity for the members of a society and to facilitate the generation of commitment to something larger than one's individual self-interest as culture is social-collective in nature, but also to enhance social system stability as culture functions as a control mechanism or blueprint for the members of society.

The differences between cultures are reflected in a number of elements, and one of the elements is the system of social organisation which is concerned with the pattern of relationship between and among members of a social group. Similar to other elements, the system of social organisation is unique and specific to its parent culture, as reflected in the system of kinship as one of the main concerns of study in social anthropology because it affects the social structure and the social life of the people as a whole. In terms of the pattern of relationship between and among members of a social group, the system of kinship can be identified into two forms or kinds that include blood kinship which is established on the basis of blood ties and marriage kinship which is established on the basis of marriage ties (Lon & Widyawati: 2018; Antonius & Wahyu: 2020).

Apart from blood kinship, different societies share different marriage kinships, and the differences can be identified from the role and social status of wife giver or wife-giving family as a lineage or a family that gives a woman in marriage to another lineage or family and wife taker or wife-taking family as a lineage or a family that accepts a woman in marriage from another lineage or family, as the two families acting as the main participants in marriage kinship. The differences in their social role and status designate how the pattern of relationship in power between them in marriage kinship, whether it is symmetrical or asymmetrical. The differences in their power relationship can be identified from the social aspects of the linguistic phenomena they employ in the situational contexts of the marriage event. Because of giving wife, wife giver holds higher power than wife taker and, to what extent the degree of their power relationship depends on the background and the basis for the formation of marriage ties whether or not they have relationship previously. The degree of their power relationship can be identified by looking at the forms and meanings of the linguistic phenomena that wife giver and wife taker employ when they communicate with one another, especially in the situational contexts of marriage event (Bustan & Bire: 2018; Lon: 2019).

Sociolinguistics, as its name implies, can be simply defined as the study of language in relation to society (Foley: 1997). The basic rationale is that there is no society living and surviving without language and, at the same time, language cannot live and survive without society (Goodenough: 1964). As Hoijer in Duranti (1997) pointed out, similar to the relationship between language and culture, the relationship between language and society is mutual as language exists in society (language in society) and society exists in the language (society in language). Therefore, understanding language in society and society in language means that one has to understand the social network of society in which the language is embedded.

In the perspective of sociolinguistics, language is explored through the prism of society in order to have a better understanding of the norms, expectations, contexts, ways and effects of the language used in communication. In this regard, sociolinguistics views language as a social institution which refers to one of the institutions within which individuals and groups carry out social interactions, according to Foley (1997). Therefore, referring to Burke and Porter, according to Bustan (2017), four basic principles that should be taken into account in the study of sociolinguistics are as follows: (1) different social groups use different varieties of language, (2) the same people employ different varieties of language in a different situation, (3) language reflects the society (or culture) in which it is spoken, and (4) language shapes the society in which it is spoken.

The view shows that society is identified as members of a speech community not only because of using the same language but more important than this is that they also share the same norms both in the use of their language and in the interpretation of the language they use. The norms guide them on how to manage and organise their behaviours in the contexts of living together to maintain social harmony. The norms are realised in the use of honorific, politeness marker when they communicate with one another in a certain context of situation because the same people employ different varieties of language in a different situation. This implies

that the variety of language they employ in a situational context of marriage event is different at a certain level with the variety of language they employ other situational contexts. The contexts of the situation make the linguistic phenomena they employ are specific in the forms and meanings that might reveal not only the differences in their social role and status but also the differences of power relationship.

Cultural linguistics, as its name implies, is one of the new theoretical perspectives in cognitive linguistics which explores the relationship between language, culture and conceptualization. This reveals that cultural linguistics is a new paradigm in cognitive linguistics because (1) it explores language through the prism of culture aimed at uncovering conceptualization ascribed in the cognitive map of its speakers in viewing the world; (2) it hybridizes linguistic anthropology and cognitive linguistics with emphasis on cultural elements of cognition; and (3) it functions as an approach to identify language differences due to cultural differences.

The view comes closest to the conception of Humboldt, as quoted by Foley (1997) that the diversity of languages is not the diversity of signs and sounds, but the diversity of cultures. The conception is line with the theory of linguistic relativity proposed by Sapir (1949) and Whorf (2001) that the varying cultural concepts and categories inherent in different languages affect the cognitive classification of the experienced world in such a way that speakers of different languages think and behave differently. As every language has its own way in viewing the world, therefore, the basic principles that should be taken into account when exploring the relationship between language and culture are as follows: (a) we perceive the world in terms of categories and distinctions found in our native language and (b) what is found in one language may not be found in another language due to cultural differences.

The two basic principles emphasize that the interpretation of meanings stated and implied in the forms of language by a people as members of a social group should be based on their viewpoints as the native speakers of the concerned because the language they employ reflects their culture. This is in line with the conception of Wardaugh (2011) that the culture of a people as members of a social group finds its reflection in their language because when they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do (Goodenough: 1964). Along with this view, according to Kramsch (2001), people who identify themselves as members of a social group acquire common ways of viewing the world through interactions with other members of the same group. The views are reinforced through institutions like family and other sites of socialization through their lives. Common attitudes, beliefs and values are reflected in the way members of the group use language – for example, what they choose to say or not to say and how they say it. Therefore, the choice of word or diction and way of expression should be taken into account when communicating or interacting with one another in various situational contexts.

In the perspective of cultural linguistics, language is defined as a cultural activity and, at the same, as an instrument to organize cultural activities in other domains. In this regard, the language in its use as a means of communication for a people as members of social group functions as the most visible and available expression of their culture. The view parallels the conception of Brown (1994) that culture is a deeply ingrained part of the very fiber of our being, but language as the means for communication among members of a culture is the most visible and available expression of that culture. The conception emphasizes that language that a people as members of a social group employ functions both as the mirror of their culture and window of their world.

As different people define culture differently, in the perspective of cultural linguistics, culture is defined as the source of conceptualization shared by a people as members of a social group on the basis of their experiences in the contexts of living together for years. The basic rationale is that culture functions as a display illustrating how they organize their ways of thinking about items, behaviors and beliefs or events in the cultural domain. In relation to its function as the source of conceptualization, according to Foley (1997), culture is a cognitive map shared together by a people as members of a social group that contains their cultural knowledge. This supports the insight that there is a close relationship between language and cognition as the main concern of study in cognitive linguistics. The relationship between language and culture shared together

by members of a social group is reflected in their conceptualization which refers to how they perceive the world on the basis of their experience in the contexts of living together for years. As the conceptualization contains their cultural knowledge, the term conceptualization here refers to cultural conceptualization.

Objectives of the Study

In general, the objective of the study is to describe the relationship between Manggarai and Manggarai culture, as reflected in the conceptualization of Manggarai society on power relationship between wife giver and wife taker in marriage kinship, paying special attention to the forms and meanings of the linguistic phenomena they employ in the situational contexts of the marriage event. Along with the two poles of linguistic signs, the specific objectives of the study are (1) to describe the forms of the linguistic phenomena that wife giver and wife taker employ in the situational contexts of marriage event that reveal their power relationship and (2) to describe the meanings of the linguistic phenomena that wife giver and wife taker employ in the situational contexts of marriage event that reveal their power relationship.

Methodology

This is a descriptive study as it describes the relationship between Manggarai language and Manggarai culture belonging to Manggarai society, as reflected in the forms and meanings of the linguistic phenomena used by wife giver and wife taker in the situational contexts of marriage event that reveal power relationship between them in marriage kinship in Manggarai society. The data were obtained by using ethnographic approach (Foley: 1997; Duranti: 1997). The methods of collecting primary data were observation and interview. Based on the data of observation, we interviewed five key informants representing the members of Manggarai society, selected on the basis of criteria proposed by Mulyana (2002). Besides recording data, some descriptive notes were also taken during observations and interviews. The documentary study was done to collect secondary data. The kinds of documents used as the sources of reference were general documents (books) and special documents (scientific articles, results of research, paper). The data were then analyzed qualitatively by using the inductive method as the analysis was started from the data to the concept or theory, the local-ideographic theory dealing with the conceptualization of Manggarai society on power relationship between wife giver and wife taker in marriage kinship.

RESULTS

The results of the study show that there is a close relationship between Manggarai language and Manggarai culture shared by Manggarai society, as reflected in the features of the linguistic phenomena that anak Rona as wife giver or wife-giving family and anak wina as wife taker or wife-taking family employ when they communicate with one another in the situational contexts of the marriage event. The forms and meanings of the linguistic phenomena they employ are specific to Manggarai culture as they reveal that the social role and status of the Anak Rona as wife giver are higher than those of the Anak wina as wife taker. The differences also designate that the power relationship between the Anak Rona as wife giver and the Anak wina as wife taker in marriage kinship is asymmetrical as the Anak Rona holds higher power than the anak wina.

The forms and meanings of the linguistic phenomena they employ in the situational contexts of marriage event contain a set of rights and obligations for both the anak Rona as wife giver and the Anak wina as wife taker which are intertwined with a set of values involving the values of power, respect, honour and politeness. The values function as the control mechanism or the blueprint for the Anak Rona as wife giver and the Anak wina as wife taker in organising their behaviours when communicating with one another in order to avoid social disharmony. This is because the marriage of a woman or a daughter of the Anak rona with a man or a son of the Anak wina is aimed to knitting marriage kinship relationship between them not for a moment but for life.

It is conceptualised in the cognitive map of Manggarai society that the Anak Rona as wife giver holds prevalence or special right to request dowry to the Anak wina as wife taker whether it is high or low. The prevalence of the Anak Rona to request high or low dowry to the Anak wina as wife taker is realised in verbal expression, Deng eta kanang ata naun, deng wa kanang ata naun 'To fasten sarong above is still smart, to fasten sarong below is still smart'. This verbal expression is a compound sentence that contains two simple sentences as its independent clauses which are syntactically interconnected in their forms. The two independent clauses are (1) Deng eta kanang ata naun 'To fasten sarong above is still smart' and (2) Deng wa kanang ata naun 'To fasten sarong below is still smart'.

The prevalence of the Anak Rona as wife giver to request high dowry to the Anak wina as wife taker mainly is realised in the sentence (1), Deng eta kanang ata naun 'To fasten sarong above is still smart'. The prevalence is reflected in the verbal phrase deng eta 'to fasten above' functioning as the subject of the sentence. The verbal phrase consists of two words as its component parts that include the word (verb) deng 'fastening' as Head (H) and the word (adverb of place or locative marker) eta 'above' as its Modifier (M). The word eta refers to the prevalence of the Anak Rona as wife giver to request high dowry to the Anak wina as wife taker. While the prevalence of the Anak Rona as wife giver to request low dowry to the Anak wina as wife taker is realised in the sentence (2), Deng wa kanang ata naun 'To fasten sarong below is still smart'. The prevalence to request low dowry is reflected in verbal phrase deng wa 'to fasten below' as the subject of the sentence. The verbal phrase consists of two words as its component parts that include the word (verb) deng 'to fasten' as Head (H) and the word (adverb of place or locative marker) wa 'below' as its Modifier (M). The word wa refers to the prevalence of the Anak Rona as wife giver to request low dowry to the Anak wina as wife taker

The Anak Rona as wife giver holds prevalence to request high or low dowry to the Anak wina as wife taker because the Anak rona does not invite the Anak wina to come to take their daughter to be the wife of their son. The members of the Anak wina as wife taker come of their own volition to the Anak rona because they want to knit marriage kinship, as implied in verbal expression, ai bom benta Lamis tara maid ngasang Anak wina weda Rewa Tuke mbaru landing le lumung kudut Genung woe nelu. As conceptualised in the cognitive map of Manggarai society, another reason is that, without giving the daughter of the Anak rona to be the wife of the son of the Anak wina, there will be no birth on the part of the Anak wina. As a result, there will be no offspring for the Anak wina to continue their descendants.

Along with the prevalence of the Anak Rona as wife giver to request high or low dowry to the Anak wina as wife taker, the Anak Rona is also called ine-ame 'parents', a special term used by the Anak wina as wife taker to address the Anak Rona as wife giver. The term ine-ame is a compound word that consists of the word (noun) ine 'mother' and the word (noun) ame 'father' as its component parts. The combination of these two words creates a new form and meaning, ine-ame 'mother-father' that refers to 'parents'. The term of address ine-ame is used by the Anak wina as wife taker not only to show honorific, respectful and polite behaviour to the Anak Rona wife giver but also to designate that the Anak Rona as wife giver holds higher power than the anak wina as wife taker. The basic reason is that, as mentioned earlier, without giving a woman to be the wife, there will be no birth for the Anak wina and, as a result, there will be no offspring of the Anak wina to continue their descendants.

On the other side, being the ine-ame, the Anak Rona as wife giver is obliged to guard the Anak wina as wife taker from time to time. The obligation is conveyed in verbal expression, Ine rinding wie, ame rinding mane 'Mother guards at night, father guards in the evening'. This verbal expression is a compound sentence made up of two simple sentences as independent clauses that include (1) Ine rinding wie 'Mother guards at night' and (2) Ame rinding mane 'Father guards in the evening'. The verbal expression designates that the Anak Rona as wife giver should always pray for the Anak wina as wife taker by asking for the help of God to free the Anak wina as wife taker from various diseases. The pray is aimed at requesting to God that the Anak wina as wife taker should have many offsprings who will continue their descendants. In line with this, the Anak Rona as wife giver is also known as, Mori Keraeng atat itan one tana lino 'God that can be seen on the earth',

a special term used by the Anak wina as wife taker to address the Anak Rona as wife giver. This term of address is used not only to give show honour, respect and politeness to the Anak Rona as wife taker but also to reveal that the Anak Rona as wife giver has higher power than the anak wina as wife taker in the marriage kinship of Manggarai society.

The Anak Rona as wife giver is also called ulu wae, a special term used by the Anak wina as wife taker to address the Anak Rona as wife giver. The term is a compound word consisting of two words as its component parts that include the word (noun) ulu 'head' and the word (noun) wae 'river'. The term ulu wae is a form of anthropomorphic metaphor in Manggarai language that refers to 'the upper course of a river' or 'spring' The Anak Rona as wife giver is called the ulu wae 'spring' because the life welfare of the Anak wina as wife taker depends greatly on the blessings of the Anak Rona as wife giver. As the anak Rona as wife giver is the ulu wae for the Anak wina as wife taker, it is obliged for the Anak wina as wife taker to always visit the Anak Rona as wife giver in ups and downs. The Anak wina will receive abundant blessings from the Anak Rona as the ulu wae in the form of living fortune in various business and jobs, besides having a lot of offsprings. The term ulu wae implies that the Anak Rona as wife giver is regarded as the source of blessings for the Anak wina as wife taker.

DISCUSSION

Being aware of holding lower social role and status, the term of address that the Anak wina as wife taker uses when communicating or interacting with the Anak Rona as wife taker is mendi anak. In terms of its forms, this term of address is a nominal phrase consisting two words as its component parts that include the word (noun) mendi 'slave' or 'servant' as Head (H) and the word (noun) anak 'child' as its Modifier (M). The term of address mendi anak is used by the Anak wina as wife taker to show polite, respect and honour to the Anak Rona as wife giver that holds higher power than the anak wina as wife taker. Being wife taker, the Anak wina should always perform polite, respectful and honorific behaviours when communicating or interacting with the Anak Rona as wife giver that holds higher power. The aim of showing such behaviours is to maintain social harmony between them because the relationship between the anak Rona as wife giver and the Anak wina as wife taker in the marriage kinship of Manggarai society is not for a moment but for good.

CONCLUSION

There is a close relationship between Manggarai language and Manggarai culture, as reflected in the conceptualization of Manggarai society on the relationship of power between the Anak Rona as wife giver and the Anak wina as wife taker in marriage kinship. As conceptualised in the cognitive map of Manggarai society, the relationship of power between them is asymmetrical as the Anak Rona as wife giver holds higher power than the anak wina as wife taker. The asymetrical relationship of their power is realised in the forms and meanings of language they employ in such verbal expressions as (1) Deng eta kanang ata naun, deng wa kanang naun, designating that the anak rona as wife giver has privilese or special right to determine whether the dowry is high or low that should be requested to the anak wina as wife taker; (2) ende-ema 'parents', the term of address for the anak rona as wife giver because without giving a woman to be wife there is no offsprings for the anak wina; (3) Ine rinding wie, ame rinding mane 'Mother guards night, father guards evening', showing that the anak rona as wife giver is obliged to guard the anak wina as wife taker from time to time; (4) Mori Kraeng ata inan one lino, meaning that that the anak rona as wife giver is regarded as God that can be seen on earth because, without giving a woman to be wife of their son, there is no offsprings for the anak wina as wife taker to continue their descendants; and (5) mendi anak showing that the anak wina as wife taker holds lower power than the anak rona as wife giver.

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Bakar Batu Culture as a Reflection of Pancasila Ideology at Early Childhood Education

La cultura Bakar Batu como reflejo de la ideología de Pancasila en la educación de la primera infancia

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RESUMEN

El objetivo de esta investigación es explorar y descubrir los valores contenidos en la cultura Bakar Batu, como una implementación y reflejo de la ideología de Pancasila que se inserta en el aprendizaje a nivel de la educación de la primera infancia. A través de un enfoque descriptivo cualitativo con un enfoque fenomenológico. Los hallazgos en el campo de este estudio ilustran que los valores contenidos en la cultura Bakar Batu están de acuerdo con los valores contenidos en la ideología de Pancasila para fomentar un sentido de nacionalismo y patriotismo hacia los niños desde una edad temprana.

Palabras clave: Aprendizaje en la primera infancia, Cultura Bakar Batu, Justicia social, Reflexión de la ideología de Pancasila, Respeto

ABSTRACT

This research is intended to explore and discover values contained in Bakar Batu Culture, as implementation and reflection of the Pancasila ideology that is inserted in learning at the level of early childhood education. Through a qualitative descriptive approach with a phenomenological approach. The findings in the field of this study illustrate that the values contained in Bakar Batu culture are in accordance with the values contained in the Pancasila ideology to foster a sense of nationalism and patriotism towards children from an early age.

Keywords: Bakar Batu Culture, Early Childhood Learning, Reflection of Pancasila Ideology, Respect, Social Justice.

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INTRODUCTION

Indonesia is known as an archipelago. There are many islands from small to large ones. Besides that, Indonesia is also a country that has a variety of cultures, ethnicities, and languages that make Indonesia known as a country with the friendliness of its citizens. Neither one with the islands located in the eastern tip of Indonesia, namely the island of Papua (Al-Qurtuby: 2016; Akmal et al.: 2018).

The island of Papua has a variety of cultures and ethnicities that are found in almost every plateau as well as in the lowlands of the mountains and valleys to the coastal areas. The island is nicknamed the "little paradise that fell to earth" nickname, which implies that the island of Papua is an island that is very rich in natural resources. Aside from being rich in natural resources, Papua is also rich in cultural and ethnic diversity, which reaches 466 tribes. One of the cultures that characterize the Papua region is Bakar Batu culture. Bakar Batu culture is a technique of Papuans in preserving the noble values that we can find in our daily activities of eating together with all members of the community from children to adults without exception, all walks of life are involved in this Bakar Batu tradition (Mutawali: 2016; Pane: 2019).

The development of the implementation of the Bakar Batu culture in the land of Papua which was only a form of manifestation of the presentation of food in various types of food was then realized in the context of Papuan cultural questions. The culture that was originally just an event entertaining guests developed into a variety of ceremonies that penetrated all aspects of life in Papua. The elements contained in the Bakar Batu Culture include ethnicity and culture, religion, economy, social culture, and politics (Achmad et al.: 2019).

Activities carried out in Bakar Batu culture contain meaning and values of life to be taken as the philosophy of the Papuan people in living their lives. Life values contained include social values, religious values, economic values, and political values. Aside from being a way of life for the people of Papua, this Bakar Batu culture can teach us to uphold the values of togetherness, family values, and the value of harmony among indigenous people and migrants of different ethnic and cultural and religious backgrounds. To be able to teach harmony, and tolerance to citizens is not easy, because there are often conflicts between residents that make other citizens uneasy and it is also inevitable this is one of the problems that are thought by the top brass in Indonesia. Therefore, attention and habituation, as well as cooperation between national figures, community leaders, and officials and the community through education, are inserted in a special curriculum for learning from Early Childhood Education to Higher Education (Martin-Anatias: 2018; Villalobos et al.: 2019; Amrullah et al.: 2020).

Formation of character through Bakar Batu cultural activities should be done and familiarized from an early age in early childhood education. The period of development and growth at this time is often known as the golden age so that each child's development develops according to the stages then we should be able to stimulate child development properly and optimally. By providing good stimulation will be felt by children if done concretely in the learning process. This learning process is not only done while in the classroom, but outside the classroom, we can also do the learning process because basically, children prefer learning directly by experimenting or exploring what is in the child's mind. Because at this stage, the way of thinking of children from concrete to abstract (Khoirin: 2019).

Likewise, with the inculcation of the values contained in the Bakar Batu culture can be done routinely at the time of learning activities at school to be carried out in the daily lives of children in the family environment and surrounding environment. Bakar Batu culture is closely related to educational values because in each process it teaches a lesson that we can take as a philosophy of life, from the preparation process to the final process of Bakar Batu cultural activities. Contains the value of gratitude to God, the value of kinship, the value of togetherness, the value of tolerance and the value of justice and many other unique values. The values contained in Bakar Batu culture are in accordance with the basic values of Pancasila as the ideology of the Indonesian people. Bakar Batu culture is an activity carried out by the community in a joint cooking ceremony (Sianturi et al.: 2018; Budiarti: 2020).

According to several community leaders in Papua, especially in the Stakin Sentani area, Bakar Batu culture has recently become less involved, because many Papuans have left Papua. For example, they go abroad to other provinces such as Jogjakarta, Bali and Jakarta or in other big cities in Indonesia, and they do not want to go back to Papua. Because they are comfortable with the new culture that they think is better or more modern, even if they returned to Papua they seemed not to care about the original culture of their ancestors and did not want to attend the Bakar Batu cultural ceremony because they were considered primitive or out of date. But actually, from the Bakar Batu culture, there are noble values that are contained and the Papuan people should not forget to be more sustainable because this is their regional identity, if the identity is lost over time it will lose its uniqueness in every culture inherited by the ancestors. Although there are some Papuan cultures that do not give injustice to certain groups of people or gender, Bakar Batu culture is the only culture in Papua that is compatible with the values of the Pancasila Ideology without distinguishing between groups, religious or racist gender in a particular group, and they can blend in the culture Bakar Batu is to strengthen each other's diversity values. Even if there are Muslims who participate in Bakar Batu culture, we all know that Muslims are forbidden to eat pork, it is certain that the contents of the Bakar Batu pit will not be given pork just enough yam and vegetables typical of Papua that can be eaten by Muslims, in Papua, there are Muslim people who follow the Bakar Batu culture, they burn the stones to blend together with other religious Papuans, but they have stone pits and burnt food that is different from the religion of Papuans who can eat pork. We really understand that diversity. The point is that Bakar Batu culture can be followed by anyone, with the intention that they all feel the same as they have Papua and want to protect Papua. Therefore, Mari unifies independence from the land of Papua. The native Papuans are very honest and sincere but if they feel cheated and betrayed they will be so angry that even machetes and spears will be ready to be thrown at any time (Daud et al.: 2016).

They were referring to the explanation above about the burnt culture which is now starting to fade, and many of the Papuans who have migrated outside Papua have caused their concern with the cultural heritage of the ancestors. Through this research, the researcher realizes that Bakar Batu culture is very important to be preserved and used as a place to gather people to get to know each other between citizens in order to strengthen harmony and community unity in the Unitary State of the Republic of Indonesia. Therefore, by inserting the noble values contained in Bakar Batu culture, it can be done in early learning, namely Early Childhood Education. Previous research has also examined the culture of Bakar Batu in learning activities at school (Ws et al.: 2019; Johar et al.: 2020).

Several studies have been conducted in linking Bakar Batu culture with learning activities. The first study was carried out by Budiarti et al. (2018) with research on the concept of heat transfer in Bakar Batu culture which is associated with physics learning in high schools in 3 Jayapura City High Schools, with the results found that 82.73 % of students can describe the concept of heat transfer in the Bakar Batu Papua culture, and 17.27% of the students cannot describe the concept of heat transfer in the Bakar Batu Papua culture. Subsequent research carried out by Abu Muslim. Results showed that this study found that the Bakar Batu tradition, which is an indigenous culture in the land of Papua, had undergone a transformation in government, and the purpose of its tradition. Bakar Batu, which was once culinary wisdom of the people in the land of Papua, turned into one of the solvents of revenge and fusion of wounds for people who previously fought each other. The third study by the Budiarti et al. (2020) conducted a study to look at the Effectiveness of Generation, Evaluation, and Modification-Cooperative Learning (Gem-Cl) Model in Accordance with the Burning of Stone Burning Cultural Practices in Papua. The results showed this model was effective to be applied in physics learning to preserve students 'conceptual understanding and improve students' high-level thinking skills. Further study of GEM-CL to other cultural and physical practice chapters in Indonesia will strengthen this learning model.

Based on the results of research that has been done, the researcher wants to explore and discover the potential values contained in Bakar Batu culture as a Reflection of Pancasila Ideology for Early Childhood Learning. Therefore, the researcher considers this research to be very important, considering the importance

of character building from an early age and as a place to introduce local wisdom to children so they can know their identity and the culture in which they live. In addition, children will know more about the various natural potentials possessed by Papua's land which is rich in natural resources so that it can preserve and utilize its natural potential as a source of its survival.

LITERATURE REVIEW

Bakar Batu culture

The concept of culture, according to Geertz (1983), is a system of meanings and symbols arranged according to the way individuals define their world, express their feelings, and provide their judgment. Because culture is a symbolic system, cultural processes must be read, translated and interpreted (Kuper 1999). Culture can be a system of inherited concepts that are manifested in the form of human representation in communicating, maintaining, and developing their knowledge of life and attitudes towards life. Thus, culture is expected to be a bridge in the delivery of meaning that can be easily read. In addition, Wiliam cites the opinion of Tylor which defines culture as a complex whole, including knowledge, beliefs, arts, morals, customary law and all the abilities and habits obtained by humans as a member of society. From the explanations of some of the experts above it can be concluded that culture is the overall behaviour of human habits in living their lives and the work of human creations in various perspectives on human knowledge, belief in daily life.

Bakar Batu culture has the meaning of a unique and distinctive thankful tradition which is a traditional Papuan ritual to be performed as a form of thanksgiving for abundant blessings, weddings, welcoming of great guests, and also as a ceremony for death. In addition, this ceremony is also carried out as evidence of peace after the war between tribes. As the name implies, in cooking and processing food for the party, the tribes in Papua use the stone burning method. Each region and tribe in the Baliem Valley region has its own term to refer to the word Bakar Batu. Paniai people call it gapii or mogo gapii, community. Wamena called it the oba isago kit, while the Biak people called it barapen. But it seems that barapen is the most commonly used term.

Bakar Batu is part of the way the Papuans actualize noble values in the form of food for all people without exception (Muslim: 2019). The Burning Stone culture after the war is actually an important part of conflict resolution. Elements of guarantee, respect, religiosity, and even social harmony are served through eating, dancing and parties together. Then, the Batu Batu segmentation is not merely a matter of ceremonies after the war, this time Batu Bakar is also a part of every life span of the Papuan people, always present at every celebration. Moreover, Bakar Batu has now been designated as one of the archipelago's cultural heritage inventories.

Burning Stone Culture is a tradition of cooking meat, vegetables and tubers by using hot stones that have been heated with hot coals. This tradition (Bakar Batu party) is only owned by the Papuan people especially the tribes in the Lapago and Meepago indigenous regions of the central mountains of Papua, such as Wamena, Bintang Mountains, Jayawijaya, Yahukimo, Yalimo, Deiyai, Mimika (Amungme, Dani and Damal) as well as Paniai and also several other regions. This culture has been passed down from generation to generation until now.

Referring to the opinions above, understanding Bakar Batu culture is a ceremony attended by all levels of society from children to adults in the activity of cooking together and eating together without exception because all who attend will be able to share their respective food, besides that it is as a form of harmony between citizens and as a form of gratitude to God for the gifts and favours of food given as a form of survival for every human being.

Pancasila ideology

The concept of ideology can be interpreted as ideas, concepts, basic understandings, ideals, while logos means knowledge. Etymological ideology means the science of ideas (The Science of Ideas) or the teaching of basic understanding. Furthermore, Mubyarto (1991) Ideology is a number of doctrines, beliefs and symbols of a group of people or a nation that becomes the guideline and work guidelines (or struggle) to achieve the goals of that society or nation. Furthermore, Suardi (2015) quoted from the opinion of Antoine Destutt de Tracy, which was quoted by Suardi (2015) was the first figure to come up with the term ideology, ideologically speaking, an expression of something that was drawn from the mind. Whereas terminologically, ideology can be said as "Manner or content of thinking characteristics of an individual or class" which is a way of life in behaviour that defines certain characteristics of an individual or a class).

Harol H. Titus revealed the ideological concept cited by Ronto (2012) defines ideology as a set of ideals in terms of politics, economics, a social philosophy which is often implemented for a systematic plan regarding the ideals carried out by community groups. Talking about the concept of ideology is the core of a set of values (norms) or basic value systems that are comprehensive and profound that are believed by a society or nation as a basic insight into their grip and outlook on life. Values are arranged and integrated into one system, making the same basis as the basic values of Pancasila, based on these basic values that are created and are believed to be born from various cultural sources and historical experiences that occur in the community or nation that created that ideology.

The meaning of Pancasila according to Magnis-Suseno (2011) clearly explains that the implementation of the Pancasila ideology as the organizer of the State is a constitutional life orientation, which means that the Pancasila ideology is translated into various laws and regulations. There is an important element of the position of Pancasila as the orientation of constitutional life. a) Willingness to respect each other in their own distinctiveness, Pluralism is the basic value of Pancasila to realize Unity in Diversity. This Pancasila is put into an open ideology. b) actualization of the five precepts of Pancasila means that the precepts are carried out in state life. The birth of Pancasila through a process of quality, which is a condition with the meaning that before it is legal to be the basis of the state, is Pancasila as the moral and fundamental foundation of Indonesian life. Therefore Pancasila has a function as an initiator in actions to achieve the goals of a nation. Pancasila is the principle of basic values which become the life guidelines that are believed by Indonesian people in living their lives, which is very real that we can easily see in every community group that is spread throughout the archipelago because Pancasila can fuse and adapt to the culture in the community. It can be concluded that the understanding of the Pancasila Ideology is a reference in social life in order to live in harmony and prosperity towards a just and prosperous Indonesia because Pancasila is the identity of the Indonesian people. Pancasila is a guideline for Indonesians in which there are rules and guidance in life so that there are no human rights violations.

Figure 1. Burning stone ceremony

Figure 2. Bakar Batu process

Figure 3. Researchers with Papuans in Bakar Batu ceremony

Figure 4. Joint researchers, a public figure

METHODS

This research method uses descriptive qualitative research with a phenomenological approach. According to Creswell in data collection techniques observation, interviews and documentation can be done. Informants in this study are community leaders and people in the field. David Williams whose opinion was quoted by Moleong (2011) expressed his opinion on qualitative research that when collecting data in a natural setting, using natural methods, and carried out by a person or researcher who is naturally interested. Bog and Taylor in Moleong (2011) suggest that qualitative methods are research procedures that produce descriptive data in the form of written and oral words from people and observed behaviour. The analysis in this study uses descriptive analysis with the aim of being able to describe accurate, factual and systematic data about the relationship between the phenomenon of nature and the facts of reality that actually occur in the field although the presence of researchers cannot be denied by its role as its main instrument.

RESULTS

Bakar Batu culture provides wisdom on the expression of gratitude that has the characteristics and uniqueness of traditional Papuan worship as an overflowing expression of happiness, gratitude for the abundance of blessings from the Almighty. Such as the grand welcome ceremony, wedding ceremonies and even death ceremonies. Besides that, the Bakar Batu culture was carried out after the war between tribes took place, and they held a meeting to end it by making peace. In harmony with Bakar Batu's cultural identity in food processing and cooking, it also uses stone burning techniques. Every region in Papua has their respective terms in the mention of this Bakar Batu.

Bakar Batu culture is used by the community as a place to gather. With this activity, there will be a high sense of solidarity and togetherness among the people of Papua. Aside from being an expression of gratitude, the meaning of Bakar Batu culture is as an expression of overflowing feelings of mutual forgiveness between people. Burning Stone Culture is done through 3 stages of the process, namely the first stage of preparation, the second stage of the roasting pig, and the third stage is the stage where the most eagerly awaited is the stage of eating together. The preparation phase will begin with finding firewood and stones as the basic ingredients for cooking. When arranging firewood and stones, the base part that is arranged is large stones, and the top will be covered with firewood. Next will be added stones with smaller sizes and so on so that the

very top will be covered by firewood. After that, the pile of wood is burned to the ground, and only the stones are left and become hot. The workmanship is all done by men.

After completing the preparatory stage, the next stage is to roast the pig, before this pig is roasted, each of the tribes surrenders the pig and will be arrowed by the chief in turns. If the right arrow hits its target, the pig in one arrow dies immediately, and it will be believed that this Bakar Batu ceremony will run smoothly and succeed well in accordance with the expectations of all residents, but if the pig being shot does not die immediately then the ceremony will not take place smoothly. If this Bakar Batu ceremony is at the time of the death ceremony, then the closest relatives who are grieving will bring a pig as a symbol of condolence. And when giving condolences between families must embrace and kiss on the cheek.

In addition to welcoming the great guests, marriage and also death, this Bakar Batu culture is also held at the time of commemorating national holidays such as commemorating the Independence Day of the Republic of Indonesia and expressing community gratitude when there is a rich person who donates a large number of pigs. Big, then the community will welcome the gift by holding the Bakar Batu ceremony as thanksgiving and thank you for the blessing of pigs to be eaten with all members of the community. For Muslim women in Papua even though they are a minority, they also uphold the cultural heritage of Papuan ancestors and continue to hold the Bakar Batu ceremony during Eid al-Adha, even though they do not cook pork. Pork can be replaced with other animal meat such as goats. Besides goats, they also cook tubers and vegetables.

The values of Pancasila ideology from Bakar Batu culture

The value of gratitude to God, in accordance with the first precepts of godhead

Bakar Batu culture is a form of offering gratitude to the Creator. Because people believe that holding the Bakar Batu ceremony will bestow blessings through the successful harvest of a lot of the crops, they have planted, and their health and the good things they have done are the blessings of the Creator. In addition, the community also believes that the Bakar Batu ceremony can expel negative things and evil spirits that will interfere in their lives. Besides as an expression of gratitude, the people of Papua also believe that by holding the Burning Stone of the Creator will bring abundant natural wealth and fertility in the land of Papua. An expression of gratitude towards God Almighty is manifested in a group meal as the culmination of the Bakar Batu cultural event. This shared meal is carried out by all residents without exception from children to the elderly. None of them did get cooked food. They all get their share, and no one is fighting over food, they are very orderly in the distribution of food and fair. This is where the value of gratitude towards God Almighty, sharing with others does not see differences between religions, ethnic groups and community groups. Besides, they respect each other. No part of the rich gets a lot of food, and the poor get a little. All are divided equally and fairly according to the number of citizens who participated in this Bakar Batu cultural event.

The value of love, grace and equality in rights, in accordance with the second precepts of just and civilized humanity

The Bakar Batu Culture also teaches us that it does not distinguish between equality of rights between citizens, ethnic differences, their cultural religions love one another for citizens who need to provide equal portions of food to all citizens present is a form of society that recognizes equality, rights and fellow human obligations. Love each other human beings. Develop an attitude of tolerance. Not arbitrary towards others. Uphold the value of humanity. Likes to do humanitarian activities. Dare to defend truth and justice. The harmony of all these attitudes is very beautiful when we witness it at the Batu Bakar ceremony. They will help one another and not fight over food or work in the preparation process, roast pork and eat together. All get their parts without any deduction.

The value of sharing, love of the fatherland and tolerance between ethnic groups and cultures, in accordance with the third precepts of indonesian unity.

Maintaining the unity of the Republic of Indonesia is a reflection of the third principle. Maintaining security and defending the motherland is also very important for peace and national unity. Likewise, by preserving the land of birth and defending it so that it cannot be colonized and seized by the invaders, there is also a value

in Bakar Batu culture. Gathering together and enjoying food after the war between tribes is an expression of peace that is agreed between tribes who are at war. This teaches the importance of a sense of nationalism and patriotism and defending the homeland as well as defending the Unitary State of the Republic of Indonesia when threatened with being seized by another State.

Mutual cooperation and cooperation values, family values, consultative values and mutual values, in accordance with the four precepts of society led by wisdom wisdom in consultation / representation.

Humans, as social creatures, will always need other people both as friends and as dependents and ask for help. Therefore, this is very relevant to human attitudes that help one another help and help one another. The mutual cooperation attitude that we can see in the organization of Bakar Batu culture. Requires cooperation, togetherness, and cohesiveness among the community in making it successful for the sake of the smooth ceremony of Bakar Batu. Therefore, it cannot be done by only one or two men and women only. Men and women, young and old, shoulders and shoulders continue to do their part in this Bakar Batu ceremony. If the men prepare the place and ingredients for cooking, the women will also prepare the food ingredients so they can be eaten with delicious and delicious flavours. If there is no sense of mutual cooperation, togetherness and mutual agreement, then this Bakar Batu ceremony will not succeed.

Value of mutual respect, value of justice, value of respect and value of obedience, in accordance with the fifth precepts of social justice for all Indonesian people

The existence of Bakar Batu Culture, humans, can become civilized creatures. Mutual respect for differences in ethnicity, class, religion and culture of indigenous Papuans and from outside Papua. In the Bakar, Batu ceremony can occur amid diverse societal differences in religion believed by the community. The majority of non-Muslim Papuans respect their Muslim citizens. This can be seen from the hole used for the Burning Stone event. They will make a different hole between Muslims and non-Muslims because they appreciate that Muslims cannot consume pork. Before the ceremony begins, usually the tribal or religious leaders will perform a ritual asking the Creator for the smooth and successful ceremony of Bakar Batu. Here the value of obedience of citizens in following the ceremony with wisdom and wisdom.

Reflections on Pancasila ideology in early childhood learning through Bakar Batu culture

Cooperation and togetherness are very identical and are a characteristic of Bakar Batu culture. If Bakar Batu culture is implemented in the process of early childhood learning, social learning theory strongly underpins the learning process. Because this concept emphasizes the cognitive component of each child's mind, Bandura (1977) revealed that children learn by observing directly will be easier than through writing. Bandura (1977) also stated that every child would learn by observing or seeing and imitating what he saw. This learning theory emphasizes observations when learning as a learning process by observing, after that, the child will show or demonstrate the knowledge he gets to others, whether it is his family or the surrounding environment. In addition, learning theories that underlie children's learning processes are constructivist theories pioneered by Vygotsky (1978), which states that children learn through the influence of society and local wisdom. Acquiring a child's knowledge is the result of his interaction with society.

In line with the explanation above with the results of the study of the Budiarti (2017) who explores the potential of Bakar Batu culture into learning Physics. With the results of the study show that (1) identifying the potential of local culture in the student environment or the environment that can be brought into the discussion in learning Physics, (2) bridging the gap between the potential of local culture and learning activities, (3) encouraging students to do or do activities learning the potential of local culture in their environment or environment to be brought into the discussion as one of the topics in physics learning. 1

DISCUSSION

Basically, Early Childhood learns through observation, and what they see, (4) students are more independent, (5) provides opportunities for students to explore their knowledge that comes from their daily life experiences and beliefs. By observing children will imitate what is done by others both their peers and teachers. In reflecting the Pancasila Ideology in Early Childhood learning, it can be done by experimenting directly by holding the Bakar Batu ceremony outside of school. By playing drama, Bakar Batu children will see and observe the process of Bakar Batu ceremony.

In addition, children will feel how to become part of the community residents of the Bakar Batu ceremony. From the preparatory stage, the pig roast stage and the last stage is eating together. The teacher can teach that from the preparation stage starting to search for firewood and stone as the basic ingredients of cooking there are Pancasila ideology values, namely the stage of cooperation, cohesiveness and mutual cooperation in accordance with the four precepts of society led by wisdom in consultation/representation. The value of cooperation and mutual cooperation teaches children that if all work is done together, it will quickly finish and feel light, different if done alone will feel heavy.

At the Burn Pork stage, a thanksgiving value to the Creator can be made according to the first precept, which is to God Almighty. Teach always be grateful or delicious food in the form of meat that has been given, besides that there is the value of love for fellow living creatures, namely by raising pigs as animal offerings to the Creator. In accordance with the second principle, which is fair and civilized humanity. Does not distinguish between tribes, religions and community groups. All will get the same rights. In the last stage, which is eating together, there is a value of gratitude to the Creator, the value of sharing and love, the value of equal rights and cooperation as well as the value of mutual respect and the value of justice for all citizens involved in the Bakar Batu ceremony.

When acting like citizens who act in the process of the Bakar Batu cultural ceremony children will be enthusiastic because they learn by observing and directly involved in it. Children will get a meaningful experience from the process of learning to play drama with something new. Social interaction between teacher and child will be established and built with emotional closeness, and the child feels comfortable because he is directly involved. Children will feel happy and feel confident in the learning process based on experience with playing drama. With children directly involved in learning to provide real experiences that will imprint in the memory of childhood to adulthood. From learning observation and social interaction will be able to shape the character and familiarize children in their daily lives in a society based on the values of the Pancasila Ideology as the basis of the Indonesian State and can introduce local culture to children so that children will not forget their identity as Papuan children who have wealth nature and cultural diversity that is spread throughout the island of Papua and always preserving and preserving natural resources as Papua's abundant natural wealth.

CONCLUSION

Based on the findings and analysis in the field, it shows that the values contained in Bakar Batu culture as a reflection of the Pancasila Ideology that can be inserted in the learning of the Ages in the formation of the whole character. The values contained are as follows: 1) the value of gratitude to God, in accordance with the first precept, namely the Almighty God; 2) the value of love, tolerance and equal rights, in accordance with the second principle, which is fair and civilized humanity; 3) the value of sharing, patriotism and tolerance between tribes and cultures, in accordance with the third principle, namely the unity of Indonesia; 4) the value of mutual cooperation and cooperation, the family value of the value of deliberation/consultation and the value of togetherness, in accordance with the fourth precept, namely populism, led by wisdom in

consultation/representation; 5) the value of mutual respect, the value of justice, the value of respect and the value of obedience, in accordance with the fifth precept, namely social justice for all Indonesian people.

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Ecology Problem Updating in Tatar Literature of the 2nd-Half of the 20th-Century

Actualización del Problema Ecológico en la Literatura Tártara de la Segunda Mitad del Siglo XX

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RESUMEN

El estudio es una descripción de la literatura tártara moderna a partir de la década de 1970 hasta el presente. Los métodos de muestreo continuo, descripción lingüística y el método comparativo han sido herramientas para esta investigación. El objeto de este estudio es el reflejo del término "bosque" en la literatura nacional. Hoy en día, el papel irremplazable de los bosques como marco ecológico de la biosfera, el componente principal de los complejos naturales que determinan la estabilidad y el equilibrio ecológico en el planeta, es universalmente reconocido. En la literatura moderna, los bosques se reflejan como una crisis espiritual global de la humanidad.

Palabras clave: Adaptación cultural, estudiantes, teoría de adaptación intercultural, comunicación intercultural.

ABSTRACT

The study is a description of modern national Tatar Literature beginning with the 1970s till the present. The methods of continuous sampling, linguistic description, and the comparative method have been the tools for this research. The object of this study is the reflection of the term "forest" in the national literature. Nowadays, the irreplaceable role of forests as an ecological framework of the biosphere, the main component of natural complexes determining the stability and ecological balance on the planet, is universally recognized. In modern literature, forests are reflected as a global spiritual crisis of mankind.

Keywords: Cultural adaptation, students, intercultural, adaptation theory, intercultural communication.

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INTRODUCTION

Tatar literature in the second half of the 20th century is characterized by its active search for new means of artistic expression, by new schools and stylistic trends, including intellectual realism and sentimental tradition, which have become targets for contemporary scientists. Book publishing in the Tatar language began at the end of the XVIII century. To the beginning of XX centuries (according to other sources to the middle of the XIX centuries.) there was a literary Tatar language, developed by a wide range of state and public areas: media, education, theater, academic institutions, publishers, etc. (Solnyshkina & Ismagilova: 2015, pp. 36-53). Artistic trends in Tatar literature, being typologically similar to those in Russian and European literature have their distinctive features. These differences of Tatar literature from European and Russian ones, European and Russian artistic trends used and adapted in Tatar literature are determined not only by the stages of Tatar literary process but also by the impact of the local cultural substrate, related to the national worldview, which manifests itself, primarily, in thinking specifics and artistic perception relevant to the cultural type (Yusupova et al.: 2016, pp. 213-222). Nature is one of the eternal objects of attention of mankind, in general, and its literature, in particular.

In the 20th century, a similar attitude towards the age of industrialization began to take shape in Europe. The clearest evidence of this attitude is the work of the German philosopher of the 20th century Martin Heidegger (Heidegger et al.: 1993), who was interested in ontological problems throughout his creative life, particularly, in the problems of being in their essential content. In several works, especially in those of the later period of the philosopher’s creativity, the issues, as the philosopher himself says, of industrial, “cybernetic” society of the age of enframing, are raised. (Zakirov et al.: 2017, pp. 884-893)

At the turn of the 20th and 21st centuries, in the environment of globalization and integration of market conditions, the humanitarian thought underwent tremendous changes, which is particularly evident in the development of national literature. The shift of spiritual-moral, as well as socio-esthetical values and cultural reference points, became a huge trial for the oral lore. Tatar literature is a unique phenomenon, which has been actively evolving in the post-Soviet and inter-Russian space, contributing to the growth of the national consciousness of the Tatar ethnos. (Gilazov et al.: 2015, pp. 508-510; Szydlowski: 2019, pp. 407-411).

European scholars have been interested in Tatar culture, folklore, and ethnography since the 19th century. (Sayfulina & Karabulatova: 2014, pp. 116-119) Certain comparative research on that issue has been done by Tatar researchers in Literary Studies. (Galimullina et al.: 2014).

The surrounding nature is also one of the focuses of literature. Active usage of plants in everyday life creates broad options for semasiology re-thinking. A cognitive description of the motivational-nominative properties of hyponyms requires the qualifying criteria of their taxonomic organization, revealing the general characteristics of reality objects denotation and their deflection to the lexis reflecting the plant world. (Gafiyatova et al.: 2016). In each historical epoch, the problem of the relationship between man and nature was observed from different points of view. Tatar national literature is mostly "rural", its special place is given to reflecting the image of nature.

In the second half of the 20th century, under the impact of the world's scientific and technological progress, environmental problems were actualized. Approximately since the 1970s, the problem of preserving the natural environment has been sharply raised in the literature. In the Soviet Union, this problem was discussed in the works of Kyrgyz writer Chingiz Aitmatov ("Plakha"), in the works of Russian writer Viktor Astafyev ("The Tsar-fish") (Aĭtmatov: 1988; Shuming: 2015, p. 10). In these works, the problem of human relationships with the world of nature affects the philosophical problem of life and death. The writers think about the role of nature in human life, show the attitude of modern man to nature and natural resources. The writers focus on consumer attitudes of people to natural resources. In this regard, the story of the land, forests, rivers, fields grows into a narrative about the man himself, his soul, morality, and humanity.

Revealing the main theme of this work, it should be noted that the term field "forest" is one of the most representative nominative fields, which is of interest for studying, both in the language and in the literary work.

In the conditions of the development of scientific, technical, and cultural communications, research in the field of nominations, as a system of human representations about the surrounding world, becomes especially relevant. Information about the system of human representations, about the world around us is contained in lexical units that reveal the features of the worldview and reflect the results of human cognitive activities. People's ideas about the surrounding world and, in particular, about nature, form the basis of their system of values (Nureeva et al.: 2019, pp. 186-191; Akim et al.: 2019, pp. 1408-1428; Villalobos et al.: 2020,pp. 984-1018).

The study of dendrobiums of the term field "forest" allows us to trace how different properties of the surrounding reality are reflected in the human mind in the form of an image or picture of the world, fixing this image in linguistic forms. According to L.N. Gumilev, conditions of the natural landscape, within which the members of an ethnic group have to live and do business, determine the type of their economic activity. Thus, the surrounding ethno-landscape environment determines the unique appearance of each ethnic group (Gumilev: 1993).

METHODS

The basis for our study is the hermeneutic approach, which assumes that the reader when coming into contact with diverse cultural values fixed in the literature, finds his/her place on their borders. It directs the receptive activity of the reader towards analyzing the principles and techniques of depicting the artistic forms of mastering reality, towards identifying typological similarities and unique artistic searches that have sameness and differences in various verbal arts. (Terminology of contemporary foreign literary criticism: 1992, pp. 5-193)

Also in the course of our research, we used the method of comparative analysis of texts, which proved effective.

To analyze linguistic material, we used the following methods: the descriptive method, the semantic field method, and the method of component analysis to identify the specificity of the value of a unit when it is included in the terminology field in question and to establish the paradigmatic relations of the nomenclatures of the term field. We also employed the word-formation analysis to identify ways of nominating single-word units and the method of qualifying syntactic forms through the methods of their morphological expression (Tsvetkova et al.: 2019, pp. 598-612).

According to the field model of language, a language system can include a multitude of semantic fields and represent a continuous aggregate of the latter, "passing into each other with their peripheral zones and having a multi-level character" (Sternin: 1985).

So, the term field "Forest", includes certain lexical-thematic micro fields, such as “deciduous trees”, “coniferous trees”, "shrubs", "semi-shrubs (tree-like plants)", which one are divided into several lexical-thematic groups. This study is aimed at identifying this vocabulary in the literary texts on the human-nature problem (Tarasova et al.: 2018, pp. 191-201; Tarasova & Kormiltseva: 2016, pp. 2015-2024; Khaliullina & Savina: 2020, pp. 645-663). The high duty of the writer is a love for the mother tongue, native land, problems of equal rights for women, dreams of a society free from social and national oppression, conservatism - all these topics are reflected in the works of that period.

RESULTS

Since the 1970s, Tatar prose, analyzed in this article, has laid growing emphasis on raising the contemporaries' awareness of environmental issues in the development of the theme "man and nature". This term should be understood as the centuries-old experience of people's communication with nature, their moral norms. The attitude of the people to nature is closely connected with their national perception of the surrounding world, their way of life, and spiritual and moral traditions.

The problem of "man and nature" is relevant for many kinds of literature, since it is not only regional or national but also universal. At the present stage of life, all of humanity faces the threat of an ecological crisis. At the same time, in different kinds of literature there exist characteristic features of artistic interpretation of this problem, which are caused by certain national historical factors.

In the national prose, this process was originally covered in connection with the emergence of the petroleum industry in the Republic of Tatarstan, more on the positive side. In such works as "In the Country, Out of Kazan", "The Treasure" and "The Hosts", "The Hard Rock", the fate of the Tatar villages is revealed in connection with the oil mining industry in their territory. Most of these works create positive images of a modern economic manager, reflecting the attitude of man to labor.

In “The Flowing Waters” novel and “The Stop at the Crossroads”, the problem of oil mining and nature conservation is already becoming the subject of the author's heightened attention. The main conflict of the work is based on different attitudes of the characters to the earth and nature. In this perspective, the problem of "man-nature" is also covered in the story of "The Price of Bread". This conflict is considered here from morality: it reflects the conflict of spirituality and lack of spirituality.

A greater interest in the abovementioned problem is manifested in the "Fire and Water" novel, where the author discusses a more specific, nationally oriented interpretation of the problem of "man and nature". He also refers to the moral aspect of the relationships between a person and the surrounding nature in his novels “The Voice is a Gift of Nature” and “The Eternal Dispute”.

The connection between generations and times with the help of natural phenomena is the focus of the story of "Unexplained Testament", in the stories "Hometown - My Green Cradle", in "The Tale of the Mountain Side". Conversely, in the work "A Tale of the Mountain Side", the older generation is critically appraised, for the fact that the spiritual and moral legacy of the past cannot be always transferred to the youth, in part, due to their attitude to nature (Giniyatullina: 2006, p. 26).

The main problem of the novel “Altynbike's Seven Ringing Keys" is also a reflection of the interconnectedness of nature with the fate of the heroes. At the same time, the author focuses his attention on the comprehension of the problem "man and nature" in the national and moral aspects. This approach allows the writer to broadly interpret the meaning of the phenomena of our surrounding nature. As a result, in this novel, the attitude to the world of nature becomes a decisive factor in assessing the life of our contemporaries.

When covering the ecological problem, Tatar writers experience a certain evolution, expressed in the transition from the publicists sharpening of readers' attention to the artistic coverage of this topic, which is reflected in the poetics of these works (Tarasova et al.: 2018, pp. 191-201; Tarasova & Kormiltseva: 2016, pp. 2015-2024; Ishchenko & Magsumov: 2019, pp. 366-379).

In the story of “The Meadow,” her attention is focused on revealing the attitude of the young heroine Alsu, presented as a child of nature, to mindless consumption of the natural phenomena, or the richness of the natural environment. Also, the contradictions between modern civilization and nature are highlighted romantically and poignantly in the fantastic stories "The Court of the Almighty", and "The Possessed", "The White Crane Spell", and many others.

To fully disclose the topic selected in this paper, let us turn to the scholars' opinion concerning the concept of "Forest". The forest is a natural complex that needs to be considered not only in space but also in time, in

its development. The first scientific definition of the forest was given by Morozov, an outstanding Russian scientist, who defines a forest as "The aggregate of woody plants, which are altered both in their external form and in their internal structure under the influence of their influence on each other, on the occupied soil and atmosphere". This definition was recognized in the world of dendrology (dendro-tree, logos-teaching, science). Although the modern definition of forests in a broad sense includes ground cover, animals, and microorganisms in addition to the combination of trees and shrubs, in this work we will stick to the leading metronymic component of the term field “Forest”.

We often encounter lexemes (words), related to the term field “Forest”, when analyzing literary works devoted to the attitude of man to nature. They are used by authors to express the feelings of a man concerning nature and to reveal the inner state of the hero. The flora is extremely diverse, and its reflection in the human mind has many forms, images, concepts. (Gafiyatova et al.: 2016).

National poetry is especially remarkable in this respect. Consequently, we are interested in the comparative analysis of the works by Tatar poets, such as Bulat Suleymanov and Shaukat Gadelsha (Suleymanov: 1998, p. 256; Gadelsha: 2006, p. 160), the authors born in Siberia. In the works of these poets, descendants of Siberian Tatars, the topos of Siberia has a special place. In M. Prokopova's opinion, "the topos of Siberia is a deeply specific, meaning-forming, and globally universal category. For the writers of Siberia, it is patriotically oriented, revealing the inner rootedness of man in his own space” (Prokopova: 2007, pp. 90-91). "The space of the Siberian region, its geographical landscape, the historical fate of the Siberian Tatars left their imprint on the formation of a special semantic topos. The topos include the interrelationship of spatial-visual and conceptual plans," notes G. K. Mullachanova (Mullachanova: 2006, p. 27).

Bulat Suleymanov is a poet and a prose writer, who was active during the 1960s-1980s (Suleymanov: 1998, p. 256). We are mainly interested in his landscape lyrical poetry, as it expresses the poet's attitude to the nature of his native land, his love for Siberia. Our study of his poems has revealed that Suleymanov’s landscape poetry abounds in a lexicon from the term field "Forest". B. Suleymanov’s "early" purely lyrical poetry represents nature in two of its manifestations: summer and winter. In his works, the "winter" version of the Siberian landscape goes back to the image traditional for European literature of the northern land: this image is invariably associated with cold, snowstorms, blizzards, lack of light and the absence of a live forest: "As if the steppe / Lies, spread out, / You will not meet a single tree. / Like a newborn baby, / This snow country / is completely naked "/ («Sever. Tundra»). The key images for this context are "endless snow", "empty distances", "evil winds", "tin-colored sky", which shape the face of the Siberian land as a gloomy, lifeless, dull space. At the same time, a certain heroic image invariably takes place in the poet’ s verses. He wins a victory over these natural conditions and creates new cities, at his touch, “like Eifel, out of the swamp / Oil Rigs Rise" /. The poet seems to be timidly confronting the might of his native nature, simultaneously, he admires the builders’ daring.

His lyrical hero of the 1970s-1980s is romantic, he appreciates beauty in all its forms: his attitude to nature and native home. Here comes the "spring-summer" and a little later the "autumn" look of the Siberian landscape, full of light, warmth and bright colors: "I walk along the Khanate of the taiga / Along with the sun, / It also/ walks with us / caressing the trees with its rays / This is a land of wonders" /); in another poem: "In the forest of yours, Forest girls, / they say, live ..."; "The Earth has come to life again, / In the forest, birds twitter".

A lyrical hero of B. Suleymanov – a Siberian Tatar, is brought up on folk traditions, loving his native land, his nature. Therefore, his landscape lyrical poetry is characterized by descriptions of Siberian rich, multifaceted nature, which is native land not only for the poet but also for all who live on this earth. All these make the poet’s creative works capacious and meaningful.

The author depicts the state of the lyrical hero’s mind who misses his homeland, using words related to vocabulary, denoting a part of the tree-forest: "And I will leave/ What awaits me / In a foreign land, far from native places. / Today I saw tears again / On a lonely leftover leaf. " ("If I do not return to my native land")

The poet associates autumn with the past youth, lost love, the onset of old age. B. Suleymanov uses comparison, in which the departed youth is compared to the autumn leaf falling, breaking off from the tree.

This creates a feeling of a parting, a farewell in the following lines: "So the autumn comes: / By breaking off the leaves, / it makes the trees ugly. / Did I know / that, like an autumn leaf, / she will leave me too." ("Autumn")

In his landscape poetry, the poet often refers to the images of birds filling the forest, which in most cases are perceived as symbols. In the expression of emotional feelings, the psychological state of the lyric hero, B. Suleymanov often uses a collective image, expressed in the poetic lines as "birds", where the lyrical hero turns to birds to share his emotional experiences: "The Earth has come to life again, / In the forest, birds chatter." / "Ah, my birds, / If you knew, / What melancholy is eating out my soul ..." /. For the lyrical hero, birds are equal beings, you can share your emotional experiences with them both at joy and dreary minutes.

The verses by B. Suleymanov abound in a variety of depictions of the lyric hero's mental state through the use of the lexeme "Forest" and its constituent. Here is the whole palette of experiences, a diverse range of feelings of a person living away from home. The author recreates the breadth and depth of human perception of the surrounding world, his understanding of the vulnerability of a human soul, and the richness of human nature. Thus, in the next lines of the verse, "Hasn't the Summer Just Gone..." he describes the spiritual state of the lyrical hero, which is perceived as the experience of the author himself. The lyrical hero's immense sadness, caused by missing his homeland, is reflected in the following lines: "The Poplars of Kazan /The Winds of Siberia/ Have sent the news / That my darling birch-tree planted by me /Weeps, missing me" / - in this original and figurative way the poet depicts his longing. Using a diminutive form of "my darling birch tree" in this poem, the author achieves spiritual affinity and kinship of the lyric hero with his native nature.

Therefore, a ready-made traditional artistic technique combined with individual- authorial content is often used to simultaneously actualize both direct and figurative lexical meanings of a certain symbol-image.

If we further follow the work of the poet, we see that his yearning and mental pain intensify, and he starts thinking of the uselessness and meaninglessness of life. His poems contain new images-metaphors, which were not found in the works of the past years. In most of B. Suleymanov's poems, a special place is occupied by the imagery associated with the epithet "yellow", which is mainly manifested in the form of yellowed leaves. In different poems, this imagery manifests itself in its way, but the main meaning of this image remains the same: it is a loss, parting, old age, disappointment, disappearance, and death.

"Yellow like the old man's face / On the stone paths fall slowly /, The last leaves of the trees ..." – writes the author in one of his works. In another case, he writes: "The yellow leaf, flying, / whirling, / fell to the ground - to the asphalt." / The young guy did not notice it / / Just passed. / The old man stopped / Looked at this leaf for a long time. "/

In the poem "Rain of the leaves," the author calls the falling leaves the tears of Mother Earth. A naked, quiet forest, the fallen leaves-hearts remind the lyrical hero that the time of reflection has come: you need to think about what you will leave on this earth after yourself. Nothing lasts forever in this world. In the poem, dedicated to the famous Tatar poet, "a leaf that has come off the tree" also means separation, parting. ("Like a leaf, fallen forever, / leaving pain in my heart ..."), - he writes, referring to the memory of the famous poet. The bitterness of loss, expressed in the following poem, is also reflected through the image of the autumn forest.

"Thinking, I'm standing / alone. / An autumn forest / looks like a burial ground. / Like my soul, dreary / and trees, / They, / seem to remain so forever."

The feeling of loneliness is aggravated by the fact that birds also left this forest. At the end of the poem there comes again a description of fallen leaves, resembling a human heart: "It seems that the spring will not return to this forest. / There are hearts by the leaves on the ground. / Haven't that many leaves died, / yellowed with grief."

The mental state of the lyrical hero in this poem is deeply pessimistic and devoid of all hope. The comparisons used here create a gloomy picture of late dull autumn. The expressions: "The autumn forest looked like a burial ground", "As if asking for mercy from the gods, the trees stretched their bare hands", "On the ground lie the hearts of trees /

That many leaves died, turning yellow with grief" - make the poem anthropocentric.

According to the analyzed material, Bulat Suleymanov often uses words related to the term field "Forest" in his landscape lyrical poetry, it helps the author to reveal the inner, psychological state of the hero, who expresses his love for his native land, spiritual closeness to his father's house, where he was born and grew up (Suleymanov: 1998, p. 256).

Shaukat Gadelsha is also a poet who was born and raised in Siberia, began his work in the 1970s, and continues to write to the present time (Gadelsha: 2006, p. 160).

In contrast to B. Suleymanov, Sh. Gadelsha describes the nature of Siberia using subtext, which makes the reader think about the role of man in the fate of his native land, about everything that is gone and irrevocably lost. The lyrical poetry of Sh. Gadelsha is more of a philosophical nature, his poems do not merely describe wildlife. When depicting the relationship "man-nature", the author uses the lexicon from the term field "Forest", but in a different sense. For example, in the poem "Allah (my) did not hear", the poet describes Siberian cold using the following phrases: "It's so cold that the Pine starts cracking," "The lime skis do not slide (skis made of lime)"; describing the spring, the author uses words from this term field: "When spring comes, / The green sprouting / Tries to reach the bare pillar". ("When spring comes")

In many Sh. Gadelsha's poems, the feelings experienced by heroes are also portrayed using the images of nature: "In a pine tree without branches / / A woodpecker is knocking vehemently, / And I sit waiting /For my beloved/ With a song on my lips ". At the end of the text comes an unexpected result: "It is not a tree that the woodpecker knocks on, but it pecks my heart" ("A Pine without boughs ... "). Thus, the emotional state of the lyrical hero is revealed, the main thing is a sense of loss, unfulfilled longings, and longing for the beloved.

Sh. Gadelsha's lyrical hero considers the forest to be his friend, with whom he can share his secrets, therefore he addresses the taiga: "My youth, where are you, / - Or has the taiga concealed you?" / ... / "From tree to tree / A squirrel jumps. / Who knows, maybe this squirrel / is my youth" ("Because We Are Friends"). Further, the lyrical hero addresses a bird, singing in a white, slender birch tree, an ant, carrying a load, which weighs more than the ant itself, the dew, which reflects the sky, and thinks: maybe this is his youth which is gone? Sh. Gadelsha's works have numerous appeals to the surrounding nature, which make his poetry anthropocentric, in a special, unusual way.

The works of S.Gadelsha convey philosophical reflections of the lyrical hero about the transience of life through figurative reconstructions of autumn landscapes. The refrain (iteration) "Leaves fall and fall," is used to express the irrevocable flow of time. At the end of the verse, and the associative image is created by comparing the falling leaves with the days gone by, the bygone day's man fails to notice: "And the leaves fall and fall, / It seems the time has stopped. /Alas, there is no peace of mind, / (Since) These leaves of life (mine) break off" ("Leaves fall and fall"). In the poem "Have Bitten Off My Tongue" the poet turns to nature as if to a living being, his equal, he is concerned with its peace. In the poem "I Fear My Songs", addressing the forest, the poet enquires about its health: "Oh, the forest (my), what are you thinking about? / Do you feel as depressed as I do?" /

The dominating motif of all the poet's works is his concern about the forest, which is the "home" of everything living. In the poems "The Old Forest Is Concerned", "It Was Earlier, When the Planes Were Flying", "I'll Burn with the Forest", "Modern Trees", the forest acts as a single whole, and trees, birds, animals are its components. For the author, the burnt forest with the animal world means a ruined life. This is the main motif of the poem "After the Elk Hunt": "The day does not get warmer, the Pine is cracking (with cold). / In the hollow there's a whitish fog…"

Sh. Gadelsha's work, due to the successful use of the image of trees, makes it possible to artistically comprehend the philosophical depths of human existence. Here is the animation, the humanization of nature, which is usually achieved by the method of personification in poetry. In his poems, as well as in ancient representations, the images of nature are endowed with human qualities: they can think, feel pain, and suffer. In the poem "The Cemetery Birch" a lyrical hero asks a hunched birch why she stoops in that way. The answer

to the birch makes the reader shudder: "Your father ... With a bang / Is pulling at the roots. / Because of your long absence from Homeland / (he) is feeling insulted and bitter." /

Through the image of a bent birch, the poet raises one of the most pressing problems of our time: The problem of relations between different generations. The author uses an image of Siberian nature when he thinks about his ancestors, about the past of his people. This author discloses the meaning of the image of birch in a very original and unexpected way:

"What swamp has sucked in / The paths of my great-grandfathers?"

The birch has the color of the bones buried here. "/

The author often uses vocabulary from the term field “Forest” to describe changes in the life and spirituality of people at present. In one of his poems, the author uses the image of the minaret of the mosque to depict slender spruce and compares the shrubs and their boughs with the letters and suras from the Koran when a quiet, melodic azan (a call for prayer) is heard in the next village. Here again, the image of living nature comes to the fore.

Interpreting this vision of the surrounding nature, we conclude that Sh. Gadelsha (Gadelsha: 2006, p. 160) not only describes the landscape, but he also creates a parallel living world where everything is just like in people's lives: pain, suffering, and fear. Therefore, we often find references to the surrounding nature in his works: forests, trees, animals, birds, and even insects. They express the poet's attitude to the surrounding world, which does not differ from his attitude to people. The most frequent address used by the poet is a collective word: “Forest, Nature”. In his poems "Oh, nature, today I ...", "If I could understand ..." and others, the author addresses nature and the forest as if apologizing, realizing his guilt for having done her harm. We can also find an appeal to the animal world, as part of nature in the poems "A Lynx is Impossible to Catch Up With", "Eh, Insect"), etc. In some poems, the lyrical hero asks animals for help or advice. In such verses, lyrical hero’s appeals help reveals his different emotional experiences: Joy, sadness, or some kind of a contradictory state. The poem "It Is Still Possible to Live" tells how the lyrical hero rejoices, looking at the partridges bathing in the hoarfrost, which is pouring down from birches. For the author they represent the symbol of a living forest, looking at which he expresses a hope for life to continue in nature, in the forest. Therefore, the author addresses partridges with joy and hope and expresses his gratitude to them.

DISCUSSION

The literary image of the landscape performs one more function – psychological. For a long time, it has been noticed that certain states of nature are correlated with human feelings or experiences. Therefore, the landscape details from the earliest stages of the development of literature have been successfully used to create a certain emotional atmosphere in the work and as a form of an indirect psychological image, when the emotional state of the heroes is not described directly, but as it was transmitted through the surrounding nature, and often this technique is accompanied by psychological parallelism or comparison.

So, natural phenomena contribute to a deeper discovery of the inner world of the hero's work. An illustration of the diversity of the state of his characters’ mind, the writer boldly uses the description of a landscape that psychologically coincides with the character’s emotional state. In particular, the depiction of the phenomena of nature in Yakub Zankiev's novel more serve as precursors of sad and disturbing news. For example, the nature describes alarming and terrible of the day of the declaration of war. In a few minutes, the sky clouded with black clouds and unexpectedly, like a bucket, poured heavy rain (Zankiev: 2001, p. 312).

CONCLUSIONS

Thus, it can be concluded that in the works of the Siberian writers the lexicon of the term field "Forest" is used primarily to reveal the nature of Siberia, to illustrate the author's attitude to the nature of his native land, as well as to depict the psychological state of the heroes. The words related to the disclosure of the forest concept meaning are associated here with the taiga, its plant and animal world, which differs from the nature of the central area of Russia.

The lexicon from the term field "Forest" is often found in the works of the poets being analyzed, whose main object of description is the surrounding nature.

In Bulat Suleymanov’s works, depicting the nature of Siberia– the Taiga Forest, the feeling of love and pride is dominant, since this area is a small homeland for the poet: he was born and became a man here. In Suleymanov's works, the element of the forest impresses the reader with its captivating colors and variety. For poets, the taiga is the personification of their youth, their native land, and their parental house. In these verses, they turn to repetitions, alliteration, which are perceived as the praise of their land, their people’s way of life, and their character. The poets comprehend the fate of a small homeland through the experience of personal commitment to this land.

The work of B. Suleymanov uses generalizing words, included in the term field "Forest", such as Taiga, Nature, Tree, and in particular, cedar, birch, leaves; from the animal world, it is deer. The poet claims that the roots of mercy, begin with a careful attitude of people to the living nature and their native land (Suleymanov: 1998, p. 256).

In the poetry of Shaukat Gadelsha, in which the images of nature occupy a special place, they express the unity of the world. It is emphasized that all earthly tragedies equally concern both people and animals and plants. For example, in the poem "Reindeer Eye" the poet describes the feelings of a deer, which experienced a lot of evil in its life. They are no different from human feelings, in its eyes we see - "the emptiness in which the whole world can drown".

The Emptiness and deafening Silence in the landscape lyrical poetry of Sh. Gadelsha (Gadelsha: 2006, p. 160) are the antonyms of Life, Beauty, and Hope. Even death, in comparison with these concepts, seems more natural. In his poem "The Centenary Hunter", the concepts of Life, Silence, and Emptiness are sharply contrasted. Thus, instead of the usual antinomy "Life - Death".

The poet has enriched modern Tatar poetry with the theme of Siberia, which is revealed through several motifs. One of them is the motif of hunting and a hunter. In such poems as, "The Centenary Hunter", "The Hunter's Complaint", "The Song of a Hunter" an unusual, exotic world of the forest opens up for the reader. Against the backdrop of a dense forest, the tragedy of a hunter unfolds, who is old, blind, and deaf, or the misery of a hunter, forced to shoot a bear, which had killed a calf of a fellow villager, or the poet depicts a guilty feeling of a hunter who shot an animal. Thus, a new image of a hunter, a defender of forests and fauna is being created in our poetry.

One of the features characterizing the landscape poetry of the authors under study is not only the personification of spatial images but also their inclusion into the system of subjective relations. Specifying the space of the lyrical experience, the poets point to the connection of the poetic image with the real topos. The topos of a certain locality is a significant reference point both in the life of the poets themselves and in the experiences of their lyrical heroes. In many poems, lyrical situations take place on the Siberian land, the feelings and experiences of the lyrical hero are connected with this area.

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Qualitative Evaluation: Effectiveness of Utilizing Digital and Social Media in Education

Evaluación cualitativa: Efectividad de la utilización de medios digitales y sociales en la educación

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RESUMEN

El estudio tiene como objetivo verificar la utilidad de los medios digitales y las redes sociales en la educación y reconocer las posibilidades de emplear redes. Se adopta la metodología de la encuesta sobre las actitudes de los docentes y estudiantes en los Emiratos Árabes Unidos hacia el uso de las redes sociales en la educación. Se concluye que el enfoque tecnológico, dentro del proceso de enseñanza-aprendizaje, ayuda a los maestros y estudiantes a sintonizarse y comunicarse mejor en formas que se han convertido en la vida actual de todos los grupos a través de un proceso de enseñanza más flexible y sensible.

Palabras clave: Docente, educación, evaluación cualitativa, medios digitales y sociales.

ABSTRACT

The study aims to verify the usefulness of digital media and social networks in education and recognize the possibilities of employing networks in the construction of knowledge. It is adopted a survey methodology through questioning the attitudes of teachers and students in the United Arab Emirates towards the use of social media in education. It is concluded that the technological approach, within the teaching-learning process, helps teachers and students to better tune in and communicate in ways, which have become the current life of all groups through a more flexible and sensitive teaching process.

Keywords: Digital and social media, education, qualitative evaluation, teacher.

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INTRODUCTION

The technological and information revolution in the various branches of human knowledge has become a distinctive trait of twenty-first-century features. The revolution has touched all aspects of life, as it contributed to a state of rapprochement and communication, and the elimination of geographical boundaries, class, and ethnic differences. This led to the mixing of cultures, as well as the daily follow-up of events taking place on the world stage.

Social networking is one of the results of these technological developments that entered our daily lives, and it has become an indispensable means because of its capabilities and technical methods, which have transformed the world into a small cosmic village that is amazingly interconnected. Although the main purpose of establishing these sites is for social communication between individuals, this use has spread more and more to enter all areas of daily life and to all cultural, social, political, and economic activities. Thus, social sites have added a new form of free and direct communication. Through social media, the audience has become increasingly involved in most areas of knowledge.

The education sector represents one of these areas, which has experienced a degree of change and influence on social networking sites. Moreover, not far from these effects, is the increasing use of these social networking sites such as Facebook, Twitter, WhatsApp, and other networks. They are deemed of the most important ways used and applied in the educational process, as they provide a flexible virtual environment and platform in which parties in the educational process communicate while providing educational models based on strategies that allow them to obtain information, knowledge, and exchange ideas. Additionally, they assist in preparing a generation of teachers and learners who own skills in dealing with modern technologies and their subsequent developments as well as helping to share these skills with the wider community and open the door for equal education.

Some researchers confirm that teachers will benefit from "a stronger focus on students' daily use of learning utilization Web 2.0 technologies inside and outside the classroom." (Greenhow & Robelia: 2009, pp. 1130-1161; Ramírez & Hugueth: 2017,pp. 305-335; Rincón et al.: 2019, pp. 1208-1234). However, some assert that only a small percentage of young people use social media in complex ways that teachers may appreciate (Eynon & Malmberg: 2011, pp. 585-595; Ito: 2013, p. 440). This indicates that there is a lack of existing models, which view social media as a place for informal learning.

Therefore, the current researcher seeks to study the attitudes of teachers and students towards employing social media sites in the educational process and its benefits and challenges facing social media in the daily use of learning.

Problem statement

In this paper, the researcher relies on the relevant theories, previous literature, and the results of field research in the United Arab Emirates on the employment of social media as a means of learning with different characteristics. This is achieved through the views and opinions of teachers and students about the role of those methods in the education process. This paper examines the use of social media tools to support this form of education. The study includes participants from teachers of various disciplines as well as students in the second and third cycles of basic education as a sample of the study. The researcher refers to "education" on a large scale as extending to school contexts, to review the debate on social media in education to highlight the importance of employing social media in education, especially at this time when educational systems suffer as a result of the spread of the COVID-19 virus, which forced many countries to switch to distance education.

Considering the importance of social networks and their role in all social aspects, i.e. cultural, political, scientific, educational, religious, etc., and through my work in one of the educational institutions, I found that it is necessary for light of the growing role of distance education to investigate and examine the impact and power of social media on education. Furthermore, shedding light on this topic may help contribute to overcoming obstacles and difficulties, which students might encounter while learning and studying.

Consequently, this paper will make some recommendations for decision-makers to improve standards of education, teaching, and teaching methods in light of technological developments around the world. The current study also tries to cast light on the role of social media in education from the perspectives of teachers and students in the United Arab Emirates.

Questions of the Study

The study attempts to find an answer for the use of social media in education from the perspective of teachers and students in the United Arab Emirates and research questions can be identified as follows:

1. What are the ratios of teachers and students utilizing Facebook, Twitter, Instagram, YouTube, WhatsApp, Google Plus, LinkedIn, and blogs?
2. What are the attitudes of teachers and students towards the use of social media in education?
3. What are the benefits of social media utilization in education from the perspectives of teachers and students?
4. What is the role of social media utilization in education from the perspectives of teachers and students?
5. What are the challenges of using social media in education from the perspectives of teachers and students?

The significance of the study

The importance of this study lies in being one of the studies, which discusses the role of social networking sites in education, and the development of interaction between teachers and students, on the one hand, teachers and teachers, and students and students on the other hand. The attitudes of teachers and students towards social media have also been studied together with its usefulness in developing students' scientific and academic aspects, and the challenges facing the use of these sites.

Similarly, the findings of this study will help those working in the education and education sectors to identify the possible benefits set of utilizing social media tools to improve teaching and learning processes.

Aims of the study

This study aims at Identifying:

A. The social media role in education from the perspectives of teachers and students in the UAE.
B. Attitudes of teachers and students towards the use of social media in education.
C. Benefits of utilizing social media in education.
D. The role of social media in education.
E. Challenges facing the use of social media in education.

LITERATURE REVIEW

Internet is considered as a World Wide Web for communication. It connects hundreds of thousands of computer networks. It is considered as a communication system that allows computer machines to exchange communication. Researchers in the field of communication define it as a cooperative means of communication that includes a huge number of computer networks worldwide, which allows individuals and groups to use as a means of communication on a vast mass scale (Aljaad: 2016, pp. 194-202).

Bexheti (2014), reported that there are several reasons to use social media in the classroom as follows:

1. Its content supports teaching and learning in a lifelong learning scale; it contributes to fairness and inclusion and increases standards on Higher Education institutions to improve the quality and availability of their course content.
2. Social media gives the possibility to the students to create digital content on their own and publish it online, increasing a vast resource of user-created content from which learners and teachers can jointly benefit, also encouraging more active and proactive approaches to learning.
3. Social media is a network that connects students, and with their teachers, allowing them to share their knowledge and at the same time have access to specific and targeted knowledge in a given field of interest.
4. Social media makes possible collaboration between learners and teachers on a given task or project or a joint objective, pooling resources, and gathering the expertise of a group of people working towards a common objective (Bexheti:2014).

Crowley (2015), also discusses some reasons to use social media in the classroom as follows:
(1) Social media provides venues for students to share their stories both within and beyond the classroom.
(2) It also grants opportunities for them to hear stories from beyond their school.
(3) Social media helps students to recognize the power of personal voice.

The effectiveness of social media in education.

According to Greenhow & Robelia (Greenhow & Robelia: 2009, pp. 1130-1161), integrating social media in learning and teaching environments may yield new forms of inquiry, communication, collaboration, identity work, or have positive cognitive, social, and emotional impacts.

Another research by Mazman and Usluel (2010), has suggested learning through sites and social networks (for example, Facebook) in particular since they are available for interaction, cooperation, information, and resource sharing. Amin et al. (Ahmad & Ahmad : 2019, pp. 746-778; Amin et al.: 2020, pp. 1-25), state that social networking sites encourage participation and critical thinking, Ajjan and Hartshorne (Ajjan & Hartshorne: 2008, pp. 71-80), increased peer support and communication on course content and evaluation (DiVall & Kirwin: 2012, pp. 1-5); intercultural language learning (Mills: 2011, pp. 345-368); and its positive effects on identity expression and digital literacy, especially for marginalized groups (Manca and Ranieri: 2013, pp. 387-504).

Some educational uses of social media tools.

In this part of the study, the researcher reviews some of the social media tools and their role in education:

Blogging

Blogging is used in different educational purposes; for example, it is used for:

- Publishing research papers and school homework. Hosting system where students use the blogging system in publishing their research papers and homework electronically instead of the traditional way.
- Creating an environment of cooperation and constructive dialogue between the students by following up on the blogs of their colleagues and commenting on them (Al-Khalifa: 2008, Kenna & Hensley: 2019, pp. 86-94).

Facebook

Educators and students can use Facebook in Education to create a Facebook page or group for educational purpose by:

• Inviting teachers and students to participate by exchanging information and sharing and exchanging Internet links related to the educational topic.
• Upload educational pictures and videos related to the educational topic, then teachers and students can share, discuss and comment on them (Madge et al.: 2009, pp. 141-155; DeSchryver et al.: 2009, pp. 329-336).

Twitter

Livingstone (Livingstone: 2008, pp. 393-411), reported that Twitter is used in education to:

• Follow-up conferences and seminars.
• Update courses; a teacher of any course can make a Twitter account for that course
• Facilitate project management; students or instructors working together on a project can communicate with each other Twitter utilization. They remind each other of project matters and the status of the project
• Activate debate and discussion; the interactivity of Twitter could help a group of people through creating channels for debate and discussion about certain topics (univ, 2016).

Instagram

Instagram was launched as a photo-sharing platform and over time other new features such as video, texting, and story sharing have been added which contributed to its growth greatly (Ellison: 2017). In terms of language learning, Handayani (Handayani: 2015, pp. 320-327), argues that Instagram can be used as a source for applying several activities in language classrooms like digital storytelling, grammar activities through photos, role plays, reading, speaking activities through videos, etc. Thus, Instagram addresses to four language skills to practice the language in and outside the classroom. Additionally, some studies were conducted on Instagram for developing writing skills (Ahmad & Ahmad: 2018, pp. 44-49; Soviyah & Etikaningsih: 2018, pp. 32-38). These studies showed that Instagram was an effective tool for improving students' writing skills. Furthermore, it was found that Instagram increases students' motivation to learn and their participation in classroom activities (Purnama: 2018, pp. 94-103). Among the studies conducted on Instagram regarding its use for language learning, Mansor and Rahim (2017), found that it is an effective platform that it encourages students to interact with their peers in the group works related to videos they share about tasks led by the teacher.

WhatsApp

Results of the Cetinkaya's study (Cetinkaya: 2017), showed that students developed positive opinions towards the use of WhatsApp in their courses. They demanded the same practice in their other courses as well. They reported that learning could also take place unconsciously and the messages with images were more effective for their learning. However, a few students have expressed adverse opinions about the timing of some posts and the redundant posts within the group. Finally, it is suggested that the use of WhatsApp in the education process be encouraged as a supportive technology for students and the possibility of coming across in potentially harmful friendships.

The role of social tools in teacher-student communication method.

A Study by Manca and Ranieri (Manca, S., & Ranieri: 2013, pp. 487-504), shows that utilization of social media or digital media is more stimulating and motivating. For teaching and learning, the applications of social media have proved to be quite useful, as some tools are applicable within the daily practice, those in which students take their tasks home. Some of the options that may be adopted by teachers and students are presented by Manca (Manca: 2020, pp. 100-107) as specific communities for class, group work, sharing of ideas, and continuing teacher education. Community resources allow the inclusion of videos, links, documents, and text or voice messages. With the use of collaboration space, such as social networks, the

teacher, in turn, has the opportunity to improve aspects such as the ability to write texts, improve development in writing, research on a subject, the presentation of an opinion, and the debate among students.

The role of social communication tools in implementing research and homework assignments instructors

Social networks can be used for research and homework assignments by utilizing new techniques that encourage students to raise issues and be creative or even enable students to exchange books and borrow them from each other. Social networks can increase the number of learners by facilitating their communication with their instructors. Moreover; social networks spread the culture of technology and enlighten students by updating them about the latest developments in their majors. Social communication tools allow shy students to express their opinions in writing, which will help them to arouse their creativity (Aljaad: 2016, pp. 194-202).

Previous practical studies.

The researcher reviewed literature related to social media effects and uses in different areas.
Aljaad's study (Aljaad: 2016, pp. 194-202; Ahmad & Sahar: 2019, pp. 1540-1543), aims at identifying the role of social communication tools in education from the Saudi female students' perspectives studying at the college of education at King Saud University-Riyadh. This study used a survey, which was distributed to 500 female students. The results showed that 90% of respondents used social media where 95% said social media improved interaction with each other and raised the sense of social responsibility, 56% used all tools of social media. 45% used social media for more than 6 hours daily. 61% believed that social networks promoted democratic values and spread political culture. 62% of respondents used social media to do homework or academic projects and researches. 99% of respondents believed that social media allowed them to follow new information about their academic specialty and obtained specialized scientific consulting. 79% of respondents believed that one goal of creating accounts in social networks was learning specific science knowledge or a foreign language. 9% of respondents benefited from social media in social educational consulting. 44% of respondents preferred to debate in scientific and educational topics. 84% of respondents agreed that social networks provided the opportunity to form relationships with those interested in a particular scientific subject and exchanged experiences and information with them.

Greenhow & Robelia (Greenhow & Robelia: 2009, pp. 1130-1161), argue that social media has the potential to bridge formal and informal learning through participatory digital cultures. Exemplars of sophisticated use by young people support this claim, although the majority of young people adopt the role of consumers rather than full participants. Scholars have suggested the potential of social media for integrating formal and informal learning, yet this work is commonly under-theorized. We propose a model theorizing social media as a space for learning with varying attributes of formality and informality. Through two contrasting case studies, we apply our model together with social constructivism and connectivism as theoretical lenses through which to tease out the complexities of learning in various settings. We conclude that our model could reveal new understandings of social media in education, and outline future research directions.

McKinney & Rill (McKinney & Rill: 2009), studied the effects of YouTube discussions on a group of university students, their number was (311) students. They aimed at finding the implications of the available discussions on CNN and YouTube. McKinney & Rill (McKinney & Rill: 2009) put a special focus on the effects of these discussions on youth and their attitudes toward democracy as well as their political values. The results of this study reflected the success of this method of debate as it makes the youth more active and raises their political awareness and efficiency as well as their trust in candidates. This method also decreased the amount of political satire and joking about the candidates. It also helped with reinforcing effective information desired by the candidates in the minds of the youth.

Livingstone (Livingstone: 2008, pp. 393-411), studied teenagers' use of social networking sites for intimacy, privacy, and self-expression. This study explored teenagers' practices of social networking to uncover the proper connections between online opportunities and risk. She proved that expressing ideas and identity on social networks exist within real relationships. Her study draws a picture of the contradictions between the real world and the virtual world of teenagers. She gave a binary classification of social networking sites. Thus, she proposed one of the several meanings of shaping online privacy.

Halil (Halil: 2012), investigated student and teachers' social network usage tendencies and tried to identify what sort of social and educational activities they practiced on these networks. The study was carried out on five student teachers studying at various departments of Ankara University, Faculty of Educational Sciences. It was qualitative research and the data were collected via two-hour focus group interviews. The data were analyzed through content analysis. The results indicated that the most useful social network according to the teacher candidates is Facebook. Student teachers use social networks for fun, sharing, social responsibility, and educational purposes as well as communications. Exchanging personal information was the commonest use of Facebook for communication. At the same level of commonness of use, there was sharing of different data like videos, photos, songs, and poems. Participants believe that social networks are safe and confidential provided that they are confident of their security settings. The study also showed that social networks improve social interaction among their users depending on the type and goals of usage.

METHODS

This study used the survey methodology for a sample of (110) teachers and (206) students from U.A.E. This method, as one of the most important so-called methods of research, has high accuracy at the phenomenon, as far as the study is concerned, at this moment. Further, it describes precisely what the researcher does, and yet further how the analysis will be as such. A descriptive research design is concerned with describing the characteristics of a problem. The questionnaire is the method used to get information in descriptive research (Mohajan: 2018, pp. 23-48).

Population and research sample.

The population of the study consists of all the teachers and students in the second and third sessions of basic education in the United Arab Emirates during the academic year 2019-2020. While the sample was a random stratified taken to help achieve the goal of the study. The sample includes (110) teachers and (206) students who use the sites and tools of social media.

Research Instruments.

The questionnaire was used to collect data from the research sample. This study relied on a questionnaire to collect information. Items were selected based on studies and researches in the field of social media. The research tools consisted of two questionnaires, the first for the teacher and the second for the student. Each of them consisted of two sections. The first section contained demographic data and the second section contained 20 items distributed on the four axes as each axis includes 5 elements, the four axes, namely:

A. Attitudes towards the use of social media in education.
B. Benefits of social media utilization in education.
C. The role of social media in education.
D. Challenges of using social media in education.

Validity of research instruments.

The two questionnaires were provided to social media professionals, who made some observations on some of the items. The researcher modified them after the arbitration.

Reliability of research instruments.

The two instruments were implemented on random samples (teachers, students), which were selected other than the sample that the study was conducted on (pilot study). Then, a statistical analysis was performed (Cronbach Alpha) to verify the reliability of the study instruments. Cronbach Alpha was 0.89 for the teacher questionnaire, and 0.79 for student questionnaires, which was an accepted value to prove that the study instruments were reliable.

RESULTS

Findings of Question #1: What are the ratios of teachers and students utilizing Facebook, Twitter, Instagram, YouTube, WhatsApp, Google Plus, LinkedIn, and blogs?

Following are the findings of question number 1:

A. For teachers:

B. For students:

Facebook	Twitter	Instagram	YouTube	WhatsApp	Google+	LinkedIn	blogs
29%	11%	18%	19%	25%	11%	2%	1%

Table 1. The percentages of teachers utilizing social media.

Facebook	Twitter	Instagram	YouTube	WhatsApp	Google+	LinkedIn	blogs
58%	34%	32%	21%	22%	10%	3%	1%

Table 2. The percentages of students utilizing social media

The researcher concludes from Tables (1, 2) that the percentages of using YouTube, WhatsApp, LinkedIn, and blogs converge between teachers and students, while we find that the percentages of students using Facebook, Twitter, and Instagram for students exceed those of teachers.

Findings of Questions #2-5:

What are the attitudes of teachers and students towards the use of social media in education?

What are the benefits of social media utilization in education from the perspectives of teachers and students?

What is the role of social media utilization in education from the perspectives of teachers and students?

What are the challenges of using social media in education from the perspectives of teachers and students?

Respects of social media utilization in education.	Teachers	students
Attitudes of teachers and students towards the use of social media in education.	77%	79%
The benefits of social media utilization in education.	76%	72%
Role of social media utilization in education.	75%	76%
The challenges of using social media in education	63%	64%

Table 3. The attitudes of teachers and students about the use of social media in education, and its benefits, role, and challenges.

DISCUSSION

It is shown in Table 3:

1. The responses of both teachers and students came close in all respects of social media utilization in education.
2. 77% of teachers and 79% of students showed a positive trend towards the use of social media in education.
3. 76% of the teachers and 72% of the students approved the benefits of social media utilization in education.
4. 75% of the teachers and 76% of the students approved the role of social media utilization in education.

63% of the teachers and 64% of the students went through some challenges of using social media in education.

CONCLUSION

1. Preparing a strategy to activate students' use of social sites for academic purposes, by registering and participating in closed educational groups within these sites is to create a collaborative learning environment between students and teachers.
2. Urging teachers to use social sites for scientific communication with students.
3. Spreading scientific and cognitive awareness among teachers and students about the concept of social site utilization for scientific and academic use.
4. Carrying out experiments for and in education through social media and generalizing them at the level of the United Arab Emirates due to its importance in the field of education.
5. Establishing closed groups for students to be managed and supervised by a scientific and technical committee designed by accredited educational institutions to provide the students with respective materials, assignments, and discussions.
6. Preparing and provide educational courses that increase the knowledge of the positive benefits of social networking sites utilization in the educational process.
7. Studying the problems and challenges facing the educational process parties when utilizing social media sites.

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Strategic Sense-Making and Value Creation in SMES

Creación de sentido estratégico y de valor en PyMEs

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RESUMEN

El presente artículo tiene como objetivo estudiar el efecto de sentido estratégico como una ventaja sostenible para mejorar la creación de valor en las PyMEs. Esta investigación es descriptiva y utiliza el método de la encuesta. Para la recolección de datos se utilizaron datos documentales y de campo. Para el análisis de datos, se usaron simultáneamente pruebas estadísticas de coeficiente de correlación de torque de Pearson y análisis de regresión lineal multivariante y también se usó el modelo de ecuación estructural secundaria. Los resultados de la investigación indican que existe una relación positiva y significativa entre la capacidad de significado estratégico y la creación de valor de las PyMEs.

Palabras clave: Adaptación cultural, estudiantes, teoría de adaptación intercultural, comunicación intercultural.

ABSTRACT

The present study aims to investigate the strategic sense-making effect as a sustainable advantage for improving value creation in SMEs. This research is descriptive and uses the survey method. To collect the data, it was used field and data documentation. For data analysis, the Pearson torque correlation coefficient statistical tests and multivariate linear regression analysis were used simultaneously, and the secondary structural equation model was also used. The research findings indicate that there is a positive and significant relationship between the ability of strategic meaning and value creation of SMEs.

Keywords: Sense-making, SMEs, strategic sense-making, value creation.

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INTRODUCTION

One of the main goals of countries is to achieve sustainable economic growth and development. Growth Due to globalization and economic activity in a competitive environment and the growing growth of companies and firms in the field of business and their close competition for survival and having a greater share of the market has created a complex and difficult environment for managers (Hamidizadeh et al., 2010). Success in any organization depends on the proper allocation of tools, equipment, money, raw materials and human resources of the organization, and this will be possible if the organizations improve relations with suppliers and thus achieve many opportunities and meet the needs of customers and buyers better and more appropriately than their competitors (Pulles et al. 2014). They were taking into account the fact that small and medium industrial production units (SMEs) in most countries have a key role in providing employment, expanding the appropriate infrastructure for innovation, entrepreneurship and creativity, as well as developing exports and presence in global markets. However, until a few decades ago, the creation and operation of large industries was a sign of a more dynamic and powerful economy, and based on this thinking, giant corporations emerged. Recent developments, such as demographic pressures, moment-to-moment innovations, and the complexity of management and decision-making processes, the need for immediate and necessary decisions, and the experience of small and medium-sized enterprises have highlighted the importance of these firms. Therefore, the development of competition between small and medium enterprises for greater participation in the country's economy requires optimal organization and excelling the technical strength to compete to the desired level of development (Bafandeh Zende et al. 2010).

Therefore, considering the purpose of the profitability of companies and increasing competition in the field of trade, the study of various aspects of creating a competitive advantage for companies is discussed more than before. Management and related processes play a crucial role in sustaining companies' performance and survival in a competitive and accelerated business environment. Due to the changing paradigms governing the economic environment, traditional management approaches do not meet the new requirements, and even approaches such as strategic management are adapting to this new paradigm. Hence, the use of new management models and approaches to meet these challenges and adapt to the value creation paradigm is an undeniable necessity (Rahnemaye rodposhti et al. 2010). Michael Porter sees strategy as being different. In the long run, only successful companies will be able to create a sustainable competitive advantage (Porter, 1996). Therefore, it is necessary for the process of value creation of a company to be different from its competitors. The value creation of companies and the factors affecting it are important and important issues that have been considered by analysts and capital market activists in financial literature today. It seems that the ability to manage and its indicators are the most important factors determining the value creation of companies. One of the ways of economic development of societies is to increase productivity in economic and productive institutions, which improves the living standards of a nation.

Value is the birth and creation of wealth, and it introduces the idea of continuous and continuous wealth creation, which is a component of the short-term cloud and finds operational meaning in the value chain (Rahnemaye rodposhti et al. 2010). In general, value is the specific semantic load that a person attributes to certain actions, states, and phenomena, and is one of the variables that has a wide semantic load. The breadth of the semantic burden of value is related to the breadth of disciplines and specialties such as social value, financial value, economic value, and so on (Rahnemaye rodposhti et al. 2011). The centrality of "the concept of value and value creation" helps economic enterprises to adopt appropriate strategies for competition and survival in the new competitive environment. Value in the process of acceptance, survival, and institutionalization requires value creation. The interaction of value and value creation brings synergy that will affect all value processes and, most importantly, the thinking of value-based management. Value creation means the creation of value, the result of human actions and the management that creates wealth (Rahnemaye rodposhti et al. 2007). All of the efforts made in the strategic management process (formulating,

implementing, and evaluating strategies) are the way companies go for value creation (Collis & Montgomerg, 1998).

Over the years, researchers have evaluated the various dimensions of value creation in companies in different ways and identified the factors that affect it. However, it seems that the environmental dynamics factor and environmental factors in this regard have either been eliminated or less addressed, due to the fact that it is invisible and difficult to measure (Matemilola et al. 2013). Environmental dynamics include the perceived change in the industry, the unpredictable behaviour of customers and competitors, and the change in the technical conditions of the industry, the change in technology, customer preferences and competitive actions. Dynamic environments are a rich source of ideas for emerging new opportunities (Schilke, 2013). According to Drucker, changes in the social, political, technical and economic environment create new opportunities (Jansen et al., 2009). But what happens in the environment and what is the environment like? In fact, it is about giving meaning to the clues related to the environment and shaping it to create meaning and explain what is happening (Maitlis & Sonenshein, 2010). In another study, Maitlis and Christianson (2014) consider sense-making as a process that involves the attention and categorization of information and clues in the environment, and by creating meaning in different mentalities through the cycle of interpretation and more regular environmental action; from which, further information can be obtained, leading to. Therefore, organizational sense-making is a multidimensional process based on the interaction of meaning and practice for new and ambiguous issues and events, and sometimes contradicts expectations (Maitlis and Christianson, 2014). Organizations that enhance their sense-making can better communicate (through the exchange of strategic information), interpret (simulate the various dimensions of the complex environment), and analyze (through a variety of perspectives) different information and responses and make changes better to the environment (Neill et al., 2007). Therefore, sense-making is the process by which an organization obtains information about its environment, interprets it, and acts on it (Weick, 1995). Thus, semantics is a multidimensional action based on the interaction of meaning and action (Weick et al., 2005). Sense-making does not occur alone and apart from the environment, but technology, cognitive frameworks, and governance policies will influence the stages of the semantic process (Sandberg & Tsoukas, 2014).

The sense-making theory is one of the most cited theories used in the field of information and communication. A partial meaning in the literal sense refers to the meaning or non-significance of something, a process, to a phenomenon. Dervin (1999) considers sense-making to be the most appropriate strategy to describe the situation and identify the information gap. He sees the information process as sense-making strategies that help the user better understand and make sense of the world around them. Sense-making, in general, requires people to understand how to extract and thank information from the message (Fisher et al. 2008). In general, the dominant approach to this theory is a cognitive approach that focuses more on the individual abilities of individuals than on the characteristics of a particular group. At the same time, it can be used to examine intergroup and organizational interactions. People will better understand the world around them with the knowledge they gain from the phenomena and the interpretation they provide (Dervin, 2007). According to Teece (2010), the three sense-making meta-capabilities (meaning the ability to identify external opportunities), the acquisition of new opportunities (meaning the ability to understand and transform new opportunities), and the ability to reshape resources (physical and human assets) are capabilities are essential for setting up and innovating a business model. These meta-capabilities lead to a continuous range of products and processes or structures of the organization that are presented as a response to the specific needs of the market. Therefore, the new organizational order is done through sense-making about structures and strategies, which is a logical response to environmental changes and is done by sense-making decision-makers who inform others about new changes and how to implement those (Mills, 2003).

One of the main goals of countries is to achieve sustainable economic growth and development. Globalization, economic activity in a competitive environment, the growing growth of companies and enterprises in the field of business, their close competition for survival and having more market share have

created a complex and difficult environment for managers. On the other hand, in the internal dimension of the organization, success depends on the efficiency and effectiveness of the allocation and use of tools, equipment, money, raw materials and human resources of the organization, which can be achieved through good relations with suppliers. The right use of these opportunities leads to a better and more appropriate response to customer demands than competitors (Hamidizadeh et al., 2010; Pulles et al. 2014). Considering that small and medium industrial production units (SMEs) in most countries play a key role in providing employment, expanding the infrastructure suitable for innovation, entrepreneurship and creativity, as well as developing exports and presence in global markets. However, until a few decades ago, the creation and operation of large industries was a sign of a more dynamic and powerful economy, and based on this thinking, giant corporations emerged. But recent developments, including demographic pressures, moment-to-moment innovations, the complexity of management and decision-making processes, the need for immediate and necessary decisions, and the experiences of small and medium-sized enterprises, have highlighted the importance of these firms. This makes it even more necessary to better organize and strengthen the technological base of these companies in order to be able to compete with large companies (Bafandeh Zende et al., 2010).

Therefore, considering the purpose of the profitability of companies and increasing competition in the field of trade, the study of various aspects of creating a competitive advantage for companies is discussed more than before. Michael Porter believes that in the long run, only successful companies will be able to create a competitive advantage. Management and related processes play a crucial role in sustaining companies' performance and survival in a competitive and accelerated business environment. Due to the changing paradigms governing the economic environment, traditional management approaches do not meet the new requirements, and even approaches such as strategic management are adapting to this new paradigm. Therefore, the use of new management models and approaches to meet these challenges and adapt to the value creation paradigm and differentiate in the process of creating distinct value from competitors is an undeniable necessity (Porter, 1996; Rahnemaye rodposhti et al. 2010). The value creation of companies and the factors affecting it are important and important issues that have been considered by analysts and capital market activists in financial literature today. It seems that the ability to manage and its indicators are the most important factors determining the value creation of companies. One of the ways of economic development of societies is to increase productivity in economic and productive institutions, which improves the living standards of a nation.

Value is the birth and creation of wealth, and it introduces the idea of continuous and continuous wealth creation, which is a short-term component and finds an operational meaning in the value chain. Generally, value is the specific semantic load that a person attributes to certain actions, states, and phenomena, and is one of the variables that has a wide semantic load. The breadth of the semantic burden of value is related to the breadth of disciplines and specialties such as social value, financial value, economic value, and so on. Value in the process of acceptance, survival, and institutionalization requires value creation. The interaction of value and value creation brings synergy that will affect all value processes and, most importantly, the thinking of value-based management. Value creation means the creation of value, the result of human actions and the management that creates wealth (Rahnemaye rodposhti et al. 2007; 2010; 2011). "The concept of value and value creation" helps economic enterprises to be able to adopt appropriate strategies in the new competitive environment through strategic management process (formulation, implementation and evaluation of strategies) for competition and survival, and ultimately value creation (Collis & Montgomerg, 1998).

Over the years, researchers have evaluated the various dimensions of value creation in companies in different ways and identified the factors that affect it. However, it seems that the environmental dynamics factor and environmental factors in this regard have either been eliminated or less attention has been paid to it, which is due to the fact that it is intangible and difficult to measure (Matemilola et al. 2013). Environmental dynamics include the perceived change in the industry, the unpredictable behaviour of customers and competitors, and the change in the technical conditions of the industry, the change in technology, customer

preferences and competitive actions. Dynamic environments and changes in the social, political, technical and economic environment are rich sources of ideas for the emergence of new opportunities (Jansen et al., 2009; Schilke, 2013). But what happens in the environment and what the environment looks like can be perceived through sense-making in the organization. Sense-making does not occur alone and apart from the environment, but technology, cognitive frameworks, and governance policies, other environmental-related clues, and explanations of what happens will affect the stages of the sense-making process (Maitlis & Sonenshein, 2010; Sandberg & Tsoukas, 2014). In another study, Maitlis and Christianson (2014) consider sense-making as a process that involves the attention and categorization of information and clues in the environment, and by creating meaning in different mentalities through the cycle of interpretation and more regular environmental action; from which, further information can be obtained, leading to. Therefore, organizational sense-making is a multidimensional process based on the interaction of meaning and practice for new and ambiguous issues and events, and sometimes contradicts expectations (Maitlis and Christianson, 2014). Organizations that enhance their sense-making can better communicate (through the exchange of strategic information), interpret (simulate the various dimensions of the complex environment), and analyze (through a variety of perspectives) different information and responses and make changes better to the environment (Neill et al., 2007). Therefore, sense-making is the process by which an organization obtains information about its environment, interprets it, and acts on it. Thus, semantics is a multidimensional action based on the interaction of meaning and action (Weick, 1995; Weick et al., 2005).

With the establishment of any organization, a business model is used, both codified and mentally, to design the structure of its interactions. If we consider the business model as a strategic choice of the organization to create and share value, within a value network, not recognizing the appropriate business model will cause the organization to fail to achieve its goals. The performance of companies in turbulent and changing business environments depends heavily on redesigning and creating a new and consistent business model (Teece, 2010; Lambert & Davidson, 2012; Ricciardi et al. 2016; Ríos et al.: 2019; Ramírez et al.2020; Sukier et al.2020). Rapid changes in environmental and internal conditions, on the one hand, make it difficult for individuals and teams to understand correctly, and on the other hand, force them to take action with incomplete information (Maitlis and Christianson, 2014). Therefore, it is necessary to search and interpret information in the form of sense-making processes. An effective strategic plan needs to develop an understanding of the forces that shape the situation by engaging in collective effort and the ability to interpret events. Organizations are seen as meaningful units within which managers and employees interpret events and programs, and their mental models and past experiences on how to interpret and understand the program (sense-making) and it is effective in conveying their understanding to others (meaningfulness). On the other hand, the creation of company value is the process of using internal and external resources to increase the value of the company and the wealth of investors. The value of companies is influenced by their size, which means that larger companies have more market value due to having more capital and resources (Rahmani et al. 2012). Therefore, it is much more difficult to create value in small and medium-sized businesses (SMEs), and the need for sense-making as a strategic capability to improve the competitive advantage of these companies seems essential. Thus, the present study aims to understand the relationship between strategic sense-making capabilities and value creation in SMEs.

METHODS

This research was conducted with the aim of investigating the relationship between strategic sense-making and value creation in SMEs. Therefore, the present study is a descriptive survey study of the purpose of the applied type. The data collection method was performed in both the library and field forms. The statistical population of the study was the managers of all production units of Tehran Industrial town, 140 units were identified, and 103 companies were selected as the sample by the Georgian-Morgan sample size, which was

finally retrieved from 97 questionnaires. Part of the required data was collected as a library of companies' archival information, and part was collected from managers through a questionnaire.

The strategic sense-making measurement tool of Neil, McKee and Rose Questionnaire (2007) which includes five components of internal communication, external communication, information collection, information classification and common mental model with 25 items. The validity of this questionnaire has been assessed by Neil et al. (2007) and has also been reviewed and validated by Maitlis and Christianson (2014). In a study, the questionnaire was evaluated by the Wareth et al. (2018) using factor validation analysis. According to Fornell and Larcker (1981), values above 0.7 indicate acceptable reliability, which was 0.905 for the significance of this number, and therefore the reliability of the research instrument was confirmed.

Company classification information was also used to measure the company's value creation. Value creation of the company is the process of using internal and external resources in order to increase the value of the company and the wealth of investors. The value of companies is influenced by their size, which means that larger companies have more market value by having more capital and resources. Therefore, in order to measure the value creation of companies (which have different market values than each other), a factor (method) must be used that does not affect the size of the company. In this study, efficiency is used to measure the value creation of companies. In terms of how to calculate returns, in practice, a comparison is made, and the returns of two companies that have very different market values can be compared with each other and their performance and value creation for their participants. Therefore, in this study, efficiency was used to measure value creation. Return refers to the set of benefits that are given to a share during the year and are calculated relative to the price at the beginning of the year. The return on investment in ordinary shares in this research and in a certain period has been calculated according to the first and last prices of the period and the benefits resulting from the ownership and increase of the company's capital and from the following equation(1)

$$R_{it} = \frac{(1 + \alpha_{it}) \times P_{it} - P_{i(t-1)} + D_{it} - M}{P_{i(t-1)}} \qquad (1)$$

Where, Pit is the stock price of i in the period t, Rit indicates stock returns of i in the period t, M is cash capital of shareholders, Dit is Share dividends of i in the period of t, and αit is the ratio of the increase in the company's capital in the period of t.

Central indicators were used to analyze the data -which have been collected in order to describe and introduce the structure, components and status of the sample population (as a representative of the target community) - from the statistics of one-dimensional and two-dimensional frequency distribution tables. In the inferential section, first, to determine the normality of the data, the skewness and elongation test was used. The data of the research were recognized as normal. Then, to explain the research hypotheses of statistical tests, Pearson torque correlation coefficient and multivariate linear regression analysis were performed simultaneously and the model of second-order structural equations in SPSS-24 and LISREL software.

RESULTS

Findings describing demographic variables showed that 93 percent of community leaders are male, and the rest are female. More than 87 percent are married, and about 12 percent are single. Sixty percent of people are between 26 and 35 years old, and 30 percent are between 36 and 50 years old. Forty-two percent of people had a bachelor's degree, and about 30 percent had a master's degree or higher. More than 50 percent of the research community has less than ten years of experience, and about 43 percent have more than ten years of work experience. Also, the strain-strain test to investigate the distribution status of the research data showed that our test statistic is between (-2 and 2). Therefore, data distribution is normal and parametric tests can be used to explain research hypotheses.

Hypothesis	Variable	correlation coefficient	*Sig*	Number	Verification or rejection of the hypothesis
1	Value creation with internal communication	0.787	0.001	97	verified
2	Value creation with external communication	0.751	0.001	97	verified
3	Value creation with data collection	0.621	0.001	97	verified
4	Value creation with data classification	0.784	0.001	97	verified
5	Value creation with common mental models	0.042	0.658	97	rejected

Table 1. Investigating the relationship between research variables of Pearson correlation coefficient test

According to the results of the correlation coefficient, there is a significant relationship between value creation and all components of strategic sense-making, except a common mental model. Therefore, in order to investigate the effect of strategic sense-making on the value creation of the company, it is possible to use a multivariate linear regression analysis test.

Model	R square	Modified R square	Standard deviation	Durbin-Watson
1	0.787 a	0.769	1.23	1.575

Table 2. The result of the Durbin-Watson test and the summary of the regression model

The Durbin-Watson test was used to correlate residual self-correlation with the aim of whether or not residuals remained independent. If the Durbin-Watson test statistic is between 1.5 and 2.5, the null hypothesis (error independence) is accepted, otherwise, the null hypothesis is confirmed. According to table 2, the value of the Durbin-Watson statistic (1.575) is stated to be between 1.5 and 2.5, so the assumption of error independence is accepted. The histogram also confirms the regression test.
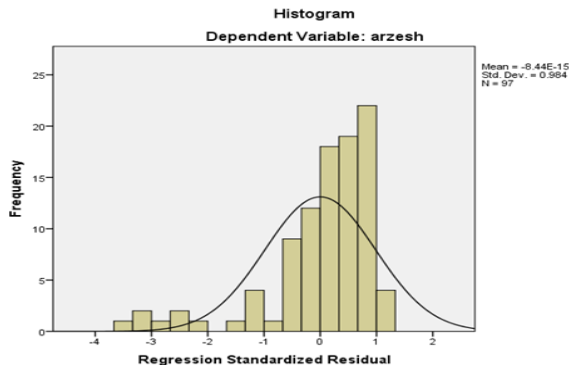
Figure 1. Linear regression histogram

To test the present hypothesis, a multivariate linear regression method was used. The variables of strategic semantic segmentation (internal communication, external communication, data collection, data classification) that had a significant relationship with value creation were used in this test. The result of this test is reported in Table 3.

Predictor variables	*Regression coefficient*	*Standard deviation*	*β*	*T*	*Significance level*
Constant amount	3.520	1.247	-	2.823	0.006
Internal communication	0.251	0.064	0.248	3.890	0.001
External communication	0.239	0.104	0.189	2.305	0.023
Data collection	0.258	0.055	0.305	4.624	0.001
Data classification	0.684	0.082	0.554	8.302	0.001
R=0/787		R^2=0/769		Sig < 0/05	

Table 3. Regression results using a simple linear method

As can be seen in Table 3, the correlation coefficient of the strategic sense-making variable increase of the company's value creation is 0.787, and the coefficient of determination, i.e. a percentage of the variance of the independent variable explained by the dependent variable is 0.769. Thus, the strategic semantic variability (the four components of internal communication, external communication, data gathering, data categorization) predicts 76.9% of the SME value creation variable. As can be seen from the P-Value (Sig) of each variable, the four subscales are the component of internal communication, external communication, data gathering, and data categorization, which significantly predict value creation. In interpreting these findings, it is suggested that by increasing a standard deviation in the internal communication score, the value creation score of 0.248 will increase from the standard deviation. By increasing a standard deviation in the external communication score, the value creation score (0.189) of the standard deviation will increase. Also, by increasing a standard deviation in the data gathering score, the value creation score of 0.305 will be higher than the standard deviation. Finally, by increasing a standard deviation in the data categorization score, the value of value creation 0.0544 will be higher than the standard deviation.

The structural equation model is a comprehensive statistical approach for testing hypotheses about the relationships between observed variables and latent variables. In this way, it is possible to solve conceptual models that are multivariate subjects and cannot be solved by a two-variable method (each time an independent variable is considered with a dependent variable). Factor analysis is the second level or factor analysis is the higher level of developed factor analysis. This method is based on hierarchical models, which are often followed more seriously in the humanities and natural sciences. In a factor analysis of the second-order, it is assumed that the hidden variables themselves share in the common variance resulting from one or higher factor factors. In other words, the factors of the second order are actually the agents of the factors. In this study, in order to test the research model in order to create a decent and acceptable model and determine the internal relationships of variables, confirmatory factor analysis (second degree) was performed using structural equation modelling technique using LISREL software package.

A) Model in standard estimation model: Model in standard estimation mode The relationship between operating loads of each of the dimensions of strategic sense-making (four dimensions related to value creation, internal communication, external communication, data gathering, data categorization) with SME

value creation and shows the relevant items. As shown in the figure, the operating load of all dimensions and statements is greater than 0.5 and is acceptable.
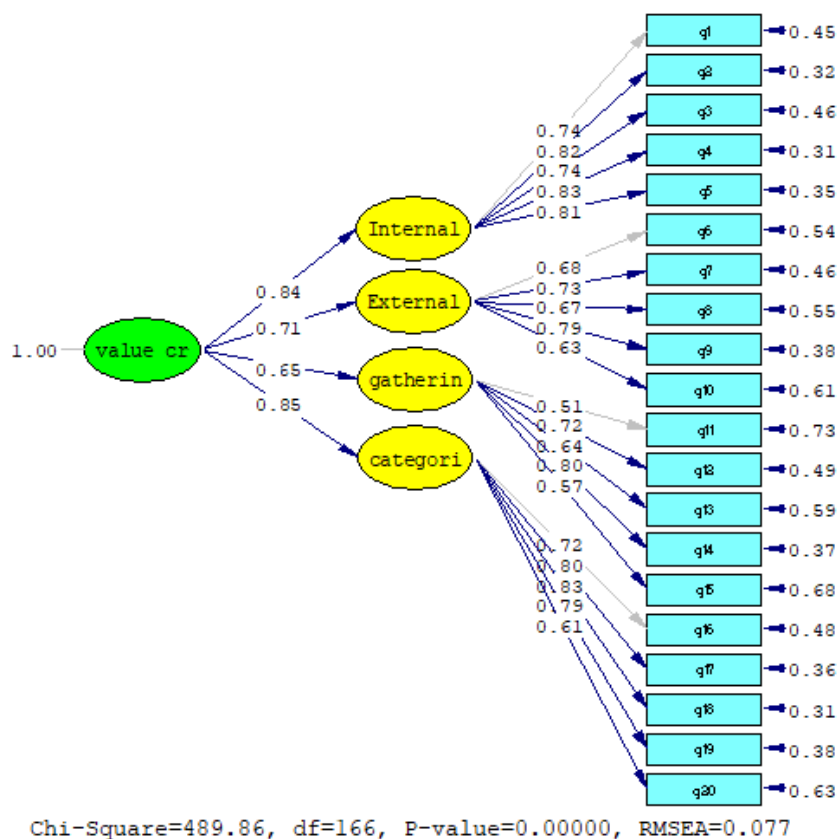
Figure 2. Second-order factor analysis model in standard estimation mode

B) The model in the case of significance: The following figure shows the model of factor analysis of the second order in the case of significant coefficients. The numbers on the routes indicate the value of the t-statistic. Given that all t-statistical values of the paths are greater than 1.96, there is, therefore, a significant relationship between each of the dimensions of strategic sense-making and SME value creation, as well as between each item and its related dimension. It should be noted that the deleted paths of the model are significantly related to the parameters that have been established in the estimation of the model. In the diagram, the path is shown in standard coefficients in grey. Therefore, the value of t is not calculated for them. For this reason, the path in the semantic state has been removed from the diagram.
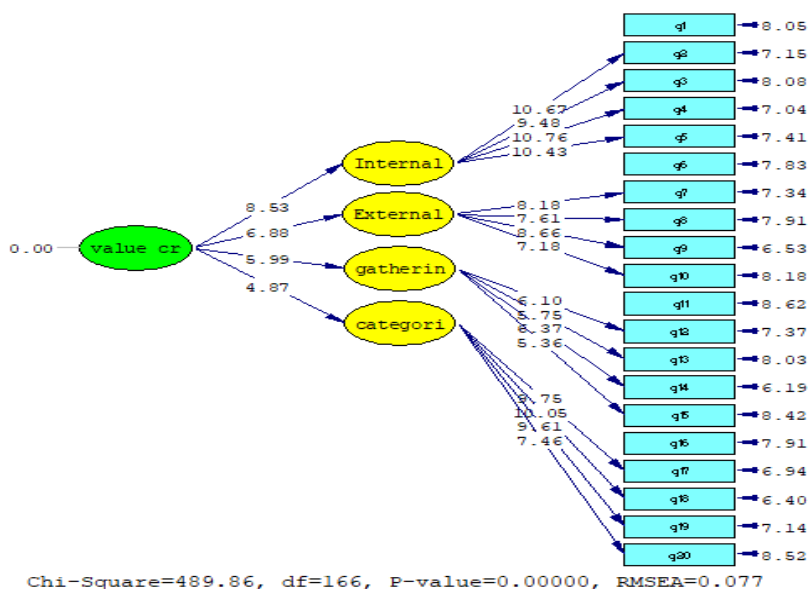
Figure 3. Model of factor analysis of the second order in the case of significance

Index	χ^2	df/χ^2	*RMSEA*	*GFI*	*AGFI*	*NFI*	*NNFI*	*SRMR*	*CFI*	The result
Allowed limit	p>0.05	Less than 5	Less than 0.08	More than 0.09	More than 0.09	More than 0.09	More than 0.09	Less than 0.05	More than 0.09	
Estimations	$\chi^2 = 489/86$ Df = 166 P = 0.000	2.95	0.079	0.91	0.91	0.92	0.91	0.48	0.94	Acceptable fit

Table 4. Fitness Indicators for the Secondary Factor Analysis Model

According to the findings of Table 4, the laser output in relation to the fitness indicators of the second-order factor analysis collectively indicates the acceptable fit of the model.

DISCUSSION

With the establishment of any organization, a business model is used, both codified and mentally, to design the structure of its interactions (Teece, 2010). If we consider the business model as a strategic choice of the organization to create and share value, within a value network (Lambert & Davidson, 2012), not recognizing the appropriate business model will cause the organization to fail to achieve its goals. The performance of companies in turbulent and changing business environments depends heavily on redesigning and creating a new and adaptable business model (Ricciardi et al. 2016). Rapid changes in environmental and internal conditions, on the one hand, make it difficult for individuals and teams to understand correctly,

and on the other hand, force them to take action with incomplete information (Maitlis & Christianson, 2014). Therefore, it is necessary to search and interpret information in the form of sense-making processes. An effective strategic plan needs to develop an understanding of the forces that shape the situation by engaging in collective effort and the ability to interpret events. Organizations are seen as meaningful units within which managers and employees interpret events and programs, and their mental models and past experiences on how to interpret and understand the program (sense-making) and it is effective in conveying their understanding to others (meaningfulness). On the other hand, the creation of company value is the process of using internal and external resources to increase the value of the company and the wealth of investors. The value of companies is influenced by their size, which means that larger companies have more market value due to having more capital and resources (Rahmani et al. 2012). Therefore, it is much more difficult to create value in small and medium-sized businesses (SMEs), and the need for sense-making as a strategic capability to improve the competitive advantage of these companies seems essential. Thus, the present study aims to understand the relationship between strategic sense-making capabilities and value creation in SMEs.

The research findings indicate that there is a positive and significant relationship between the ability of strategic sense-making and value creation of SMEs. It predicts four components of strategic sense-making, including internal communications, external communications, data gathering, data categorization, and 76.9% of the SME value creation variable. On the other hand, the results of structural equations show that the information classification (operating load of 0.85), internal communication (0.84), external communication (0.71) and data collection (0.65) have the most powerful prediction effect in SMEs, respectively. These results are consistent with the findings of Hosseini et al. (2014), Wareth et al. (2018), Ricciardi et al. (2016), Martins et al. (2015) and Sandberg and Tsoukas (2014). Hosseini et al. (2014) concluded that successful implementation of the strategy is a function of the appropriate context for implementation, action management, intra-organizational factors, relative stability and organizational support. Creating a platform is a key condition for creating action management, and action management, along with internal organizational factors and the relative stability of the environment, leads to organizational support. Therefore, when there is a difference between the organization's understandings of the existing reality, sense-making is more important in the context of environmental change.

That SME, which is aware of its environment and the proper transfer of information and communication within the organization, makes the decision to improve the value of the company and adapt to the conditions better and more appropriate (Martins et al. 2015). When there is a difference between the understanding of SMEs and the existing reality, sense-making becomes more important in the context of environmental change. In such a situation, it seems necessary to make changes in the way of functioning and business model as a method of adapting to new conditions and taking advantage of opportunities and protecting them from threats. The importance of this issue is further demonstrated when SMEs are more dependent on environmental change; in other words, the more open organizations are, the more vulnerable they are to the environment. The smallest changes in today's turbulent, competitive, and complex environment can cause mutations or their destruction. Constructive awareness and interaction with the environment as a competitive advantage plays a vital role in value creation. To stabilize the competitive advantage, creating a unique combination of resources and capabilities, to rely on intangible resources and environmental awareness plays a decisive role because a sustainable competitive advantage requires causal ambiguity and managerial and social complexities. This makes it difficult for competitors to mimic the competitive advantage of SMEs. As a result, the advantage of the organization remains stable and long-lasting and is protected from the competitive position of the organization.

SMEs are among the factors influencing the growth and development of economic and social systems of countries (Kővári & Pruyt, 2013). These firms are the driving force behind the economy and are a way to solve the problem of unemployment in all countries of the world. Small and medium-sized enterprises can also be used as a tool to attract stray currencies, preventing the increase in the amount of liquidity in the community

by consolidating scattered capital that is not as large as that used in large projects. In other words, small and medium-sized enterprises are transitional strategies for developing and even developed countries. Therefore, in recent years, the importance and role of small and medium industries in industrialized and developing countries have been increasing (Yeh-Yun & Zhang, 2005). Given the role and importance of these firms, solving financial and non-financial problems of SMEs should be on the agenda of countries. Studies show that the inability to compete with larger companies is at the forefront of SME problems due to a lack of value and a lack of strong communication with the environment (Mosleh & Khalifeh, 2017).

CONCLUSIONS

In turbulent and highly uncertain environmental conditions, SMEs should examine themselves through environmental monitoring and strategic orientation conditions and, if necessary, change or modify their business model. The conducted study sheds light on the fact that SMEs that do not have organized meaningfulness pay less attention to their environment, and this means less attention to the threats and opportunities ahead. Therefore, by holding inter-unit meetings, continuous monitoring of customer satisfaction, creating a codified mechanism for information exchange, reviewing the competitive advantage, focusing on the customer, etc., we should strive to develop significant capabilities in SMEs. SMEs can create fundamentally similar economic values through their value chain configuration, similar to their competitors and customer needs (by recognizing the environment with a sense-making strategy), and within the same value chain, activities must be far more efficient than competitors. To this end, SMEs must have the resources and capabilities that their competitors lack. The specific assets of SMEs are resources such as proprietary assets, royalties and trademarks, reputation, trademark names, established roots, organizational culture, and workers with that firm's specialization or technical knowledge. By strengthening these assets, the value of SMEs is strengthened. The strengthening of these assets depends on the knowledge of the environment, the customer and competitors using strategic sense-making.

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Effectiveness of Humanistic Learning Models on Intra and Interpersonal Intelligence

Efectividad de los modelos humanistas de aprendizaje en la inteligencia intra e interpersonal

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RESUMEN

Este estudio describe los aspectos afectivos del aprendizaje que aún no se han desarrollado. En primer lugar, su propósito es describir el problema de la baja capacidad de los estudiantes para expresar bien sus ideas. En segundo lugar, este estudio diseña un modelo de aprendizaje humanista que puede implementarse en conferencias para que los estudiantes puedan conocerse a sí mismos y a los demás (intrapersonal e interpersonal). El método utilizado en este estudio es cualitativo. Los resultados son los siguientes: la causa de la baja inteligencia intrapersonal e interpersonal es porque, hasta ahora, solo practica hacer cosas relacionadas con el conocimiento. Los estudiantes solo intentan seguir la educación.

Palabras clave: Aprendizaje humanista, desarrollo de modelos, inteligencia, interpersonal, intrapersonal.

ABSTRACT

This study describes the affective aspects of learning that have not yet been developed. Its purpose firstly is to describe the problem of the low ability of students to express their ideas well. Secondly, this study designs a humanistic learning model that can be implemented in lectures so students can get to know themselves and others (intrapersonal and interpersonal). The method used in this study is qualitative. The results of it are as follows: The cause of low intrapersonal and interpersonal intelligence is because so far, only practicing to do things related to knowledge. Students only try to pursue education.

Keywords: Humanistic learning, intelligence, interpersonal, intrapersonal, model development

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INTRODUCTION

Delivering lecture material in front of the class requires strategies or methods that are appropriate to the characteristics of the teaching material. Besides, the thing that is not less important is to pay attention to the aspects of college students. Student conventions three decades ago are no longer the same as student conventions today. Various advances have been made so that the learning model that used to be very useful in use is no longer relevant to the characteristics of current students. In recent years various learning models have been developed, such as active learning, student-centered learning, contextual learning, collaborative learning, constructivist learning. They have been implemented in learning in lecture halls. The learning models are intended so that students actively shape their knowledge. It is expected that students can develop themselves positively and can become whole people.

National education in general aims to educate the nation's life, and also develop Indonesian people. That means that people have faith, and are devoted to God Almighty, noble character, have knowledge and skills, have spiritual health, and have physical health, have an independent personality, as well as a social and national responsibility. Civilized nations can be formed through education. The noble goal of education is to produce a prosperous, civil society. Such an organization does not occur immediately, but rather through a long process, continually being cultivated and grown from an early age. Thus, the world of education is expected to play an essential role in producing a generation of people who are just, civilized, and humane. With the issuance of various government policies and noble goals of education, it is hoped that the Indonesian people today will be better than in previous years. Will be more tolerant, will be wiser. The aim of education is none other than realizing an intelligent Indonesian human and devoted to God Almighty. With education, Indonesian people will appreciate diversity more. It is beautiful to live in peace and harmony in the Indonesian earth. All that can only be produced through education.

Even though various policies and learning models have been attempted, the reality on the ground is that students have not been able to express their ideas and thoughts well. Hopes and goals of education are still very far away. We even witness events that no longer respect the human aspect. We encounter miserable conditions and situations such as the inability of students to express their ideas and thoughts in public politely. The failure of students to express their thoughts and feelings well in front of the class. Found students who do not want to work hard, but want good grades. Students do not have achievement motivation. Found intolerant students. This condition has been found in lecture halls in recent years. Situations like these, become contemplations, to improve the learning model. Perhaps the learning model used is no longer in line with the characteristics of students who were born in an all-round, millennial era. No longer know the typewriter, but only playing with his fingers all can be reached. Therefore, learning models that are appropriate to the characteristics of current students are needed.

The ideals of the nation have not been achieved as in the 1945 Constitution, which is to reach a state that is just, prosperous and prosperous. Education places more emphasis on the cognitive domain and ignores two other aspects, namely the affective dimension, and the psychomotor aspect. That is what underlies and is the background of the implementation of this research. During this time, education emphasizes more on cognitive issues. Lecturers only touch the cognitive elements, and a little psychomotor, so what the lecturer does is provide training, and practice continues. Cognitive and psychomotor aspects have been applied to learning. So that in this research focuses on the affective aspects, specifically how to develop intrapersonal and interpersonal intelligence in education. Research on the emotional elements has been done by many researchers before, but only to find out intrapersonal and interpersonal intelligence. Not yet to provide a model for developing intrapersonal and interpersonal intelligence of students. In this study, an intervention was carried out to perform several actions that could foster intrapersonal and interpersonal intelligence. According to the results of Thomas Stanley's research, the determinants of one's success in the world of work are honesty, discipline, and sociability in the order of 1-3, this element is included in intrapersonal and

interpersonal intelligence (Robles: 2012, pp. 453-465; Villalobos et al.: 2018, pp. 1012-1587; Villalobos et al.: 2020, pp. 984-1018).

Based on the description previously stated, the purpose of this study is to recognize the condition of intrapersonal and interpersonal intelligence of students and to describe the Humanistic learning model to improve Intrapersonal intelligence and interpersonal intelligence. This research is significant because if intrapersonal knowledge and interpersonal intelligence are not grown. As a result, students who later work will be easily discouraged, do not have the creativity, and do not care about others and their environment. Furthermore, they cannot cooperate with people in their profession.

LITERATURE REVIEW

Development

Development can be interpreted as an increase. An attempt is made to improve the ability of individuals, both technical, conceptual, and moral skills to improve quality based on needs through education or training. Thus, development can be done through education, both formal education, and non-formal education and or informal education. Therefore, what can be developed for successful educational purposes is a learning model. The learning model needs to be developed because it must be adapted to the characteristics of the material and students, as well as the times (Robles: 2012, pp. 453-465).

The development of learning models must be a systematic and logical process. Logical in the sense of the developed learning design, must pay attention to the potential and competence of students (Abdul: 2005). The model developed must specify everything that will be implemented in learning activities. Therefore, the development of learning must be more realistic, which can be applied in education. Thus, it can be concluded that the development of learning to improve the quality of the process and learning outcomes, both materially, as well as methods, and their substance. Substantially means teaching materials must be adjusted to the development of student knowledge, while methodologically, and the element is related to the development of learning strategies, theoretically, and practically (Schunk & Zimmerman: 2012).

In researching development, what is done are steps to develop a new product or improve existing products, which can be accounted for development research is to produce new products through development. Thus, what is meant by evolution is a process to make existing potential into something better and more useful. While research development is a process or steps to develop an existing product into a product. It can be accounted for research development must continue to be carried out because it is a systematic, objective, and comprehensive research to be the basis of quality learning along with the progress of science and technology (Segatto & Lafreniere: 2013, pp. 27-35).

Learning model

In carrying out, learning is always based on a model. It is because the function of a learning model is to be a guideline for learners (lecturers) to carry out learning. Also, the learning model is a guideline for the learning designer, in planning, and implementing teaching and learning activities, so that the specified learning objectives can be achieved. Thus it can be concluded that the learning model is a pattern or plan that can be used to operate the curriculum for learning designers, adjusting learning material, which aims to guide students (students) so they can learn in class settings. According to Joyce et al (Joyce et al.: 2003), the learning model is seen as having the most strategic role in efforts to boost the success of the teaching and learning process. Because with the right learning model, the teacher/lecturer is expected to be able to deliver the material appropriately, so students (students) are enthusiastic about learning. Thus, the learning model can be defined as such a pattern or design that summarises the whole process of presenting teaching material,

concerning planning, implementation, and learning outcomes carried out by learners (lecturers) with the help of related facilities.

Development of Learning Models

To develop learning models, based on existing learning models. Learning models must be following the characteristics of teaching materials, especially the features of students. The development of learning models is done based on a theory, such as the Behavioristic theory, Cognitive theory, Humanistic theory, and Constructivistic theory.

In developing learning models, there are four four-D stages. Development with the 4-D model was introduced by Rochmad (Rochmad: 2012, pp. 59-73) including (1) define (limitation), (2) design, (3) Develop (development, (4) Disseminate (spread). If it is adopted, it can be called 4-P, which is the definition, design, development, and distribution.

The definition stage is related to the formulation of learning objectives obtained from student analysis, assignments, and concepts. The design phase prepares a prototype of the learning device, which consists of 3 steps, namely (a) preparation of the benchmark reference test, (b) media selection, (c) format selection.

The development phase (development) includes (a) validation of the equipment by experts followed by revisions, simulations namely the operationalization of teaching plans, (c) limited trials with real students. Disseminate phase (disseminate), namely the stage of using tools that have been developed on a broader scale, for example, in other classes and so on. Also, to test the effectiveness of the use of devices in learning activities.

steps of research and development are (1) potential and problems; (2) data collection; (3) product design; (4) design validation; (5) design revision; (6) product trials; (7) product revisions; (8) usage trials; (9) product revisions; and (10) mass production. Endang Mulyaty Ningsih in Danasasmita (Danasasmita: 2013) uses the ADDIE model, which stands for analysis, design, development or production, implementation or delivery, and evaluation developed by Dick and Cary.

Humanistic Learning

The basic principle of Humanistic learning is meaningfulness. From this principle, knowledge is then developed to humanize humans. Therefore, Humanistic education sees humans as free subjects in determining their direction of life. That means that humans are fully responsible for their own lives, and others.

In humanistic learning, according to UCI Sanusi (Ahmad & Sahar: 2019, pp. 1540-1543; Sanusi: 2013, pp. 123-139), more appropriate methods to use are dialogic, reflective, and expressive. The dialogic approach means students must be able to think together critically and creatively. Thus, educators (lecturers) are not knowledgeable people, but only as facilitators and dialogue partners. While reflective means students must be able to dialogue with themselves.

In Humanistic Learning, lecturers help students to develop themselves, determine attitudes, and sort out the values that will be maintained. The emphasis on Humanistic learning is how to establish communication and personal relationships between individuals and between individuals and groups within the educational community. With intensive relations will produce educational fruits. With links, individuals will develop optimally. For the relationship to develop optimally, it is necessary to always be in an atmosphere of love (unconditional love), a heart full of understanding (understanding heart), and productive personal relationships (personal relationship). Learning is also part of management activity

Intelligence

In general, intelligence means the ability possessed by someone. In full, it can be said that information is the ability of one's soul to solve a problem that is being faced and produce something in society. According to Yunus (Yunus: 2020, pp. 267-271) in his book entitled Frames of Mind: The Theory of Multiple Intelligences

everyone has multiple intelligences consisting of verbal-linguistic, logical-mathematical, visual-spatial, rhythmic-musical, physical-kinesthetic, interpersonal, intrapersonal intelligence, naturalistic, existential.

Intrapersonal

Armstrong in Kinanti (Kinanti: 2016) this intelligence is interpreted as self-knowledge and the ability to act adaptively based on that knowledge. This intelligence includes having an accurate picture of oneself (one's strengths and limitations); awareness of mood and mind, intentions, motivations, temperament, and desires; and the ability to self-discipline, and self-esteem. Furthermore, Yoanitha Sandry Agustini people who have intrapersonal intelligence are individuals who can experience a variety of passion, enthusiasm, and spontaneity, ready to be assertive, have self-esteem and acknowledge it, can relieve pain in themselves, have something needed to maintain intentions in work and relationships, able to create and relate closely, ready to be alone (Rochmahwati & Afifah: 2018, pp. 239-262; Ahmad & Ahmad: 2018, pp. 44-49).

Gardner in Fitroh et al. (Fitroh et al.: 2018, pp. 136-147) intrapersonal intelligence that is the ability that is related, but leads inward. Intrapersonal intelligence can be known through several characteristics as stated by Campbell in Faizah et al. (Faizah et al.: 2017, pp. 1-7) as follows: (1) Be aware of the emotional area, (2) find ways and solutions to express their feelings and thoughts, (3) develop an accurate model self, (4) motivated to identify and fight for its goals, (5) build and live with a system of ethical values, (6) work independently (7) be curious about big questions about the meaning of life, relevance, and purpose, (8) regulate continuous learning and development of personal goals, (9) trying to find and understand his own inner experience, (10) gain insight into the complexities of self and human existence, (11) try to actualize themselves, (12) empower others (have social responsibility) (Ahmad & Ahmad: 2019, pp. 746-778; Qodim: 2019, pp. 24-29).

Interpersonal

Interpersonal intelligence is the ability to understand others. Gardner in Veni Septiani, (Septiani: 2013) argues that interpersonal information is the ability to understand others, what motivates them how they work, and how to work with them. Veni Septiani and Ade Dwi Utami (Septiani: 2013; Utami: 2012, pp. 138-152) concluded that interpersonal intelligence is the ability to understand others, see and understand the differences in mood, temperament, motivation, and desire of others as well as the ability to behave and communicate and socialize among many people. The dimensions of interpersonal intelligence include three aspects, namely (1) Social Sensitivity, (2) Social Insight, (3) Social Communication.

METHODS

The method used in this research is descriptive - qualitative research. In carrying out this method, a Humanistic learning approach is used. This research was conducted for two semesters. The research development of the Humanistic learning model to improve intrapersonal and interpersonal intelligence focuses on two stages, namely the preliminary stage, and the formative evaluation stage.

Preparatory phase

At this stage, the researcher will determine the place and subject of the study, arrange a research schedule, and work program.

Formative evaluation stage (formative evaluation):

a. Self-evaluation is the analysis of student characteristics, analysis of materials to be developed,

b. Design is to design a device that will be developed based on student characteristics into a prototype.

c. Prototyping: the results of designing the prototype developed based on a set evaluation are given by peers (expert Review) to obtain a permanent prototype

d. Expert Review, the prototype is validated by colleagues.

e. Implementation, the results of the validation are carried out in lectures

RESULTS

The first activity undertaken in developing a Humanistic learning model to foster intrapersonal and interpersonal intelligence, as stated in the methodology section is to conduct a self-evaluation. Self-evaluation is carried out by distributing questionnaires to students who program Multicultural courses, which consist of 6 parallel classes, and to students who program Literature Appreciation courses in the even semester. The following is an overview of the intrapersonal and interpersonal intelligence of students in Multicultural subjects.

DISCUSSION

The literary image of the landscape performs one more function – psychological. For a long time, it has been noticed that certain states of nature are correlated with human feelings or experiences. Therefore, the landscape details from the earliest stages of the development of literature have been successfully used to create a certain emotional atmosphere in the work and as a form of an indirect psychological image, when the emotional state of the heroes is not described directly, but as it was transmitted through the surrounding nature, and often this technique is accompanied by psychological parallelism or comparison.

So, natural phenomena contribute to a deeper discovery of the inner world of the hero's work. An illustration of the diversity of the state of his characters' mind, the writer boldly uses the description of a landscape that psychologically coincides with the character's emotional state. In particular, the depiction of the phenomena of nature in Yakub Zankiev's novel more serve as precursors of sad and disturbing news. For example, the nature describes alarming and terrible of the day of the declaration of war. In a few minutes, the sky clouded with black clouds and unexpectedly, like a bucket, poured heavy rain (Zankiev: 2001, p. 312).

Self-evaluatio

Table 1. Description of Student Intrapersonal Intelligence

No	Intelligence	Percentage
1	Know yourself (emotional self-awareness, assertiveness, independence, self-actualization) indicators Know who you are, and your feelings and use your self-knowledge intelligently and positively)	60
2	Know what you want (Skills to set clear goals, so there are clear benchmarks for achieving them) indicators: • There is a list of objectives • Establish SMART criteria (specific, measurable, achievable, realistic and timely) • Express goals indefinite form • Making sense of the detection of your goals • Align your goals • Respect for others • Ask questions that test your goals	70
3	Know what's essential (Learning Indicator endlessly: It's wise to study endlessly	50

Table 2. Description of Student Interpersonal Intelligence

No	Intelligence	Percentage
1	Social sensitivity (prosocial attitude: moral actions that must be carried out culturally such as sharing, helping someone in need, cooperating with others, and expressing sympathy)	60
2	Social insight (the ability of a person to understand and seek practical problem-solving in social interaction, so that the problem does not hinder let alone destroy the social relations that have been built)	60
3	Social communication (individual communication to use the communication process in establishing and building healthy interpersonal relationships)	60

Based on the results of the questionnaire, interviews with several students, and observations of student lectures, it is known that students have not been able to understand themselves and others. Students cannot identify themselves and others well. That is evident from the lack of sensitivity in students, towards others and themselves. Generally, they only blame others if they are not successful rather than reflecting on why this happened. Students want to graduate with good grades, but don't want to work hard. Do the job carelessly, improvise. Students call the lecturer by judging why the class was terrible, so the lecturer shows the original value, which is still below the value obtained. If there is a group assignment, it is time for the presentation of the paper not ready. Meanwhile, if a personal task arrives when they are gathered, many other tasks must be done.

DISCUSSION

Humanistic Learning Model Design

After understanding all conditions, learning design is then made. The design is as follows:

a. Interventions are conducted by giving examples of polite behavior/language in communicating with older people, communicating politely with lecturers.

b. Lecturers responded politely to each WA student. And improve the language and behavior of students in learning

c. As a result, students realize that they have made bad behavior, so they apologize.

d. Lecturers make it a habit to maintain class cleanliness, because all this time students have been throwing tissue carelessly in class, throwing candy packs casually in class, throwing away glass cups in class, sometimes annoying.

Overcoming this bad behavior learning is arranged by way of the lecturer requiring students at each meeting to open a lecture by standing in front of the class opening lectures, providing information related to addresses, starting with 2-3 minutes of silence. After the speech is finished, a student will also come to the front of the class to close the lecture and deliver information related to the current lecture material (this action is similar to a flight attendant who conveys information on a handphone). The way to open and close lectures have been carried and understood at the beginning of talks along with giving lecture contracts. News delivered by students when opening lectures, namely (1) course material to be discussed at the time, (2) length of speech (3) during the speech, students must maintain cleanliness, (4) free cellphone ringing, (5) tolerance of 10 minutes tenure, (6) If students do not heed, students are fined 2000-5000 depending on the class agreement. And the fine is handed over to the class treasurer to be used for class needs, for example for

photocopies of college contracts and so forth. As a result of the intervention that students have begun to be aware of cleanliness and discipline. It means they come to college, as well as to discipline assignments.

Prototype

The models used in Humanistic learning are (1) directing students at the beginning of lectures, what should be prepared in the future in a polite and friendly manner; and (2) giving a positive response to them if they have done their work, for example, if they have That is right, the lecturer gives words like 'great', 'extraordinary', whereas the lecturers are not good, they say 'enthusiasm, you can do it'. Whereas when cornering a lecturer by claiming a bad grade, the original value is shown, so that he realizes that I was only helped so that I could graduate. (3) Give an expression of thanks, for their efforts, and provide an apology for the mistakes of the lecturers. That is a model that can be used to apply learning with a Humanistic approach.

Implementation

In implementing the model to foster intrapersonal and interpersonal intelligence, the following actions are taken:

First, the lecturer prepares lecture material complete with a contract, which contains joint agreements, such as each lecture is opened and closed by a student and provided a 2-3 minutes silence is used to pray. Second, lecturers and students carry out addresses with a commitment to comply with collective agreements. Students implement the skills to open talks with words that have been given at the beginning of the meeting. After the lecture is finished, a student will close the speech with the pattern that has been given. Third, during the speech, if there is a violation that is violated, it will be subject to sanctions. Therefore, students sincerely followed it

As a result of this research, the following is stated:

(1) Intrapersonal and interpersonal intelligence can be grown through the practice of expressing information in front of friends,
(2) Intrapersonal and interpersonal intelligence can be developed through providing motivation, and humane greetings
(3) Intrapersonal and interpersonal intelligence can be developed through discipline and sanctions
(4) Intrapersonal and interpersonal intelligence can be grown by giving positive responses.

CONCLUSIONS

The conclusion of this research, namely learning conducted by studying Humanistic, is very useful for growing intrapersonal and interpersonal intelligence. The demands indicate that students need attention that can motivate them to work well. With good intrapersonal and interpersonal intelligence, students generate high enthusiasm for achievement and do not give up easily. They work hard without coercion from lecturers or being chased by the deadline. Students are ready to face competition with sportsmanship. The intrapersonal and interpersonal intelligence will be the capital in carrying out tasks, both on campus, and in the world of work. Intrapersonal and interpersonal intelligence enables a person to complete a job or task well. Even though the work might not be perfect, they have to do their job sincerely.

Students must have good intrapersonal and interpersonal intelligence because without this intelligence. They will have difficulty in attending lectures, then later they must complete education, and enter the workforce. They will be able to collaborate, work well with everyone. They also have good intrapersonal and interpersonal intelligence. It is because success in the world of work can largely determine by intrapersonal and interpersonal intelligence. To foster this intelligence, lecturers need to conduct lectures in humanistic ways.

Appreciate the work of students, remember the work is not perfect, and direct to do better, give instructions with the heart, and give the right discussion. They are improving students' work faithfully. The lecturer provides good behavior because the instructor's behavior is very active learning.

Human Learning develops humanizing human learning. Thus, humans are fully responsible for themselves and also for others. That means that with Humanistic education, it is very relevant to foster intrapersonal and interpersonal intelligence. Humanistic can develop a dialogue that needs to evolve with students, reflective, and expressive. In humanistic learning, personal communication and relationships are carried out between individuals, between individuals and the community in the classroom. Carry out tasks with interpersonal communication, interpersonal communication, and community. Intensive relations foster interpersonal sensitivity. With intense connections, individuals develop optimally. In humanistic learning, an atmosphere of understanding, a heart full of love are fostered because the basic principle of Humanism is meaningfulness. It means that meaningfulness results from an intense relationship. Intrapersonal and interpersonal intelligence produced a relation produced. Thus, it is expected for all lecturers to apply Humanistic asking to give lectures. By considering intrapersonal and interpersonal intelligence can be grown. With humanist learning, intrapersonal and interpersonal intelligence can be improved.

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Subverting Children's Literature: A feminist Approach to Reading Angela Carter

Subvertir la literatura infantil: Un enfoque feminista para leer Angela Carter

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RESUMEN

Este artículo argumenta la importancia de los cuentos de Angela Carter en el campo de la literatura infantil y sus adaptaciones actuales. Mira dos de sus historias. El resultado es que la ficción se basa en algunos patrones de literatura infantil, pero con un matiz feminista que cuestiona los fundamentos del patriarcado. Sus historias no solo revierten el patriarcado, sino que lo subvierten desde adentro. La victimización sexual y la complicidad en la opresión de uno pueden ser perjudiciales, parece argumentar Carter, pero igualmente perjudicial es la inclinación sexual subyacente de los populares cuentos de hadas contados / enseñados a los niños e inculcando valores patriarcales.

Palabras clave: Angela Carter, Feminismo y género, ficción corta, literatura infantil, valores patriarcales.

ABSTRACT

This article argues the importance of the short stories of Angela Carter to the field of children's literature and its current adaptations. It looks at two of her stories. The result is fiction building on some patterns of children's literature yet with a feminist tinge that questions the foundations of patriarchy. Her stories do not simply reverse patriarchy but subvert it from within. Sexual victimization and complicity in one's oppression might be harmful, Carter seems to argue, but equally harmful is the underlying sexual slant of the popular fairy tales told/taught to children and instilling patriarchal values.

Keywords: Angela Carter, children's literature, feminism and gender, patriarchal values, short fiction.

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INTRODUCTION

Compared with conventional literature, children's literature remains culturally, critically, and intellectually underplayed. Moreover, its adaptations in adult literature have not been adequately researched. In the words of Hunt (2005b), children's books still generally elicit our critical engagement while being "blissfully free of the 'oughts': what we ought to think and say about them" (1). Nevertheless, the phrase itself, although fascinating, is somewhat loose and misleading. This literature is often written by male or female adults and is "a product of adult fantasies about what childhood is or should be" (Mason: 2012; Ikoma: 2017; Wisker: 2018). And although it is ideally about children and written for children, one can read, interpret, classify, and comment on the value of this literature. Moreover, readers can validate certain texts as belonging to this canon of children's literature in form or content. In addition, writers targeting adults might incorporate into their works content or elements suitable for children or young adults. Hence, Rudd (1992) concludes that the genre, by nature, remains a contested one:

Children's literature consists of texts that consciously or unconsciously address particular constructions of the child, or metaphorical equivalents in terms of character or situation (for example, animals, puppets, undersized or underprivileged grown-ups), the commonality being that such texts display an awareness of children's disempowered status (whether containing or controlling it, questioning or overturning it). Adults are as caught up in this discourse as children, engaging dialogically with it (writing/reading it), just as children themselves engage with many 'adult' discourses. But it is how these texts are read and used that will determine their success as 'children's literature'; how fruitfully they are seen to negotiate this hybrid or border country. (Hunt: 2005b).

In this regard, it can be argued that Angela Carter wrote figurative versions of children's literature or conscious imitations of this genre with certain twists. Her involvement with this genre should not be eclipsed, even if she did not directly write for children or young readers and even if she sarcastically treated this genre (Wu: 2017; Gemović: 2019).

Children's literature often involves stories written to be read and enjoyed by both children and (young) adults. This literature is also expected to instruct its readers and enhance their social and personal skills as well as sharpen their creativity and cultural knowledge (Crippen: 2012; Wisker: 2017). Hence, it is often assumed to be easy to read and to follow established, straightforward narration and involve suspense and happy endings. As put by Lukens (1991), "Stories are more directly told, with fewer digressions and more obvious relationships between characters and actions, or between characters themselves" (9). In other words, and in folk tales, in particular, characters are often flat or easily recognized (as good or bad). They are placed in fantastic situations that appeal to children and their rich imagination. Folk and fairy tales, in particular, can be educational, teaching through good or bad examples and instilling the ultimate value that "justice must be done" (Langfeldt: 1976). Moreover, children's literature intersects with theoretical principles used to interpret literary texts. For example, fairy tales and feminist criticism can have similar ends. Tyson (2006) argues that feminist criticism "examines the ways in which literature (and other cultural productions) reinforces or undermines the economic, political, social, and psychological oppression of women" (83). Fairy tales can "reinforce" dominant ideological structures, and the rewriting of such tales can "undermine" them. If fairy tales conform to or replicate certain ideologies like patriarchy, it follows that modifying such tales can accomplish a somewhat different task, not necessarily an opposite task but simply a different one with ideological underpinnings (Bustamante: 2017; Villalobos & Ramírez, 2018).

However, Carter follows yet subverts many of the readers' expectations regarding children's literature. Carter rewrites many traditional folk stories and fairy tales which are part of the canon of children's literature. She intentionally subverts such stories by interspersing them with features and explicit content not befitting children's literature. It is argued that Carter consciously does this so as to foreground the feminist potential and the ideological subtext of such stories. In this regard, Paugus (2013) contends that by taking away "everything homespun fairy tales have about them, the elements that tie those stories to our childhood, and

stripping them down to bare bones," Carter "exposes the core of the traditional fairy tales" (37). In a piece entitled "Notes from the Front Line," Carter clarifies the revolutionary and liberating potential of re-reading familiar texts: "Reading is just as creative an activity as writing and most intellectual development depend upon new readings of old texts" (Carter: 1983). Restating Carter's ideology, Seago (1999) points out that Carter revises fairy tales in such a way in which "the rigid constraints of the past are transgressed and open up ways for a new appreciation of a genre which has been severely criticised for its didactic function in socialising generations of girls (and boys) into constricting and stereotypical gender roles" (77). Seago (1999) emphasizes Carter's eagerness to teach and socialize the young generation of girls and boys to question traditional gender roles. As a result, such stories are to be presented to children or young adults with caution and after familiarizing readers with Carter's feminist and even overall postmodern approach evident in other novels and stories. If Carter's rewritings of fairy tales are to be taught to young readers, they might well be juxtaposed against the original tales for comparison and contrast. Carter's fiction should not only enhance the critical abilities of young readers but also make them ponder her motivations and strategies in such postmodern retellings that employ parodic imitation and pastiche as strategies for imitating children's literature.

Carter exploits the simplifications, exaggerations, and contradictions inherent in children's literature, one obvious mishap being that it is the whims of adults that shape its depiction of children. According to critic Hurley (2011), children's literature communicates conceptually difficult (impossible) meanings:

One of the aspects of children's literature that I have always found fascinating is its insubordinations: its sites of dissent or non-conforming children, its failures, its surprising circulations, its appropriations—even its misuses—and especially…its impossibilities. The stretch for impossibility makes for some of the best and unruly works of children's literature. (119)

METHODS

This mishap means that children's literature can have a deconstructive potential and subversive end. As for the relationship between children's literature and feminism, it is assumed that by the end of the twentieth century, "the lessons of feminist theory had been internalized, and critics were actively constructing a feminist tradition in children's literature". The field of children's literature has been open to interdisciplinary influence. Moreover, the practices of feminist theory of rereading old texts of new relevance, reclaiming marginalized writers and dismissed texts, and redirecting of feminist ideas to accommodate texts by subaltern groups like women of colour or other suppressed voices have all been adopted by children's literature studies. Hence, the relationship between gender studies and feminist theory is not exactly new. And the insights of feminism when it comes to rereading traditional texts and exposing patriarchal logic are legitimate and can also be applied to children's literature (Botescu-Sireţeanu: 2017; Hirst: 2018).

Few studies have tackled Carter's revision of fairy tales with a hands-on discussion of certain stories. An exception is Patricia Brooke's (2004) article in which she discussed revisionary fairy tales in two of Carter's stories, namely "The Courtship of Mr Lyon" and "The Tiger's Bride," to explore Carter's exposition of "the false universalizing inherent in many so-called master narratives of the Western literary tradition" (67). In this article, however, we select alternative stories other than those examined by Brooke (2004), and we link patriarchy as a "grand narrative" to Carter's postmodern exploitation of children's literature and exposition of sexual politics. Preeti Bhatt's (2017) article "Feminist Reworking of Folk and Fairy Tales in Angela Carter's Short Stories" is a general attempt to offer a formalistic reading of Carter's stories, shedding light on narrative devices, diction, imagery, among others, in order to highlight Carter's questioning of "patriarchal narration" (68). Bhatt (2017) reads the stories of Carter's collection The Bloody Chamber and Other Stories published in 1979 and consisting of ten stories in total. Abbasoglu and Alban's (2018) recent article adopts a deconstructive stance on Carter's revision of traditional tales to argue that Carter "criticizes women's traditional role and the stereotypical women, sometimes by mocking, sometimes by empowering them exaggeratingly" (9). However,

this article, like the Bhatt (2017) article, is mainly an overview of most of the stories Carter published in her collection The Bloody Chamber. Our article is more limited in scope and thus more empirical in nature, focusing on the sexual subtext of fairy tales and their projections and trajectories in two of Carter's short stories (Jegerstedt: 2019).

Since most recent articles on Carter tend to be overly theoretical and less practical, this article takes an alternative textual vision, closely reading two short stories and providing an applied aspect for the theory presented in the introductory part. For space considerations, the article discusses only two short stories rather than Carter's lengthy stories or novels or those less relevant stories. However, it is assumed that what applies to such stories also applies to other rewritings of fairy and folk tales Carter attempted. The fact that Crater has relied on and rewritten famous fairy tales may not be exactly new. For example, her most famous and most analyzed story "The Bloody Chamber" partially rewrites the "Bluebeard" French folktale by Perrault which tells the story of a rich man who marries and kills several wives before one of them survives. It also has parallels with the Eastern collection of folk tales One Thousand and One Nights (the Arabian Nights) with the wife Scheherazade trying to avoid death at the hands of King Shahryar who previously murdered many wives. Carter's story "The Tiger's Bride" also rewrites the eighteenth century "Beauty and the Beast" fairy tale but transforms the female narrator into a beast as she accepts the tiger's love, a conscious revision of the beauty and the prince end of the famous fairy tale. However, practical illustrations of how and why Carter has done this rewriting remain rare and inadequate. This article is an attempt to fill this critical gap and be of help to both educators and literary critics. Unlike other Carter stories, the two stories selected here are very short and better fit the framework of children's literature. And compared with other Carter stories, they have received less critical attention. Our intervention lies in the selection of primary texts, tweaking them together, scrutinizing their ideologies, and problematizing their relationship to the genre of children's literature.

RESULTS

Critics have often observed that fairy tales "remind us of the possibilities of retellings and re-envisionings" (Weida: 2019). In fact, folk literature tolerates variations, adaptations, and revisions because in many cases it remains essentially an oral genre. And regardless of minor variations and multiple translations and transformations, the essential storyline often remains unchanged. For example, "Red Riding Hood" always makes the wolf an evil creature in contrast to the innocent and good-natured girl and her grandmother. "Snow White" and "Sleeping Beauty" also make the little girl innocent and good, and thus reward her with marriage to a prince or a handsome man. By contrast, Carter seems to make careful and pivotal changes to such fairy and folk tales. The changes she makes are substantial and goal-directed. At one level, Carter's inversion of familiar narratives "challenges the readers' expectations as they are forced to confront the damage being done to women" within our prevailing culture (Sawden: 2015). The next sections explore and substantiate such changes by looking at two practical examples. The two stories selected are very short and apparently simple, which might justify their categorization as children's literature. Moreover, they are less studied than Carter's more substantial works and more famous stories. In each case, we will see that Carter modifies the plot and characters of established fairy tales to achieve feminist ends of subverting patriarchy from within and questioning its basic premises (sexual or ideological).

The snow child: Pervert desires

In this section, we argue that Carter's modifications of some well-known fairy tales are mainly sexual in nature, which offers a real challenge for those who try to teach them as part of children's literature or discuss them as such. As Hurley (2011) points out, one perversion of children's literature includes "queer revisions of children's literature by and for adults. This burgeoning subgenre is explicitly and unapologetically sexual. It revises beloved childhood classics as reflections on pornography, pedophilia, sex work, and childhood sexual

precociousness" (126). Hurley (2011) calls the practice "writing back to children's literature" (126). Major fairy tales in the western tradition like "Sleeping Beauty", "Cinderella", and "Snow White and the Seven Dwarfs" rely on the innocent, beautiful, and young female figure as the model that girls should look up to and emulate. In traditional versions, sexual virtue becomes an important asset in such female figures. Moreover, they preach that evil, and jealous women get punished while good ones get rewarded through marriage to a young prince. Thus, fairy tales, and folk tales in general, enhance patriarchal ideologies on traditional gender roles and submissive females. They underlie sexual and gender-related overtones that require inspection. Carter's revision of such fairy tales projects those sexual overtones and subverts them. In fairy tales, women are reduced to the dichotomies of good/evil or pure/bad, which enhances common and negative gender stereotypes that depict women in terms of extremes without accounting for variation, depth, and difference.

In her story "The Snow Child," Carter builds on the famous folk tale "Snow White" to comment on the story of a count and his wife . The 19th-century well-known German fairy tale was published in the Brothers (Jacob and Wilhelm) Grimm (1857) collection of fairy tales early in the 19th century. Since then, it has undergone many adaptations and revisions in media and literature. However, a basic opening part of the tale "Little Snow-White" numbered 53 goes as follows:

Once upon a time in midwinter, when the snowflakes were falling like feathers from heaven, a queen sat sewing at her window, which had a frame of black ebony wood. As she sewed, she looked up at the snow and pricked her finger with her needle. Three drops of blood fell into the snow. The red on the white looked so beautiful that she thought to herself, If only I had a child as white as snow, as red as blood, and as black as the wood in this frame.

Apparently, sewing is a traditional, domestic profession of women across ages and something many feminists have repeatedly objected to. On the other hand, the story underlies implicit sexual symbolism Carter seems to have parodied in her revision. The queen pricks her finger with a needle, causing blood to drip on snow, which suggests menstruation, penetration, or defloration. The queen's subsequent wish is granted, and she has such a child who is white like snow and who has red cheeks/lips and black hair. After that, the queen dies, and the stepmother takes over. It is the queen who desires a daughter with the features of snow-white before she dies in childbirth. "And so the little girl really did grow up; her skin was as white as snow, her cheeks as rosy as the blood, and her hair as black as ebony; and she was called Snowdrop" (E-Text 151). The king marries a wicked woman while Snow White grows to be fairer with time. Trying to get rid of Snow White, the wicked queen poisons her, but Snow White survives the wicked schemes of this stepmother. When sent by a servant to the wood, neither the animals nor the dwarfs do her any harm: "The poor Snowdrop wandered along through the wood in great fear, and the wild beasts roared about her, but none did her any harm" (E-Text 152). The dwarfs discover her in their cottage and are surprised by her beauty: "And they were very glad to see her, and took care not to wake her" (E-Text 152). A prince ultimately marries her. Hence, the girl's beauty and innocence are rewarded first in protection and ultimately, in marriage to a prince. Besides, the ideals of youth, beauty, and innocence are implicitly presented as the desired ones for all girls.

Carter (1986) uses such a motif from the fairy tale to write a counter-narrative to male patriarchal culture. Carter's story also begins in midwinter, but it is the husband, not the wife who desires such a child. The story begins this way:

Midwinter — invincible, immaculate. The Count and his wife go riding, he on a grey mare and she on a black one, she wrapped in the glittering pelts of black foxes; and she wore high, black, shining boots with scarlet heels and spurs. Fresh snow fell on snow already fallen; when it ceased, the whole world was white. "I wish I had a girl as white as snow," says the Count. They ride on. They come to a hole in the snow; this hole is filled with blood. He says: "I wish I had a girl as red as blood." So they ride on again; here is a raven, perched on a bare bough. "I wish I had a girl as black as that bird's feathers." (para. 1)

The Count's wish for a girl "as white as snow" and "as red as blood" and "as black as that bird's [raven's] feathers" is followed by the magically sudden appearance of a "stark naked" girl with white skin, red mouth,

and black hair. The girl is sexually objectified in being naked and possessing the feminine ideals of beauty desired by patriarchal culture. This child of his desire (i.e. the Count's fantasy of the female ideal) makes the Countess jealous. She "hated" the beautiful girl. The story then begins to hint at a sexual move on the part of the Count: "The Count lifted her up and sat her in front of him on his saddle, but the Countess had only one thought: how shall I be rid of her?" (para. 2). The story degenerates into a display of sexual rivalry. Each time the Countess fails to get rid of the snow child, she loses one item of her luxurious clothes until she herself gets naked. Carter uses clothes to figure a shift in power relations and a move from agency to lack thereof. Picking a rose for the Countess, the girl "pricks her finger on the thorn; bleeds; screams; falls" (para. 4). Thus, the girl is made a victim of a phallic symbol, the thorn. The next scene is shocking and sexually repulsive: "Weeping, the Count, got off his horse, unfastened his breeches and thrust his virile member into the dead girl. The Countess reined in her stamping mare and watched him narrowly; he was soon finished" (para. 5). The girl then melts and disappears to the extent that nothing is left of her but a bloodstain, a feather, and a trace. In Carter's version, the girl bleeds and dies. In a sense, and as a trace of life, she is reduced to an aborted child. She is neither rewarded with marriage nor saved by the Count as in the original story. The Countess disapproves of a relation with the girl while alive and only allows sexual intercourse with her after her death. The loss of innocence or virginity signalled by bleeding and pricking counters the rewards of virtue we witness in traditional fairy tales. And the sexual violation of the dead girl adds a necrophilic dimension to the story, something absolutely unexpected in a traditional fairy tale.

According to one critic, Carter uses "the language and conventions of pornography to rewrite the scripts for traditional gender archetypes" (Rubinson: 2000), i.e. the popular images of women in western myths and fairy tales like the virgin, the prostitute, and the mother. Such graphic sexuality undermines androcentric accounts of sexuality with the male being active and the female being passive (to the extent of death in this case). The girl suddenly disappears just as she appeared, and the Countess has clothed again, i.e. triumphant. In this regard, Bacchilega (1997) explains that any "shift in the Count's affection is immediately reflected in the relationship of the two women, whose socio-economic fortunes mirror each other in reverse - as the one gains, the other loses - and depend entirely on the Count's words" (37). When the husband gives his wife the rose, probably experiencing culpability for her complicity with sexual violence, she discards it, saying that "it bites" (para. 6). The Countess' refusal to the rose indicates her internal fears of facing the same destiny of the snow child; being a passive woman. However, in Carter's version, there are no magic mirrors and dwarfs. And the Snow Child is not rewarded by marriage to a prince. On the other hand, the Countess is not punished for her evil intentions. Hence, Carter consciously modifies the plot and characterization of fairy tales for certain ends. One goal is simply exposing the naïve belief in the romantic and gendered depiction of women in fairy tales. Another is exposing the sexual underpinnings of the traditional patriarchal fairy tale, which—although apparently innocent and modest as a children's literature genre—is still sexually charged.

In Carter's story, the man and his wife do harm the Snow Child, and even sexually violate her. In the fairytale, Snowdrop (or Snow White) is treated well by the dwarfs yet made to "keep all things in order, and cook and wash and knit and spin for them" (E-Text 153) in return for staying with them. Conventional gender roles are followed here. In Carter's story, sex with the Snow Child is made perverse and unnatural. The wife in Carter's story becomes like the spiteful envious queen (stepmother) who chokes with rage and dies when Snowdrop happily marries a prince and proves prettier than her. However, the Snow Child in Carter's story is not "rewarded" with marriage. Rather, she is sexually violated after death. Before her bleeding and death, she pricks her finger on a thorn, an act which can also be sexually symbolic and indicative of loss of virginity or the onset of menstruation. In fact, the whiteness of snow has always suggested purity and chastity against the sexual symbolism of the red colour of blood. Hence, Carter foregrounds and transforms the sexual symbolism of the traditional fairy tales.

In a fairytale-like "Sleeping Beauty," the motif of pricking Carter employs in her story is also used. The young princess pricks herself on a needle and sleeps for years before a handsome prince kisses her back to life and breaks the spell of the wicked fairy. In another fairy tale entitled "Snow-White and Rose-Red," both

sisters are rewarded in marriage once the bear kills a wicked dwarf and is metamorphosed into a prince. The prince and his brother marry the sisters, who accept traditional gender roles and live "happily" with their husbands ever after. Carter intentionally changes such an end not simply to oppose patriarchy but to make us ponder the foundations of male dominance over women. The Snow Child does not turn out to be a wicked fairy casting a curse on the Count or his wife because Carter wants to make her avoid stereotypical images of women in literature and culture, i.e. the good/evil girl; the angel in the house/the seductress; the greedy/selfless girl. Rather, the Count and his wife are allowed to construct her identity as they wish while she remains silent and passive. The wife sees in her a rival, and the husband sees in her an object of (sexual) desire or the surrogate incarnation of what he lacks.

That the girl simply disappears might indicate that she is an evasive category not abiding by their prejudiced constructions of her. It is the Count and his wife who conceive of the Snow Child in conventional and even stereotypical terms, which comments on the pervasive ideologies shaping the images of women despite their will. Apparently, the Count and his wife are a childless couple, and the sudden appearance of the Snow Child might be the fulfilment of an adult sexual fantasy. Carter interrogates subconscious levels of male sexuality and the female psyche. Her terse account adds a level of ambivalence and complexity to the story. The perverted sexual behaviour of the Count shatters the ultimately accommodating and benevolent world of the fairy tale once the order is restored and spells or curses are broken. Carter might be suggesting that sexual violation is as bad as complacent sexual oppression under patriarchy and the covert sexual politics of traditional fairy tales. Contra, the happy ending of traditional fairy tales, the repulsively shocking end of Carter's story (necrophilia and sexual immolation), hints at the severity of both oppressive extremes.

CONCLUSIONS

Carter's subversive strategies in retelling folktales from the canon of children's literature assign women an authoritative role whereby they are able to achieve their goals regardless of the abusive norms of patriarchy. In "The Snow Child", the Countess's yearning to get rid of the girl is achieved rather than the Count's wish to have a beautiful girl. In "The Erl-King", the king is strangled by the heroine when she knows that the birds in his cage are originally girls. In each case, hence, the apparent patriarchal logic is somehow subverted or problematized. Carter modifies character depiction and storyline and unsettles gender relations to achieve (unconventional) feminist, anti-patriarchal ends. In each case, Carter exposes the sexual subtext of the fairy and folk tales. Patriarchal culture rewards virtue and conforming females and depicts women in bipolar terms without allowing for middle grounds. In "The Snow Child," Carter depicts an attractive yet submissive model of womanhood. In "The Erl-King," Carter displays a complacent yet ultimately rebellious model of womanhood. Direct sexual victimization and complicity in one's sexual oppression might be harmful. Indeed, Carter seems to argue, but equally harmful is the underlying sexual slant of the popular fairy tales often told/taught to children and instilling patriarchal values.

Carter's revision of the folk and fairy tales reveals the pitfalls of dominant gender ideologies and the primacy of thinking "otherwise." Although Carter seems to be employed in postmodern ploys of revising and reworking existing fairy tales, i.e. in parody and imitation, she does that with a purpose and a careful scheme. She implies that the stable status quo of the fairy tale with order restored at the end and women saved or married happily ever after is only a sexual subtext aligned with patriarchy. On the other hand, that tacit form of sexual oppression might be as detrimental as the direct form of sexual violation we see in Carter's "The Snow Child" or the complicity of women in their oppression of the sort we see in "The Erl-King." Thus, Carter's recasting of the fairy tales, essentially a genre of children's literature, can be tweaked to serve feminist ends. Possibly, the popularity of those tales Carter rewrites makes her ironic stance more blatant and her critique of patriarchy more audacious. Carter's retelling of folktales restructures readers' minds, young and adult readers

alike, to respond independently to literature, to evaluate their cultural heritage, and to acquire autonomous, perceptive personalities.

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Evaluating Reading Comprehension Ability Through the SQ4R Model

Evaluación de la capacidad de comprensión lectora a través del modelo SQ4R

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RESUMEN

El objetivo de este trabajo fue evaluar las habilidades de comprensión lectora de los estudiantes de V grado en Indonesia utilizando el modelo SQ4R (Encuesta, Pregunta, Lectura, Reflexión, Recitación, Revisión). Se seleccionó una muestra de población compuesta por 30 estudiantes a través de un muestreo intencional en el SDN Medan Johor. Los datos fueron recolectados a través de observaciones, pruebas previas y exámenes posteriores a la prueba. El objetivo era determinar cómo el modelo había influido en las habilidades de los participantes. Los resultados mostraron que el modelo SQ4R podría usarse en la escuela primaria para motivar a los estudiantes y hacerlos más activos en clase, así como mejorar las habilidades de comprensión de lectura.

Palabras clave: Asignatura de Indonesia, comprensión de lectura, modelo de aprendizaje, SQ4R.

ABSTRACT

The aim of this paper was to assess the reading comprehension skills of V grade students in Indonesia using the SQ4R model (Survey, Question, Reading, Reflect, Recite, Review). A sample population consisting of 30 students was selected through purposive sampling at the SDN Medan Johor. Data was collected through observation, pre-tests, and post-test examinations. The objective was to determine how the model had influenced the abilities of the participants. The results showed that SQ4R model could be used in elementary school to motivate students and make them more active in class, as well as enhance the reading comprehension skills.

Keywords: Indonesian subject, learning model, reading comprehension, SQ4R.

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INTRODUCTION

Governments and other stakeholders around the world strive to invest in the education system to ensure that learners get the right skills needed to succeed in their careers. In addition, there is a consensus among policymakers that quality education is one of the primary factors that can drive a nation in the right path, investment in education means that organization will have access to trained and talented employees who will be able to carry out their duties diligently while also contributing to the development of the country. Furthermore, investment in the education sector ensures that there is a team of experienced individuals who can help organizations to become competitive in the global market through the production of innovative products (Wolsey, Smetana, & Grisham, 2015; Wright & Peltier, 2016). People start to develop the skills needed to succeed in their careers in the early stages of learning. One of the areas that teachers focus on is imparting language skills that can enable students to understand instructions and other concepts that are taught in class (Koch & Spörer, 2017; Muijselaar et al., 2017).

Besides, language teaching gives students an avenue through which they can interact with their peers while also striving to understand and explore their environment (Herlina, 2016). Therefore, it is a critical issue that can determine whether a student will be able to succeed in class or not. Learning how to read is a critical aspect of primary school education in all countries around the world (Ellis & Bond, 2014; Sada & Novita, 2015; Mahdavi, 2014). Students learn how to read so that they can understand literary standards, make sense of what is happening around them, and pass the intended message to other people in the right form (Muijselaar et al., 2017; Ahmad & Ahmad, 2018). Moreover, teachers could develop student's reasoning abilities, creativity as well as moral values by teaching them how to read and understand different subjects. Therefore, the mastery of reading skills and language are among the most important concepts that will determine whether students will acquire quality education.

In Indonesia, just like it is the case with other countries around the world, the ability to read is among the most important skills that students acquire during the start of their learning careers. The ultimate goal of learning how to read is to understand the content that students are exposed to both within and outside the classroom setting. Reading is a cognitive process that requires readers to carefully assess material and determine the meaning of the texts that are before them (Ahmad & Ahmad, 2019; Muijselaar et al., 2017). Also, they are expected to understand how the texts relate to the message that is being passed across to them. Reading activities allow students to grasp the meaning of expressions and words used by authors while also exploring the implied and explicit meanings of texts (Muijselaar et al., 2017; Carretti, Caldarola, Tencati, & Cornoldi). It is from such cognitive processes that the learners will be in a position to make valid conclusions regarding the content before them.

Reading and comprehension are some of the vital tools that students require to develop and succeed in the work that they will do in the future. It enables them to gain knowledge about different subjects while also improving their reasoning and writing abilities. A review of available research evidence shows that reading is central to students because it will affect their academic development and language fluency (Muijselaar et al., 2017; Herlina, 2016). It is against this background that researchers strive to examine the various concepts and topics related to the issue of reading (Ahmad & Sahar, 2019). It is important to state that learners require reading comprehension skills so that they can understand what is being taught in class and respond to the cues that teachers may use in the course of their work (Muijselaar et al., 2017). Every student should, therefore, be accorded the chance to read and make connections between what is taught and the things that they are exposed to in their everyday life. Failure to acquire such skills can make it impossible for children to develop their cognitive abilities, practice what has been taught, and recognize different materials that they encounter outside the class setting (Zohar & Barzilai, 2014; Alaa, 2016; Basar,2017). Taken together, the results of studies done on the subject suggest that the academic career of learners and their success in life can largely be affected by the extent to which they understand the meaning of words and make connections between the reality and what they are taught.

For a person to be able to read, he or she must also know how to comprehend words and listen to what the other person is saying. In this regards, reading and comprehension are considered to be essential yet vigorous processes that will determine the skills that students will acquire at the end of their stay in schools. The brilliant students tend to master academic content quickly and read for fondness as they strive to expand their knowledge base (Poolman, Leseman, Doornenbal & Minnact, 2016; Connor et al., 2014). Although people tend to differ in terms of their academic abilities, it is also critical to note that comprehension skills and reading ability may not come just by birth. Instead, they are things that can be learned at different stages of life. In an elementary school set up, students usually read and comprehend materials coming from numerous sources (Pressley & Allington, 2014; Silva & Cain, 2015; Stoeger, Sontag, & Ziegler,2014). Due to the importance of the skills, educators strive to train students and nurture their reading and comprehension abilities from time to time. According to O'Reilly and Sabatini (2014), nurturing students to acquire reading and comprehension skills can improve societal order and enable them to succeed in their future careers. In modern education setups, it is necessary for elementary school teachers to argument teaching methods with other reading opportunities so that learners can get the necessary skills (Bıyık, Erdoğan, & Yıldız, 2017). Furthermore, it may be necessary for the teacher to tailor the reading activities based on the student's abilities and a basic understanding of texts. The primary goal is to make the students become not only better readers but also know what is going on around them through the knowledge of printed or written materials.

From a research perspective, reading and comprehension are rich and wide topics that have attracted the attention of educators, investigators, and policymakers around the world (Poolman et al., 2016; Herlina, 2016; Cain & Oakhill, 2014). Besides, research shows that the two processes may entail addressing vital issues such as challenges in the understanding of acronyms, decoding information, and making relations to the surrounding environment. Educators are always expected to use balanced approaches that will not only provide ways of supporting learners but also enabling them to understand their environment (Shahri, 2015). Herlina (2016) opinioned that teachers may also need to use explicit instructions so that students can develop both theoretical and proactive skills needed to succeed in the current competitive and highly dynamic world. Furthermore, it is imperative to focus on developing methods and interventions that will assist learners in getting four-primary language skills that include speaking, listening, reading, and writing (Kuşdemir, Düşünsel, & Çelik, 2018; Seher, 2017). The skills can be learned through productive or receptive processes depending on different factors such as the age of learners and the education setting. In most instances, researchers show that learners may be less anxious to read extensively and understand what is presented before them. Some focus on reading storybooks, newspapers, or novels for fun (O'Reilly & Sabatini, 2014). Others are engaged in the process only to comprehend classroom instructions or pass their examinations. Despite this being the case, it is necessary to understand how students comprehend things and develop mechanisms that can assist in creating awareness about the subjects and assisting students to be productive and useful members of the society (Worrell et al., 2015; Dewi, 2015).

A person becomes a good reader when he or she can recognize words and sentences in a text, connect the demonstrative and connotative meanings in a passage and determine the meaning of the words that are being presented (Fraenkel, Wallen, & Hyun, 2014). The understanding of the texts should be done after examining the contexts in which they are being used and the intention of the author in utilizing specific expressions and sentences (Altin, Saracaloğlu, & Boylan, 2018; Hellerstein-Yehezkel, 2017; Fraenkel, Wallen, & Hyun, 2014). The author further stated that there are two primary reading skills that students may require to succeed in their tasks. They are predictive meaning skills and the understanding of how words and sentences are used. In both cases, it is imperative to examine the indicators of comprehension that include the grasp of the facts, concepts and definition, determination of the specific meanings of words and phrases, and examination of the discourse in which they are used (Leu et al., 2015; Lim, Eng, & Mohamed, 2014; Lysenko & Abrami, 2014). Others include the theme and topics being explored and drawing accurate conclusions based on what is presented (Erdal & Ali, 2016; Barth & Mcculley,2015). In this case, reading comprehension is a

complex process that entails unifying different elements related to how texts are presented and understood. There are three primary elements of reading. They include an active constructive process, thought processes before, during, and after reading, and interaction between reader, text, and context (Kaschak, Connor, & Dombek, 2017; Melby-Lervag & Lervag, 2014). Readers must strive to interpret texts in a way that will enable them to grasp and know the topics that authors are exploring and the message that is being passed to the audience (Aberšek, Dolenc, Flogie, & Koritnik, 2015).

Based on the information presented in previous research projects and works, it is possible to conclude that the ability of students to read may depend on a wide range of factors (O'Reilly & Sabatini, 2014). First, it is important for the student to capture discourse content, either implicitly or explicitly. Second, learners should develop the ability to answer questions based on the contexts under which the text has been presented (O'Reilly & Sabatini, 2014; Rosell et al.: 2020). The third factor is that readers should strive to summarize the content and find the underlying meaning in each case. Finally, they should be in a position to make conclusions and retell the passes in their own words without changing the meaning (İbrahim & Selcuk, 2017; Gulhiz, 2016). In reality, however, not all students can develop such abilities because of a wide range of factors, including cognitive skills and language barriers. Some students can fluently read materials but fail to understand the meaning of the texts and the context in which they are used.

It is undeniable that reading comprehension is a critical language skill that needs to be mastered during elementary schools so that students can successfully transition to other stages of education (Begum & Hamzah, 2017). The lack of reading skills will make it impossible for a student to understand the messages that teachers may be passing across through written texts. In addition, students may not be able to understand texts and passages that teachers used in different classes to enable the learners to develop their academic skills (Hugh &Alan, 2017; Perfetti & Stafura, 2014; Scammacca, Roberts, Vaughn, & Stuebing, 2015). Furthermore, students may become less active in the classroom when the teachers focus only on the content found in textbooks and use conventional teaching methods. In the end, the students may not be able to develop the right comprehension skills and perform optimally in the school activities (McMaster, Espin, & van den Broek, 2014; Muijselaar & de Jong, 2015). Even when the teacher strives to use alternative methods of teaching, such as oral language, the effect of the lack of reading skills will also be felt in classes. For instances, learners will struggle to understand the surrounding environment within the class setting, where charts and figures have been placed to pass specific information. Learning should give students a chance to contribute to the process through which they acquire knowledge (Michelson, 2017; Swanson, Orosco, & Kudo, 2016; Baharuddin et al., 2018; Dalle & Mutalib, 2018; Derlina et al., 2018; Dalle et al., 2017). In addition, it is important for the teacher to create an environment in which students can engage in active learning through a wide range of methods such as the reading of passages and texts in the classrooms. In the current dynamic world, innovative solution such as the SQ4R model has been categorized among the interventions that can be used by teachers to optimize the acquisition of knowledge and improve the reading skills of students. Moreover, it is a framework that may be utilized to determine areas where the students have shortcomings and identify measures that may be undertaken to ensure that they acquire the relevant knowledge. SQ4R is based on the AS3R framework and was designed by Francis P. Robinson to provide an avenue through which teachers can improve student's participation in classroom activities (Risky Ananda, 2015). The model follows the steps of surveying, questioning, reading, reciting, reviewing and writing. In this project, the model will be used to determine the reading comprehension skills of grade V students in Indonesia.

METHODS

The purpose of this research was to explore the topic of reading comprehension based on the data collected through the SQ4R method. Therefore, it was imperative to carry out classroom action research to determine how students comprehended the Indonesian language. The sample population consisted of grade V SDN Medan Johor students. The students were selected through the purposive method to assist in gathering the data needed to answer the research questions. The sampling method also enabled the researcher to choose a specific set of students who would complete the project and give reliable and accurate information about their comprehension skills. The study was conducted on the even semester of the academic year 2016/2017 (January to March 2017). The project entailed using the Kemnis and Mc Model design. The approach consists of three major stages of research, which include planning, implementation, observation, and reflection. In each stage, attempts were made to gather the information that could assist in answering the formulated research question.

The first stage of the research was the planning phase. At this stage, the researcher needed to plan and hold a meeting with the teachers to discuss how the study would be conducted. The move was informed by the fact that the success of the project largely depended on the close working collaboration between the students, researchers, and the teachers. During the meeting, the team went through the curriculum and other materials that are used in teaching the selected subject. Also, it was critical to develop a plan that would be used during the implementation phase and select the English learning materials and tools that were necessary during the lessons. Furthermore, the required media, textbooks, and assessment tools were identified. The material was selected based on the purpose of learning as well as the areas that the teachers would focus on when conducting pre and post-test examinations. Finally, the researcher and the teacher agree on the instruments that would be used to observe the students during the process.

The second phase of the project was the actual implementation. Once the plans were agreed on and the materials selected, the next process was to implement the SQ4R project. The involvement of the teacher was required from the start to the end of the implementation phase. First, it was important for the teacher to select and give the reading text based on the learning objectives to be achieved and the competency areas that were being assessed. The students were required to examine the texts and mark the keywords that could assist in understanding the underlying message. The teacher, on the other hand, created a set of questions to be asked during the class based on the passage and the abilities of the learners. Besides, the teacher gave students assignments to determine whether they understood the passage. Students were required to read and respond to questions that have been previously arranged by swapping with a partner and mark things that are understood or making small notes from reading by students to solve problems/informed material based on reading. The implementation phase also entailed relating the passage with things that had been learned in class, checking the answers provided by other students and working in groups to address complex issues. At the end of the process, the teacher worked with the students to review the answers and reflect on what had been learned during the class.

The third stage of the project was the observation phase. Here, the researcher and the teacher observed the students during the implementation of the class action to gather the information that was needed to answer the formulated questions. An observation sheet was created and used to record the behavior and performance of the students during the activities that took place during the class. Furthermore, the teacher strived to determine whether the activities and reactions of the students could show their level of understanding of the material used in the classroom and how their competencies had changed. While carrying out the observations, the teacher needed to examine the suitability of the action plan and how it was changing the abilities and the academic performance of the learners. The primary goal was to collect additional data related to reading comprehension and determine how it could be improved in the research context.

The final part of the study was the reflection phase. Here, it was important to think about everything that had been done during the project and assess the progress that had been made in terms of reading comprehension. Furthermore, the reflection process entailed looking at the way students had performed during the lesson and identifying the critical areas that should be addressed to improve the performance of the learners. By reflecting on the entire project, the teacher and the researchers were able to assess deficiencies that may have affected the performance of students. Moreover, this stage of the project enabled the researchers to test the results and determine some of the critical issues that were influencing how students understood concepts.

RESULTS

The data needed to answer the research question was collected through observation and from the evaluation tests that were done during the project. At the start of the project, students undertook a pretest consisting of 20 items with multiple choices for them to select. The primary goal was to collect baseline data based on how the students read and understood the passages. Besides, the information was collected from the answers that the learners provided when the teacher asked questions.

The change is linked to the use of the SQ4R learning model that created an environment in which students could identify keywords in a text and try to make sense of the content of the passage. The results of data analysis of the tests in the study reveals that there was a slight increase in the student's reading comprehension abilities, data showed that students who can read comprehension on the initial test as many as 8 students with a percentage of 26.66% completeness. In the first cycle, there were as 20 students with percentage completeness of 69.66%. In the second cycle, there were as 26 students with percentage completeness 86.66%. From the data, it is evident that the use of the SQ4R model in the process of reading text reading can increase students' reading comprehension in grade V SD. The trend is attributed to the fact that the teacher assisted them to understand the keywords and concepts in the passage. Besides, the results indicate that the researcher was able to achieve the learning objectives by motivating the learners to be creative and keen on the critical aspects of the passage, including the key phrases. Despite this being the case, it was also evident that some students struggled to understand texts and determined the meaning or message that the author was passing across. In such instances, the teacher has an important duty to allow students to ask questions, make comments, and summarize the activities that have been undertaken during the language or reading lessons (Joseph et al., 2015; Mercedes et al., 2014). Such interventions will improve the level of student involvement in learning and help them to acquire vital reading and comprehension skills (Compton et al., 2014; Droop, van Elsäcker, Voeten, & Verhoeven, 2016; Dalle).

As the project progressed, the students started to become active learners and continued to work with their colleagues to determine the meaning of the critical words and phrases that were in the text. Even in such instances, it was still imperative for the educator to guide the learners in the right direction and assist them by answering their questions while reading the text. Apart from commenting on the answers provided by the students, the teacher was further required to assist them by relating the content of the text to real-life issues. From the data gathered through observation, it was apparent that the action of the researcher was not optimal or categorized quite well, and the students were not accustomed to using the learning model. The trend is partly attributed to the varying learning needs of the students as well as the challenges that they might have faced in the course of the lesson, such as a language barrier.

The results of the study further show that teachers can struggle to have students work in groups when reading texts. In this project, some students completely refused to cooperate with their colleagues while others appeared to be ashamed or displeased with the approach. In such cases, the learners could not get help from each other or borrow ideas that could assist in the answering of the asked questions. When they were required to talk about the meaning of the entire texts, such students struggled or even refused to respond to the

questions at all. As the main instructor in the class, the teacher was forced to motivate the students further and explain to them why it was important to overcome their shyness, fear, and lack of confidence. Moreover, the teacher had to monitor all students, ask questions, and provide examples related to the key concepts to improve their comprehension skills.

DISCUSSION

Reading and comprehension are vital skills that can significantly influence how a student performs in school and their professional careers later on in life (Mustafa, 2016; Narges & Farh, 2015). The skills can determine whether a student will be able to achieve learning goals or not. Furthermore, comprehension is important as it affects the way students respond to instructions from their teachers (Unsworth, Persson, Prins, & De Bot, 2015). Therefore, researchers and education stakeholders are always working to identify and develop interventions that can improve reading competencies among students (Nurul & Ninuk, 2017; Saher, 2017; Santos et al., 2015). One such tool is the SQ4R model that is designed to increase the retention and understanding of written information (Shahri, 2015). Besides, the tool enables students to study effectively and grasp different types of passages that may be used in classrooms to pass a specific message (Shahri, 2015).

The results of the current study show that the SQ4R model can be used to improve reading comprehension skills among grade V Elementary school students. Besides, it was determined that teachers can use the method to not only motivate students but also assist them to understand key concepts in a passage. The findings are in line with those from another study that was done by Herlina (2016) where it was reported that educators could use the framework to evaluate how students understood English language texts. In the project, Herlina (2016) found that 55.55 percent and 83.33 percent of the students scored ≥ 75 in the first and second cycle, respectively. The findings are also similar to those from another project by Nasir et al. (2018), which showed that there was an increase in students 'reading comprehension from the pre-action result. In the first cycle of complete students is seven people, while the percentage of classical completeness 46.66 percent. In the second cycle, 14 people were considered, and the completion rate was 93.32 percent.

Basar and Mehmet (2017) also conducted an empirical study to examine the effect of SQ4R on reading comprehension ability among elementary school 4th-grade students. The sample consisted of 57 students learning in different branches of the Ataturk Elementary School. The research was done during the 2nd semester of the 2013-2014 academic year. The researcher worked with the teachers to develop the assessment questions and determine the tools that were to be used during the evaluation process. The questions were used in both the experimental and control groups. The data gathered was subjected to sample t-tests and Kruskal Wallis-test methods. The results showed that there was a significant difference in comprehension skills in the two groups. In particular, the students in the experimental groups performed better than their counterparts in their control groups. Based on the findings, it was concluded that SQ4R was an effective tool that can be used in improving learning outcomes in elementary schools. Sari, Marsidin, and Arief (2018) noted that teachers have to create and use effective learning models that can enable students to understand texts and the message being communicated by different authors. The SQ4R strategy has been identified as one of the interventions that can help educators to improve academic outcomes

CONCLUSIONS

Reading comprehension skills are central to the success of students in the current educational system. The skills are linked to better academic performance and grasp of instructions in the classroom. The purpose of the present study was to examine how the SQ4R strategy could be used to improve comprehension abilities among elementary school students in Indonesia. The results show that the intervention was an effective method through which teachers can improve the involvement of students in learning activities and enable them to grasp texts. The observation results show that the improvement in the first cycle was more pronounced compared to those in the second phase of the project. Further investigations may be required to determine the specific avenues through which the model can be implemented for optimal results to be achieved.

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Mediating Effect of Customer Perceive Value on Experience Quality and Loyalty Relationship

Efecto mediador del valor percibido por el cliente sobre la calidad de la experiencia y la relación de lealtad

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RESUMEN

Esta investigación es un enfoque cuantitativo para la investigación explicativa. La encuesta se realizó mediante un cuestionario y se analizó utilizando las ecuaciones del mínimo cuadrado parcial (PLS) basado en el modelado de ecuaciones estructurales (SEM). La muestra de esta investigación totalizó 168 encuestados con base en criterios predeterminados. Este estudio de investigación es sobre la teoría de la comprensión de la contribución y la gestión de la cafetería. Los resultados de esta investigación indican la experiencia directa del efecto de calidad en el valor percibido y la lealtad del cliente. La investigación indica que el valor percibido por el cliente no proporciona mediación entre los efectos de la experiencia de calidad variable con la lealtad del cliente.

Palabra clave: Cafetería al aire libre, calidad de la experiencia, lealtad del cliente, valor percibido por el cliente.

ABSTRACT

This research is a quantitative approach to explanatory research. The survey was conducted using a questionnaire and analyzed using the equations of structural equation modeling (SEM)-based partial least square (PLS). The sample of this research totaled 168 respondents based on predetermined criteria. This research study is based on the theory of contribution understanding and management of outdoor coffee shops. The results of this research indicate directly experience the quality effect on customer perceived value and customer loyalty. The research indicates that the customer perceived value does not provide mediation between the effects of variable quality experience with customer loyalty.

Keyword: Customer loyalty, customer perceived value, experience quality, outdoor coffee shop.

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INTRODUCTION

Population census conducted by BPS in 2010 shows the composition of the population of Indonesia living in the city has reached 49.8% and prediction will rise again in the next year. Changes in the composition of the population of the village to the city are not just a geographical change alone but is also a cultural change, social values, behavior, and mindset. A society which used to be a mutual society are individualists, the community that was once simple becomes a consumerist society and community that was once a conservative thought became patterned communities that are more open and modern. Cultural change, social values, behavior, and mindset of the rural communities into urban was also influenced by the level of age, younger communities tend to be faster in the adjustment of such changes. This is a thing that should be noted for the business person for the sustainability of the long term business. One of the keys to long-term business success is creating customer loyalty.

Customer loyalty is the ultimate purpose of business to sustain the effort. Customer loyalty is the commitment held firmly by the consumer to make a purchase, provide positive reviews and recommend to other people about a product that has been purchased (RebekahRussell-Bennett, McColl-Kennedy, Coote, 2007). Customer loyalty can be shaped by experience quality and customer perceive value. Experience quality is perceived by the consumer experience after using the products and services purchased (Meyer, Schwager, 2007) so that the business needs to create a good customer experience. Experience quality can also be measured through customer perceive value. The customers perceive value is a value that is perceived by the consumer in accordance with what is expected by consumers (McDougall Levesque, 2000). To enhance the customer perceive value business person has to create a memorable experience quality (Berry, Carbone, Haeckel, 2002). On the basis, it can be concluded that if the experience quality obtained by the consumer in accordance with the customer perceives value then it would give an impact on customer loyalty. This research aims to validate the relationship between variable experience quality, the customer perceives value, and customer satisfaction as well as develop an indirect relationship between the experience and the quality against customer loyalty through the customer's perceived value.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Experience quality

Experience quality has become an important concept for earlier research on consumer behavior (Chen Chen, 2010) (Kao, Huang, Wu, 2008). Previous research on the concept of experience is an important key in the management of services such as marketing services, innovation, and retail (Jaakkola, Aarikka-Stenroos, Helkkula, 2015). Experience quality is derived from service quality (Zeithaml, 1988). Experience quality is a subjective response by the consumer of the results of the direct and indirect meetings with service providers (Lemke, Clark Wilson, 2011). Experience quality is defined as the cognitive and affective aspects perceived while visiting and do purchase decisions (Roy, 2018). Experience quality formed through individual emotions feelings when interacting with service providers (Gentile, Spiller, Noci, 2007; Meyer, Schwager, 2007). Experience the quality of the research is the overall quality of service or product that is perceived by the consumer while visiting and doing the purchasing decision.

Customer perceived value

The customers perceive value is one of the antecedents that are important in research on consumer behavior (Chen Dubinsky, 2003). The customers perceive value by (Zeithaml, 1988) defined as the overall assessment of the use of a product or service based on the perception of expectations about the providers of products and services. The customers perceive value is emotional bonds formed between consumers and companies using the products or services provided by these companies and give added value to the consumer (Butz Goodstein, 1996). Aspects of the experience or from the experience of consuming a hedonist is generally

accepted as an important element for conceptualizing the perceived value (Sweeney Soutar, 2001). Thus, it can be said that the customer's perceived value is also a differentiator between the benefits received by the sacrifice that was performed. The customer's perceived value can be obtained through the aspect of pre-purchase, transactions, and post-purchase (Woodruff, 1997).

Customer loyalty

The ultimate goal to achieve success the company is forming a strong loyalty in a relationship with the customer (Zeithaml, Parasuraman Berry, 1996). The loyal customer will provide a useful impact for companies such as making a purchase repeatedly, giving positive comments, and recommend it to others (RebekahRussell-Bennett, McColl-Kennedy, Coote, 2007). There are four stages in creating customer loyalty, which consist of the loyalty of cognitive, affective, and action (Oliver, 1997) which were then classified into two dimensions of attitudes and behaviors (Ryu Han, 2010). Loyalty behavior (behavioral) as a way consumers behave and attitude (attitudinal positions) as private-oriented psychological attitudes and sensations (Bowen Chen, 2001).

Hypothesis development

This research consists of three variables, i.e. variable experience quality, customer perceived value, and customer loyalty. Conceptual research is adopted from the theory of attitude developed by (Bagozzi, 1992) which consists of affective attitude, cognitive, and the results of the action. Referring to the theory that stance, then it can put forth a conceptual model of research, as can be seen in Figure 1.
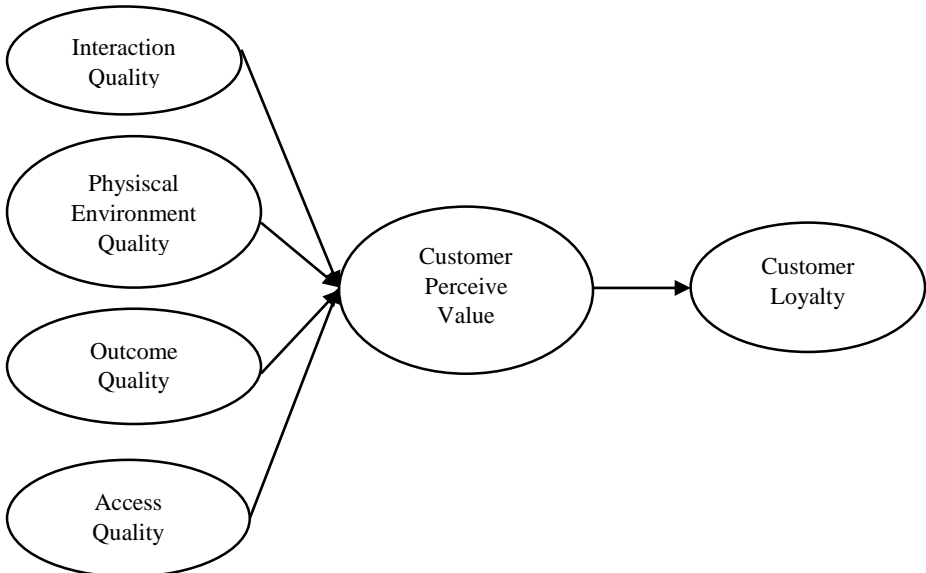
Figure 1. Conceptual Model

Based on the research of the conceptual model, then it can be outlined each of the relationships between the variables whose hypotheses are formulated later as follows:

1. The relationship between the experience quality with the customer perceive value

Some researchers have done about the relationship experience quality with the customer perceived value. Perceive customer value has a strong relationship with the risk of the sacrifice that was performed

(Sweeney, Soutar, Johnson, 1999; Annía et al.: 2019). In this case, a good quality experience can create customers' perceived value. Wu, Li, Li (2014) shows the results of the research conducted that no influence between experience quality with the customer perceives value against 424 Janfusan Fancyworld park visitors in Yun Lin County of Taiwan. Jin, Lee, Lee (2013) clarified that the experience quality has an impact on the customer's perceived value to customers new and old customers in South Korea water tours. Similar results are also conducted by Chen and Chen (2010) that the experience quality effect directly against the customer perceives value in visitor attractions in Taiwan. On the relationship between the variables can be drawn: the research hypothesis

H1: there is a positive and significant relationship between experience quality with the customer perceive value

2. The relationship between experience quality with customer loyalty

Experience quality can directly create customer loyalty when the consumer has a good and memorable experience, this is shown by the results of some previous research. Jin (2015) shows that the overall dimension of the experience quality has varying influence toward customer loyalty, this depends on the presence of customers of the quality of their relationship, so if there is no quality relationship a good customer loyalty will also not well-formed. Fernandes Cruz (2016) shows a direct relationship between the quality of the experience with customer loyalty in consumers in Port Wine Portugal. Research (Roy, 2018) showed similar results that there is a relationship directly between the experience quality and customer loyalty. Hussein, Hapsari, and Yulianti (2018) describes the results of his research of experience quality which consists of social interaction and physical environment have relationships directly against customer loyalty, however only one indicator of the influential social interaction significantly to customer loyalty. On the relationship between the variables can be drawn from the research hypothesis:

H2: there is a positive and significant relationship between quality experience with customer loyalty

3. The relationship between the customer perceive value with customer loyalty

The customers perceive value is an important thing that may affect customer loyalty, this is shown in a study conducted by Suhartanto, Clemes, and Dean (2013) that the customer perceives value has a positive relationship with the customer loyalty on the field of tourism and hospitality industry. The results of similar studies are indicated by (Hapsari, Clemes, Dean, 2017) that the customer perceives value is important in influencing customer loyalty in the industry. This is clarified by the research done Lai, Griffin, and Babin (2009) that the customer perceive value in positive relationships has directly against customer loyalty in users of telecommunications services in China. It is expected in this research is if the customer perceives better value then it will affect both to customer loyalty, so in this research hypothesis drawn research:

H3: There is a positive and significant relationship between customer perceived value and customer loyalty

4. The relationship between the quality of the experience, customers understand the value and customer loyalty

Long term business continuity for a business organization depends on the creation of customer loyalty. Customer loyalty in this research is expected to be formed on the basis of the experience quality and customer value perceived. Some previous research has conducted research on the relationship between experience and quality, customer value, and customer loyalty, perceive directly, but only a few are discussing the effects of mediation as well as influence indirectly. The research of Hussein, Hapsari, and Yulianti (2018) indicates that the customer perceived value has a role of mediation between the experience quality and customer loyalty in the field of the hospitality business. This attracted the attention of researchers to examine more deeply the role of mediation of the customer perceived value in mediating the relationship between experience and quality with customer loyalty. On the relationship between the variables can be drawn research hypothesis:

H4: There are the mediation effects positively perceive value from customer relationships experience quality with customer loyalty

METHODS

This type of research is the study of the quantitative approach with explanatory conducted by way of a survey directly to consumers who have made a purchase in the outdoor Cafe nuanced nature. The sample is the whole population of consumers who visited the outdoor Cafe nuanced nature with over 18 years of age criteria and minimum purchase has already done one time. The sample of this research was of as many as 168 people. Sampling method in this research was conducted with two stages (two-stage sampling), the first stage is carried out by means of the outdoor Cafe selections using a technique based on sampling criteria area outdoor Cafe nuanced nature then second sampling in research done with choose respondents were selected using a purposive sampling technique based on criteria of population research.

Consumers who have made a purchase and enjoy the overall services provided are required to fill out the questionnaire in accordance with the specified criteria. The measurement scale used is the Likert scale 1-5 with criteria 1 = strongly disagree 2 = disagree, 3 = neutral 4 = agree 5 = strongly agree. This study adopted the earlier research by Wu, Li, Li (2014) for variable quality with indicator experience interaction quality, physical environment quality, quality outcomes, and access quality. Research Suhartanto, Clemes, Dean (2013) adopted in this research for the measurement variable customer perceive value with the indicator price, benefit, and sacrifice, as well as research of Chen, Chen Lee (2013) adopted as measurement variables customer loyalty with indicator, revisit intention, positive word of mouth and recommendation. The study also developed the previous research conducted by (Hussein, Hapsari, Yulianti, 2018) about the role of the effect of customer perceived value in mediating the relationship between experience and quality with customer loyalty in the culinary industry sector and tourism. Statistical analysis used in this study consists of an analysis of descriptive statistics that includes the frequency distribution of respondents and statistical analysis using the inferential model structural equation modeling for data analysis with smartPLS 3.0 applications. This is determined by the researcher due to facilitate data analysis because researchers in an indirect relationship automatically calculated when doing data analysis with smartPLS 3.0 applications.

RESULTS

Based on the results of the descriptive analysis of respondents conducted data analysis using the distribution of the respondents with tool SPSS 23 demographic characteristics known to respondents were analyzed as many as 168 people. As large as the respondents fill out questionnaires women-sex (61.3%) and 50% of respondents on average aged 18-23 years. 39.3% of respondents as much status as students and as much as 42.3% of respondents have the last Bachelor education. As much as 47.6% of respondents obtain information about outdoor Cafe nuanced nature of social media, and some as much as 40.5% outdoor Cafe getting information about the nuanced nature of the friends. The majority of respondents who came to the outdoor cafe is a consumer who has visited more than 2 times (79.2%). As much as 91.7% of respondents have visited cafes as much intensity 1-3 times in a week and 98.2% are willing to recommend the cafe to others.

The results, shown in table 1 indicate that a variable has the value quality experience an average of 3.75, indicators of physical environment quality have the highest value items namely physical environment provide comfort while visiting. Variable customer perceive value has an average rating of 3.78, indicators of benefit have the highest value i.e., products and services can be received well. Memilikki customer loyalty variable average value of 3.71, indicator recommendation had the highest median value i.e. items recommend to others.

Item Indikator		Mean
Experience Quality		
Interaction Quality	The interaction between visitors and employees are good.	3.70
	The service was provided by the friendly employees.	3.75
	The employees have good skill.	3.68
Physical Environment Quality	The overall physical environment is very good and fascinating.	3.80
	The standard of the physical environment is quite high and very good.	3.81
	The physical environment is comfortable during a visitation.	3.85
Outcome Quality	Being pleased with all things provided.	3.79
	Gaining the extraordinary experience when visiting.	3.70
	The overall services are very good.	3.75
Access Quality	Feels free, because the visitor can access all things.	3.67
	The location has the access that can be visited easily.	3.70
	The location is easy to be found.	3.77
Customer Perceive Value		
Price	The product price offered is inexpensive and affordable.	3.75
	The product price is compatible with the product quality.	3.80
Benefit	The value perceived when visiting is suitable with the expectation.	3.81
	The product provided is well accepted.	3.82
	The service provided is well accepted	3.82
Sacrifice	The value perceived is compatible with the sacrifice undertaken.	3.68
	The value perceived provides the experience in accordance with the expectation.	3.77
Customer Loyalty		
Revisit intention	I will repurchase frequently.	3.82
	I do not want to move to other places.	3.53
	I will revisit frequently.	3.65
Positive word of mouth	To direct friends.	3.78
	To give the positive feedbacks.	3.65
	To contribute the comments in social media.	3.69
Recommendation	To recommend to others.	3.85
	To suggest such a place as the main priority to visit.	3.71

Table 1. Description Respondents

Based on the results of test validity and reliability in mind that the instruments used in this research are valid (≥ 0.5) and reliability (≥ 0.6) significance level 0.05 <. Evaluation of the outer model used in this study to evaluate the validity of the results and reliable measurement results of research. Convergent validity results can be seen on the results of the value of loading factors that demonstrate the value of ≥ 0.5 then it can be said to be valid (Ghozali and Latan. 2012). Discriminant validity evaluated results from the outer loading value of each variable must be higher among other variables values. Composite reliability is evaluated through the result value of the Average Variance Extracted (AVE) ≥ 0.5, the value of the composite reliability ≥ 0.7, and Cronbach alpha value of ≥ 0.6 to assess reliability construct research.

Variabel *Latent*	Variabel *Manifest*	*Loading Factor*	*Cronbach's Alpha*	*Composite Reliability*	*AVE*
Experience Quality (X1)	*Interaction Quality* (X1.1)	0.850**	0.787**	0.876**	0.702**
	Physical Environment Quality (X1.2)	0.863**	0.773**	0.868**	0.688*
	***Outcome Quality* (X1.3)**	0.890**	0.695*	0.831**	0.622*
	Access Quality (X1.4)	0.832**	0.796**	0.880**	0.710**
Customer Perceive Value (Y1)	*Price* (Y1.1)	0.786**	0.733**	0.882**	0.789**
	***Benefit* (Y1.2)**	0.888**	0.677*	0.823**	0.609*
	Sacrifice (Y1.3)	0.850**	0.765**	0.895**	0.809**
Customer Loyalty (Y3)	*Revisit intention* (Y3.1)	0.883**	0.674*	0.821**	0.605*
	***Positive word of mouth* (Y3.2)**	0.913**	0.717**	0.841**	0.639*
	Recommendation (Y3.3)	0.839**	0.609*	0.836**	0.719**

Note: 1. Loading factor: ** LF>0.7. * LF>0.5; 2. Cronbach's Alpha: **CA≥0.7 *CA≥0.6; 3. Composite Reliability: **CR>0.7; 4. Average Variance Extracted: **AVE≥0.7 *AVE≥0.5

Table 2. Outer Model

Table 3 presents the results of the analysis of structural equations with PLS through test results of inner models used to figure out the relationships between variables. Inner evaluation of the model can be seen from the results of R-square value (R2) on the endogenous variable that indicates that the variable customer perceives value being influence 0596 and variable customer loyalty and give strong influence with a value of 0704 (Ghozali Latan, 2012). The results of this research show the value Predictive Relevance (Q2) of 0959 so it can be said that the equations model structural in this research has the goodness of fit is good.

Variabel Eksogen	*R-Square* (R^2)
Customer Perceive Value (Y_1)	0.595**
Customer Loyalty (Y_3)	0.641**

Note: 1. R-Square: *** R2>0.67 = strong. ** R2>0.33 = medium. * R2>0.19 = weak

Table 3. Result R-square

Hypothesis testing is done by the method of bootstrapping using smartPLS 3.0 applications. A positive and significant relationship between experience and quality with the customer perceived value can be seen from the results of testing with the H1 line coefficient of t-0771 by the value count of 20,979 as well as the value of the p-value of 0000. A positive and significant relationship between quality experience with customer loyalty can be seen from the results of testing with the H2 line coefficients of the t-0759-value count of 21,694 as well as the value of the p-value of 0000. A positive and significant relationship between customer perceived value with customer loyalty can be seen from the results of testing of the H3 with the variable path coefficient value customer perceive value against customer loyalty of 0402 with value t calculate 0076 as well as the value of the p-value of 0000 so that it can be said that the customer perceives value has influence in positive and significantly to customer loyalty. The role of the effect of customer perceived value in mediating the relationship between experience and quality with customer loyalty can be seen on the test results with the H4 line coefficient indirectly totaling 0.402 with t-value calculate results of 0064 as well as the value of the p-value of 0.000. This explains that the customer perceived value does not provide both mediation effects perfectly as

well as between partial experience quality with the customer perceive value despite having significant and positive values.

Variabel	Original Sample (O)	Standard Deviation	T Statistics
EXQ -> CPV	0.771	0.037	20.979***
EXQ -> CL	0.759	0.035	21.694***
CPV -> CL	0.402	0.076	5.284***
EXQ -> CPV -> CL	0,310	0.064	4.839**

Note: EXQ = Experience Quality. CPV = Customer Perceive Value. CS = Customer Satisfaction. CL = Customer Loyalty.
Levels of significance: *** p<0.01. ** p<0.05.

Tabel 4. Tabel Path Coefficient Hypothesis test

Based on the results of the above hypothesis testing can be said that the overall hypothesis proposed in this study received. This confirms a theory advanced by Bagozzi (1992) namely attitude theory that affective attitudes are formed on the basis of cognitive attitudes through an action behavior in decision-making so that ultimately will form an outcome behavior. Based on the research results can be a conclusion cognitive attitude that what is meant is that the overall quality of the experience is the experience of the products and services. Affective attitude to that question is the customer perceives value, namely the value expected by the consumer as well as the results of the behavior in question is customer loyalty, which is a result of the impact of the experience quality and customer perceived value. It can be drawn the conclusion that consumers gain experience in terms of the products and services that match their expectations and get satisfying service then the results of the final behavior conducted by the consumer is doing the purchase. give positive comments and recommend to others.
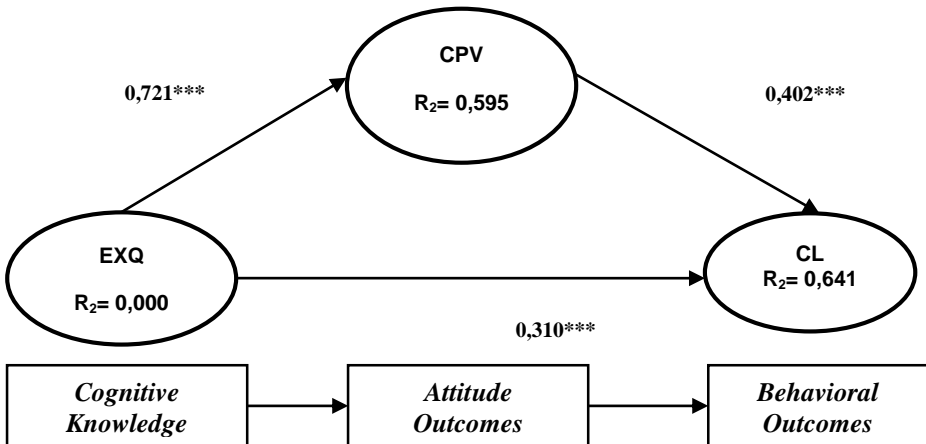
Figure 2. Hypothesis results and theory models

Note: EXQ = Experience Quality. CPV = Customer Perceive Value. CS = Customer Satisfaction. CL = Customer Loyalty
Levels of significance: *** p<0.01. ** p<0.05.

CONCLUSIONS

This research aims to know the impact of the experience quality and customer perceives value against customer loyalty. The results showed that customer loyalty to consumer purchasing decisions is indeed very important in the field of tourism and the culinary industry. When consumers gain experience with the results as expected they would make purchases and communicate in a positive word of mouth as well as willing to recommend the experience and the value it brings to others. Based on the results of research on the outdoor Cafe customer's nuanced nature can know that H1, H2, H3 accepted and H4 rejected.

Experience quality has a relationship in a positive and may against the customer perceived value and customer loyalty, according to the results of research previously carried out by (Jin, Lee, Lee, 2013); (Klaus Maklan, 2013); (Jin, Naehyun, 2015); (Roy, 2018) and (Chen Chen, 2010). This research is not supported by previous research conducted by (Wu, Li, Li, 2014) that states that experience the quality did not have the relationship against the customer's perceived value. Furthermore, the customer perceives value has the relationship positively and significantly to customer loyalty, according to the results of earlier research conducted by the (Suhartanto, Clemes, Dean, 2013); (Hapsari, Clemes, Dean, 2017) and (Lai, Griffin, Babin, 2009). The last part of the relationship between experience and quality with customer loyalty, which is mediated by the customers perceive value, shows that there is no indirect relationship. This does not fit with previous research results conducted by Hussein, Hapsari, and Yulianti (2018) that the customer perceives value has a role of mediation between the variable quality experience with customer loyalty in the hospitality industry sector. The difference in the results of this study indicates that the role of mediation between the customer perceived value of variable quality experience with customer loyalty in the hospitality field cannot be generalized areas of the culinary industry although it is included in the scope of tourism.

This research expands the context of the experience quality in the field of restaurant cafe that experience especially on quality plays an important role in the creation of customer value and its contribution to perceive into customer loyalty. It can be used for the business person in the field of culinary as a determinant of long-term business success. Limitations of this research in the experience quality researched only addressed to a consumer who has been visiting and doing a purchasing decision at least one time. Further research is expected to examine the case and adding a few factors and other variables determining customer loyalty.

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Artículos

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Development of Web-Based French Language Learning Media on Réception Écrite Courses

Desarrollo de medios de aprendizaje de lengua francesa basados en la web en los cursos de Réception Écrite

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RESUMEN

Los objetivos de este estudio son desarrollar un medio de aprendizaje basado en la web, explicando la calidad de los medios de aprendizaje. El método utilizado en este estudio es la investigación y desarrollo (I & D) como un método que se orienta, contando con 30 estudiantes universitarios como muestra del programa del idioma Francés de la Facultad de Arte y Lenguaje de la Universidad Negeri Medan, Los resultados son: (1) se ha desarrollado con éxito un medio de aprendizaje basado en la web; (2) basado en el resultado de validación realizado por un experto en aprendizaje de medios, este resultado de desarrollo de aprendizaje de medios está en una buena categoría. **Palabras clave:** Adaptación cultural, estudiantes, teoría de adaptación intercultural, comunicación intercultural.

Palabras clave: Aprendizaje de medios, desarrollo, lectura, lenguaje basado en la web.

ABSTRACT

The aims of this study are to develop a web-based learning media, explaining the quality of web-based learning media. The method that is used in this study is research and development (R & D) a method that is oriented to 30 college students studying at the French Language Education Program of Study, Language and Art Faculty at University of Negeri Medan as a sample. The results are: (1) a web-based learning media has been developed successfully; (2) based on the validation result done by media learning expert, this media learning development result is on a good category.

Keywords: Development, media learning, reading, web-based language.

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INTRODUCTION

In the Era of the Industrial Revolution 4.0, technology-based learning media known as e-learning are now becoming a trend in teaching and learning. That is because of the impact of the 4.0 industrial revolution shaped education 4.0. one of its characteristics is the use of smart technology and digital learning platforms (Keser & Semerci: 2019, pp. 39-49). In simple e-learning can be defined as the use of digital technology for teaching and learning. The use of e-learning in the learning process in higher education has been proven to have a positive impact, including the learning process happening faster, more efficiently in terms of time and cost, suitable for independent learning; and able to activate students (Ali et al.: 2018, pp. 352-360). Also, the possibility of e-learning uses various technologies brings a positive effect on students' achievement (Derlina et al.: 2018, pp. 147-162). Specifically, for foreign language learning, some research also shows that the application of e-learning can help the process of learning foreign languages.

E-learning can increase student involvement, attendance, and motivation to learn students who learn English. The use of e-learning in learning has also been proven to be able to make learning more efficient in terms of time and able to help students to master English faster and more effectively (Ahmad & Ahmad: 2019, pp. 746-778). Likewise, to improve language skills specifically, the implementation of e-learning also proved effective. The use of google classroom reportedly can improve students' speaking abilities. For listening ability, the use of podcasts has been reported to improve listening and speaking abilities in English (Yoestara & Putri: 2018, pp. 15-26; Ahmad & Ahmad: 2018, pp. 44-49). In terms of improving reading skills, the use of online tools has proven to be effective in increasing students' reading abilities (Zarei & Amani: 2018, pp. 211-238). Meanwhile, the use of social media and websites can improve writing skills in English (Wil et al.: 2019, pp. 224-236).

Even language elements such as understanding vocabulary in the form of idioms can also be improved through e-learning in the form of online games (Muller et al.: 2017, pp. 1-18). Considering the benefits of implementing e-learning for learning foreign languages, the process of teaching the French Language in Medan State University it is desirable to use a variety of varied learning media. It is desirable to use a variety of varied learning media. However, the process of learning French at Medan State University still implemented using printed books. Though learning using e-learning will make students more comfortable and most adult students feel the use of e-learning and the internet is more helpful than traditional learning that only uses printed books (Ahmad & Sahar: 2019, pp. 1540-1543). This situation makes learning French less attractive to students, especially new students. Thus, many students still find it difficult to accept explanations of the material presented by the lecturer so that deep French language study is still very difficult for students to accept. This is marked by the lack of mastery of student vocabulary, mastery of French grammar structures that must still be repeated especially in conjugating basic verbs such as être and Avoir, as well as the introduction of orthography in reading and writing.

Mastery of vocabulary and structure of foreign languages can be improved through reading, especially through extensive reading. That is because the mastery of vocabulary and reading skills have a very strong correlation and influence on each other. These conditions mean that mastery and vocabulary addition can be done by reading more text in the target language, and vice versa. Also, the reason why reading can help students enrich vocabulary is that through the reading process students can accidentally acquire new vocabulary (Teng: 2019, pp. 1-28). The acquisition of new words accidentally occurs more through extensive reading, because students will get exposure to the target language or examples of using the target language in more contexts. To get more maximum results in acquiring new vocabulary, students must read a lot of texts and they should focus on the same topic. This means that the more often someone reads, the higher their chances of finding and understanding new vocabulary. In terms of mastering grammar, understanding grammar for adult students is more efficient through the process of independent learning. Furthermore, independent learning through reading text written by native speakers of the target language and comparing it

with the results of one's writing is proven to be one of the effective ways of independent learning to improve grammatical understanding.

Even further, reading ability will affect the overall academic achievement of students (Al-Jarrah & Ismail: 2018, pp. 32-41; Annía et al.: 2019, pp. 1357-1372). In other words, the good reading ability will positively affect academic achievement and vice versa less reading ability will negatively affect academic achievement. If viewed from the definition, simply, reading skills can be defined as a process carried out and used by readers to obtain messages, conveyed by the writer through the media of words / written language. However, it should be understood that reading skills are complex skills and involve various components of language (Elleman & Oslund: 2019, pp. 3-11). The complexity of reading skills can be seen from the side of the linguistic component involved and the process that the reader must go through to understand a text to get its message.

Considering the importance of using e-learning in the learning process of foreign languages in the industrial era 4.0, the problems faced by students in terms of vocabulary and grammar in French are caused by learning that only uses printed books and see the importance of the role of reading skills in language acquisition and academic achievement; then this research is aimed at developing e-learning for reading skills in the Réception Écrite subjects. Also, the selection of web-based learning media development or e-learning because it can create a conducive learning environment, the advantages of the media are: (1) can be used individually so that students are freer in utilizing the process. (2) The web which becomes a learning medium is dynamic can be changed and managed as needed and can be used repeatedly, (3) Equipped with materials and information about French language lessons (4) As long as it is connected to the internet network this media can still be used where also be. For example, pre-existing French learning media such as lexiquefle.com.free and bonjourdefrance.com. However, the web-based French learning media that will be created will use the WordPress offline application so that it can facilitate the making of these media without having to connect to the internet network.

METHODS

This research follows the research and development method aimed at producing a web-based learning media that is suitable for learning to read French text in UNIMED French Education Study Program students. The development model in this research consists of 3 main steps, namely: conducting a preliminary study, product development, and product testing. Preliminary studies are the initial stage of preparation for development. This stage consists of a literature study and a needs analysis. A literature study is an analysis of concepts or theories relating to the product or media to be developed. While the needs analysis is carried out to collect data regarding planning and learning in the French Language Study Program. The second stage of product development will be developed and tested. Subsequent media drafts will be reviewed by experts in their fields. The last stage is product testing, product testing is the conclusion-testing phase of the product produced.

The following will explain the stages undertaken when developing teaching language in the Réception Écrite subjects:

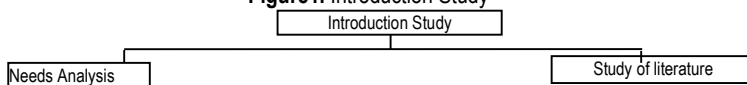
Conduct an introduction study

Activities in the preliminary study include conducting a needs analysis to:

Figure1. Introduction Study

Introduction Study

Needs Analysis

Study of literature

Find out information about the subject or the needs of the Réception Écrite class. Information to be collected and analyzed in this stage of interest in reading French texts, activities and problems in reading French texts, learners 'opinions about learning used, learners' opinions about websites and use in learning French text reading skills, learner's opinions about learning expected to improve reading skills

Product Development

The initial stage in product development is the product planning stage. Because this research product is in the form of web-based materials, what needs to be designed is the website and materials. The process of planning about how an overview of web content will be looked look through designing a flowchart and storyboard of a website. A storyboard is a detailed, structural, and systematic step with planning steps for how a website can be designed. Meanwhile, the planning stage for materials is the process of making designs, learning task materials, quizzes, based on the curriculum. Development is carried out when planning is complete, product content consists of various types of reading texts based on the curriculum and assigning tasks. A brief explanation is made; for example, it is the interactive assignments provided on the web. After the product is packaged, product evaluations are carried out by material experts and media experts who are then analyzed and revised.

The following illustrates the flow of Web-based learning media development in the Réception Écrite subject:

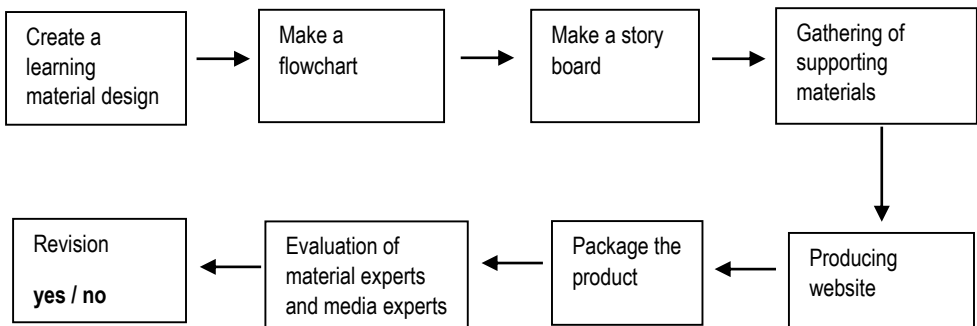



Figure 2. Product Development Steps

Research Subject

All respondents involved in developing web products for French reading skills were the member of Écrite education subjects in the Medan State University, totaling 30 people.

RESULTS

In this section, the process and results of developing web-based French learning media in reading skills in the Réception Écrite course are based on the development phases.

Phase requirement analysis

In this phase, (1) analysis of various kinds of literature related to Réception Écrite learning, (2) analysis of syllabus contents, teaching materials, and evaluation instruments of Réception Écrite courses, (3) observations in Réception Écrite learning classes, and (4)) interviews with students and colleagues. First, an analysis of the literature aims to obtain data on theoretical studies on the development of web-based French learning media for Réception Écrite learning.

Second, an analysis of the contents of the syllabus, teaching materials, and evaluation instruments of the Réception Écrite course aims to obtain data about the quality of the three components and their suitability for the Réception Écrite learning needs. Based on the analysis of the three components, data were obtained: (1) the contents of the syllabus were by the demands of the IQF-based curriculum, (2) the teaching material used was not by the learning needs by the demands of the KKNI and CECRL curriculum, and (3) the evaluation instruments also not by the learning needs that are by the demands of the KKNI and CECRL curriculum. Third, observation in the Réception Écrite learning class aims to get data about the implementation of learning in terms of aspects of the use of learning models, instructional media, and academic atmosphere in the classroom. Based on these observations, data were obtained: (1) the instructor gave more practice in reading French text but gave less explanation about the strategy of understanding French text, (2) the media used by lecturers still tended to use pieces of paper containing text, and (3) the academic atmosphere in the classroom is still not motivating. Fourth, interviews with students and peers aim to get data about their responses to the implementation of Réception Écrite learning. Based on the interview results obtained data that students find it difficult to understand the text due to the lack of lecturer explanation about strategies to understand various forms of text and do not provide activities to build student's initial knowledge.

On the other hand, lecturers rely more on the learning process on learning media available in the Study Program so that learning to read becomes less attractive. Fifth, a pretest was conducted on students to get data about students' ability to read texts. The pretest is done on the Réception Ecrite Intermédiaire course. The pretest was attended by 25 students enrolled in the course. Students are a combination of students enrolled in Regular A and Regular C classes. This pretest aims to obtain data that shows the difficulties and problems of the 3rd-semester students in reading skills in French. In this pretest, the items given refer to the European standard Cadre européen commun de référence pour Les Langues (CECRL) curriculum in the form of a Compréhension des Écrits level reading skill sheet DELF A2-. Based on the European standard curriculum Cadre européen commun de référence pour Les Langues (CECRL), the test is carried out for 30 minutes with the number of questions between 3 or 4 parts. In each section, several questions refer to one theme or one type of text. In general, in the part of the test, I (Exercices 1) items are in the form of notice boards, advertisements, signs, or roadshows accompanied by illustrative pictures.

In the Test 2 section (Exercices 2) it can be in the form of letters, e-mails, or rubrics from magazines or newspapers which can be accompanied by images or not. The third and fourth part of the test (Exercices 3 et 4) is generally in the form of articles or text or quotations in the form of text consisting of + 200 words. The text or article can come from newspapers, internet sites, forums, magazines, or menus. The text or article with the theme of daily life or the world of work with a variety of languages and grammar that is still simple can be accompanied by images or not. This is as found in the European standard curriculum Cadre européen commun de référence pour Les Langues (CECRL) (2000): l'apprenant étant niveau A2 peut Comprendre de courts texts simples Sur des sujets concrets courant Avec Une fréquence élevée de langue Quotidienne ou relative au travail. So, it can be seen that students who already have an A2 level equivalent reading ability should have no difficulty in understanding simple texts or articles related to everyday themes in French. The results of the test analysis can be seen in Table 1 below.

Sample Number	VALUE PER PROBLEM CATEGORY				Total Value Based on the European Standard Curriculum (CECRL)	Value of Conversion Results to KKNI Curriculum	VALUE
	Exercices 1 About *Panneau de Signalisation*	**Exercices 2 About Prospectus**	**Exercise 3 About short articles originating from newspapers/forums or magazines**	**Exercise 4 About Articles or short texts taken from advertisements**			
1	4/5	3/6	3/7	4/7	14/25	56/100	E

2	5/5	4/6	1/7	2/7	12/25	48/100	E
3	5/5	6/6	2/7	7/7	20/25	80/100	B
4	5/5	6/6	1/7	4/7	16/25	64/100	E
5	3/5	5/6	1/7	0/7	9/25	36/100	E
6	4/5	4/6	4/7	0/7	12/25	48/100	E
7	5/5	6/6	1/7	7/7	19/25	76/100	C
8	5/5	4/6	1/7	5/7	15/25	60/100	E
9	5/5	4/6	4/7	4/7	17/25	68/100	E
10	3/5	6/6	1/7	4/7	14/25	56/100	E
11	2/5	4/6	1/7	0/7	7/25	28/100	E
12	5/5	4/6	1/7	3/7	13/25	52/100	E
13	5/5	6/6	1/7	6/7	18/25	72/100	C
14	5/5	4/6	3/7	5/7	17/25	68/100	C
15	5/5	6/6	3/7	7/7	21/25	84/100	B
16	5/5	4/6	1/7	4/7	14/25	56/100	E
17	4/5	6/6	3/7	4/7	17/25	68/100	E
18	5/5	3/6	1/7	5/7	14/25	56/100	E
19	5/5	3/6	0/7	3/7	11/25	44/100	E
20	5/5	4/6	3/7	4/7	16/25	64/100	E
21	3/5	6/6	3/7	3/7	15/25	60/100	E
22	5/5	4/6	1/7	4/7	14/25	56/100	E
23	4/5	4/6	4/7	4/7	12/25	48/100	E
24	5/5	4/6	3/7	6/7	18/25	72/100	C
25	5/5	6/6	3/7	0/7	14/25	56/100	E

Table 1. Student Pre-Test Value Recapitulation

From Table 1 it can be obtained data that from 25 students who took the test it was found that the average grade for the Réception Ecrite Intermédiaire course was 64 or E. The highest score was only obtained by one student namely 84 points or B. And the lowest score was 24 point or E, where the value is also obtained by one student. From the table also obtained data that only 2 people or 8% of students received a B grade, then 4 people or 16% of students received a C grade. 76% or 19 students who were sampled in the study obtained an E or failed. From these statistics, it can be stated that students' reading ability is still very low. After getting the distribution of grades and percentage of reading ability, the study of this study continued with data analysis to find out the cause of the low reading ability of students in the Réception Écrite Intermédiaire course. To carry out a more in-depth analysis the following items will be attached to the items used as test instruments in the study. The form of items given is as follows:

▶ Compréhension des écrits — 25 points

EXERCICE 1 — 5 points

1 point par réponse

A B C D E F

Retrouvez le sens de ces panneaux d'interdiction.
Indiquez dans le tableau la lettre correspondante.
Attention, il y a 6 panneaux et 5 réponses.

❶ Interdit aux véhicules polluants.	
❷ Ne pas fumer.	
❸ Passage interdit aux vélos.	
❹ Eau non potable.	
❺ Merci d'éteindre vos téléphones portables.	

Figure 3. form of items
Source: https://www.ciep.fr/delf-tout-public/delf-a2-tp-sj/exemples-sujets-a2-tp

This part I test is the lowest item of difficulty level because based on the question instructions, students are only asked to match pictures with statements. But there are still 8 students who are still unable to answer the questions correctly. The following is given an analysis of errors and their causes. In the first part of this test, it can be seen that the form of the questions given is in the form of pictures of signs commonly found in public areas not only in France but also almost all over the world. In other words, the signs are general except for the signs in the letter "A". Signs in the letter A will not be found in Indonesia. Cultural differences between France and Indonesia are also one of the causes of reading errors in students. The sign on the letter "A" contains instructions on the prohibition of drinking tap water that is nearby «Eau non-potable». This can be seen in the picture of flowing tap and glass in question line number 4. Signs such as in the letter "A" are rarely found in Indonesia, and it shows cultural differences or habits that in Indonesia there is not much tap water that can drink so that no need to give septic signs on each tap. While in France, almost every tap water can be drunk, so that if there is tap water that cannot be consumed then the sign will be made.

This lack of understanding of cultural differences is proven to be the cause of students' mistakes in answering 25 students who answered questions in part I, 8 people, or 32% answered incorrectly on the "A" sign. Mistakes for matching images with statements also occur with the "C" sign. Signs in the letter "C" are essentially quite clear and international. Signs are found in almost all public places where visitors are prohibited from smoking. However, there are still students who answer incorrectly as many as 6 people or 24%. When the analysis is done by comparing the choices of answers they make, it is known that the problem is that they do not recognize the vocabulary "Ne pas fumer" which means "No smoking" about number 2. This sentence is a form of command sentence in the form of a negative or meaningful denial. So it can be concluded that the lack of vocabulary that is owned by some students causes the inability to match the picture with the right statement. Weaknesses in terms of the number of vocabularies also cause errors in giving statements about number 3. For question number 3, the sign "B" should mean Passage Intedit aux vélos. However, 3 students who answered incorrectly gave an 'E' 'sign. The 'E' sign functions as a question distractor to assess the accuracy and breadth of the students' vocabulary. It can be understood that the mistake in selecting the sign comes from the word "Passage" which means the path traveled, and on the "E" sign there are bland people who are walking or passing so that the answer becomes possible if they do not know what the word "vélo" means "bike".

In the second part of the test, students are asked to match pictures with themes. In the matter, there are 6 magazine cover images and 6 themes. But the ability to be honed in this case is not only the wealth of vocabulary but also cultural insights that are owned by students. The richness of the vocabulary is drawn through the field of meaning in the form of the possibilities of words that will be present when we discuss a theme. For example, with the theme "Economie" Economy, the word that might appear is "Fiscale" which

means fiscal, "Capital" which means Capital, "Commerce" which means trade. Based on the results of the student answer sheet, the distribution of answers was found as in Table 2 below:

Sample Number	Exercise 2 About Prospectus
1	3/6
2	4/6
3	6/6
4	6/6
5	5/6
6	4/6
7	6/6
8	4/6
9	4/6
10	6/6
11	4/6
12	4/6
13	6/6
14	4/6
15	6/6
16	4/6
17	6/6
18	3/6
19	3/6
20	4/6
21	6/6
22	4/6
23	4/6
24	4/6
25	6/6

Table 2. Distribution of Test Values Part II

From Table 2 it can be seen that 16 students or 64% are unable to answer matchmaking by the given theme. If each picture is examined carefully and analyzed then there are several words contained in the same field of meaning, for example, the word "20 ans" contained in image number 4, may be included in the theme "Jeunesse". Likewise, the word "Première" can be related to the theme "Cinéma" or "Télévision".

After analyzing the possibilities of the emergence of one word with a different theme, it can be ascertained to be the cause of students' mistakes in determining the theme of the six magazine cover images.

The summary of mistakes made by students can be seen in Table 3 below:

Number of students who answer	Télévision	Mode	Cinéma	Géographie	Jeunesse	Économie
Correct	17 (68%)	24 (96%)	20 (80%)	25 (100%)	12 (48%)	2 (08%)
Wrong	8 (32%)	1 (0,4%)	5 (20%)	0 (0%)	13 (52%)	4 (16%)

Table 3. Distribution of Wrong Answers in Tests Part II

From Table 3 above can be seen that, around 52% of students make mistakes when analyzing the field of meaning "Jeunesse" which means youth. The answers given are often confused with "Television". This shows that one particular word may refer to several fields of meaning. To avoid these mistakes requires a wealth of vocabulary and cultural insights about the language being studied. This is because if students know the type of magazine or reading both in terms of the target reader (the object of the reader) and its contents then they will not make that mistake. Each magazine in French has specifications both in terms of readers or the contents of the magazine. For example, Marie Claire magazine usually has a female target audience. The contents of the magazine also discuss women's lives, for example, fashion, cooking, career, and family, etc. Therefore, mastering vocabulary and good culture once again play an important role in improving students' reading skills.

It seems like every level reading skill level DELF A2, in sections 3 and 4 contains questions in the form of multiple choices and closed or open questions that require written answers and justification of answers taken from the text being read. The analysis results are presented in Table 4 below.

Sample Number	Exercise 3 About short articles from newspapers/forums or magazines	Exercise 4 Articles or short texts are taken from advertisements
1	3/7	4/7
2	1/7	2/7
3	2/7	7/7
4	1/7	4/7
5	1/7	0/7
6	4/7	0/7
7	1/7	7/7
8	1/7	5/7
9	4/7	4/7
10	1/7	4/7
11	1/7	0/7
12	1/7	3/7
13	1/7	6/7
14	3/7	5/7
15	3/7	7/7
16	1/7	4/7
17	3/7	4/7
18	1/7	5/7
19	0/7	3/7
20	3/7	4/7
21	3/7	3/7
22	1/7	4/7
23	4/7	4/7
24	3/7	6/7
25	3/7	0/7

Table 4. Distribution of Test Values Part III and IV

From Table 4 above it can be seen that in the third part of the test, only 3 students or 12% were able to get 4 out of 7 total points. Then 8 people or 32% get 3 points, 12 people or 48% get only 1 point, 1 person 0.4% get 2 points and 1 person is also completely unable to answer all the questions given correctly. Based on these calculations it can be seen that from 25 students only 3 people or 12% who managed to answer 50% of the questions correctly, 88% of students were declared to have low reading skills.

After conducting an in-depth analysis, it is known that the greatest difficulty of students is not being able to justify the answers given. Justification is done by writing a piece of text that is evidence of a right or wrong answer. At level A2, in the question/statement true/false (Vrai ou Faux) the value will not be given if the justification does not match. This means that students will get points if the choice is right and justification is right. If only the right or wrong choice is correct but the justification is wrong, then it does not get points. Questions or statements that are used as questions on true/false (Vrai ou Faux) types of questions are usually formulated or paraphrased with different words or sentence patterns. So that if you understand the reformulation or paraphrase contained in the problem, then certainly it will not be able to determine the meaningful part of the text or contain the same as it. The form of questions in this section can be QUESTIONS or STATEMENTS.

The best way to find the answer is to understand the question or statement and find parts of the text that have the same meaning or that confirm the contents. If the contents are not contradictory then the answer is TRUE (VRAI), whereas if the content is contradictory then the answer is FALSE (FAUX), then write the part of the text that confirms it is true or false. If the text is too long, then just writing 3 words beginning then followed by punctuation marks [...] then 3 words that contain the end of the sentence.

	VRAI	FAUX
1. L'exposition en hommage au professeur Jonas Salk est organisée à Pittsburgh. Justification: …………………………………………………………………… ……………………………………………………………….…..		

Tabel 5. Cochez VRAI ou FAUX et recopies la phrase (ou la partie de phrase) Qui justified Votre réponse

The statement in question number 1 above is not entirely wrong, but there are parts of the sentence that finally make the statement in the sentence above is wrong or does not match the contents of the text. The sentence "L'exposition en hommage au Professeur Jonas Salk" is a reformulation of the sentence contained in the text "Le Musée National de l'Histoire Américaine inaugure aujourd' hui une exposition en l'honneur du Professeur Jonas Salk" the word honneur has replaced the word hommage both means honor or honor, then the sentence pattern in the problem is changed to the passive sentence «est organisé» which means that it is held temporarily in the text in the form of the active sentence «Lnagure» which means «formalize». But the reason why the statement does not fit the contents of the text is the word «à Pittsburgh», which means in Pittersbourg, while in the text is «à Washington», in Washington. Thus, the statement is false and the justification is the sentence "À Washington le Musée National de l'Histoire Américaine Lnaugure aujourd' hui une exposition en l 'Honneur du Professeur Jonas Salk".

	VRAI	FAUX
1. L'exposition en hommage au professeur Jonas Salk est organisée à Pittsburgh. Justification: À Washington le Musée National de l'Histoire Américaine inaugure aujourd'hui une exposition en l'honneur du professeur Jonas Salk **OR** À Washington le Musée […] l'honneur du professeur Jonas Salk		X

Table 6. Example of the right answer:

From the explanation above it can be understood that the material developed in this study considers the needs and problems faced by students in the Réception écrite course.

Design Phase

In this phase the learning material grids are designed, the learning media grid, the practice questions grid, and the learning outcome evaluation grid. Based on the results of the design phase, it is determined (1) that teaching material must contain a theoretical basis for reading French texts in various forms with examples of analysis, (2) the learning media used must be web-based and equipped with teaching materials, practice questions, assignments, and evaluation by the principles of Réception Écrite learning, (3) practice questions must be able to be used to improve text reading skills, and (4) learning outcome evaluation questions must be able to measure students' ability to read texts according to their level (Niveau) French language skills in the Cadre Éuropéen Commun de Références pour les Langues (CECRL). The design of web-based learning media can be seen on the following site: https://blogpembelajaranRéception ecrite.blogspot.com/.

The grids arranged in this stage will be a reference in the process of developing teaching materials, media, and practice questions. The grid as a reference in the planning process becomes an important thing in the development of material because good teaching material must be developed in a planned and systematic manner and based on learning objectives.

Development Phase

This phase is the realization phase of various designs that have been prepared in the design phase. The output of this phase is a draft learning media that has been completed with the contents (instructions and material) of all the components forming a learning media. This phase also validates the draft learning media that has been developed. The learning media validation was carried out by three media experts and three French learning experts. The media expert must validate the quality of the developed media, while the French learning expert must validate the quality of the material contained in the learning media.
Based on the results of the validation carried out by media experts, the following data were obtained:

Aspect	Rating Indicator	Validator Rating Score			Average Value%	Information
		1	2	3		
Media Format	The developed media is easy to operate for students and lecturers.	3	4	4	3,6	Valid
	The media facilitates the smooth learning process of Réception Écrite.	4	4	4	4	Valid
Media Display	Figures or tables are easy for students to understand.	3	3	3	3	Valid
	Image size proportional.	3	3	3	3	Valid
	Able to explain concepts correctly.	3	3	4	3,3	Valid
	Selection of letters accordingly.	4	3	4	3,6	Valid
	Font color is appropriate.	3	3	3	3	Valid

	Appropriate font size.	4	4	3	3,6	Valid
	Posts can be read.	4	4	4	4	Valid
	Color selection is appropriate.	3	3	3	3	Valid
	Color selection does not make students difficult to study.	3	3	3	3	Valid
	The layout of objects on the media is appropriate.	3	3	3	3	Valid
	The layout of objects is not confusing.	3	3	4	3,3	Valid
	Able to explain concepts.	3	3	3	3	Valid
Concept Presentation	The concept is by the learning objectives.	3	3	3	3	Valid
	The concepts are presented in order.	3	4	3	3,3	Valid
	Following the level of student thinking.	3	4	4	3,6	Valid
	There is a concept of truth.	3	3	3	3	Valid
Average Score		3,22	3,33	3,38	3,29	
General Assessment						

COMMENTS VALIDATOR

Validator 1	**Validator 2**	**Validator 3**
Web-based learning media developed can support Blended Learning.	Learning media developed are interesting	Learning media developed are feasible to use

Table 7. Learning Media Validation Results

Furthermore, based on the results of the expert validation of the material/content in the learning media obtained data as follows.

Aspect	**Rating Indicator**	**Validator Rating Score**			**Average Value%**	**Information**
		1	2	3		
Content/Material	The material is arranged by CP and KD on the Syllabus.	3	4	3	3,3	Valid
	Teaching materials are arranged on the web media and do not contain elements of plagiarism.	3	3	3	3	Valid
	The Materials contain the knowledge and skills of Réception Écrite based on the ability to write on the CECRL Niveau A-2.	3	3	3	3	Valid
	The material can encourage curiosity	3	3	4	3,3	Valid

	about French.					
	The material is easy for students to understand.	4	3	4	3,6	Valid
	The material can encourage critical thinking and problem-solving activities.	3	3	3	3	Valid
	Teaching material can encourage the use of information and communication technology.	3	3	4	3,3	Valid
	The evaluation of learning outcomes on web media has fulfilled the elements of Higher Order Thinking Skills (HOTS).	3	3	3	3	Valid
Presentation Techniques	There is systematic presentation consistency in teaching material.	3	4	3	3,3	Valid
	Concepts are presented coherently from the easy to the difficult.	3	4	4	3,6	Valid
	The format of the content of teaching materials supports the implementation of critical thinking and creativity activities.	3	3	3	3	Valid
	The format of the content of teaching materials supports the implementation of activities' use of information and communication technology.	3	4	3	3,3	Valid
Language and Readability	There is accuracy in sentence structure.	3	3	3	3	Valid
	Sentences are arranged effectively.	3	3	3	3	Valid
	Use standard terms.	3	3	4	3,3	Valid
	Information is delivered in an interesting and easy to understand way.	4	3	4	3,6	Valid
	The language used can arouse learning motivation.	3	3	3	3	Valid
	There is compatibility between the use of language with the intellectual development of students.	4	3	3	3,3	Valid
	There is grammatical accuracy.	3	4	3	3,3	Valid
	There is spelling accuracy.	3	4	4	3,6	Valid
	There is consistency in the use of the term.	3	3	3	3	Valid
	The size of the writing can be read clearly by the reader.	3	3	3	3	Valid
Average Score		3,1	3,2	3,3	3,2	
	General Assessment					

COMMENTS VALIDATOR		
Validator 1	**Validator 2**	**Validator 3**
Teaching material contained in web media is well used for learning.	Teaching material is quite interesting to use in learning.	The aspects required for good teaching materials are in this teaching material.

Table 8. Results Validation of Learning Media Content

From the above findings, it can be understood that e-learning developed has fulfilled the validity requirements from the viewpoint of media and content.

DISCUSSION

Phase requirement analysis

When viewed from a theoretical and empirical point of view in general, teaching materials must at least meet several criteria, namely: simple, easy to understand, reflecting real life, and easy to be revised and updated (Aydın & Aytekin: 2018, pp. 27-38). In terms of foreign language learning, the important thing to remember is that the material must be by the needs of students and reflect the use of language in daily life outside the classroom.

When viewed from a more specific perspective on learning to read, then reading material in a foreign language must teach culture in the target language to avoid misunderstandings due to differences in student culture with the culture of native speakers of the target language. (Ahmed: 2017, pp. 181-202). That is because language cannot be separated from culture when language learning is separated from the original culture of the target language then what will happen is a failure of understanding.

By frequently reading text in the target language, a student can get the new vocabulary and know the meaning of the word by looking at the context of the use of the word in the text without having to explain where the word is before starting to read the text (Elgort et al.: 2020, pp. 7-32). However, it should be remembered that in teaching students to acquire and understand new vocabulary by reading and seeing the context of the use of the word in the text, the instructor needs to pay attention to the level of language ability of students to adjust the strategies that will be used for teaching. Students with different target language mastery levels will likely need different strategies so they can get optimal results.

Another problem faced by students is the problem of lack of motivation and learning achievement in the Réception Écrite course due to the learning media that is limited to printed books. It should be understood that students who are currently active in class belong to the Generation Z group, namely the generation born after 1995. Generation Z is born with technology and is very good at using technology, always connected to the internet, hoping for something instantaneously, and they can't wait. From their characteristics, they will prefer the learning process which involves the use of the latest information technology that is not limited by distance and time, so that e-learning is the right choice.

In addition, e-learning has a better impact on student learning success than traditional learning. There are several reasons why the application of e-learning is more successful than traditional learning. First, the interactive features of e-learning have proven to make students of generation z more motivated to learn than to use printed books. Second, the application of e-learning can change the learning styles of adult students into more active students. Third, a positive response to the use of e-learning can make student learning outcomes better (Mahajan: 2018, pp. 501-507) even more so if e-learning is combined with face-to-face learning or what is known as blended learning (Nortvig et al.: 2018, pp. 46-55). Fourth, the success and motivation of students in the implementation of e-learning are influenced by the ability in the operation of technological devices and the age of students and students at the same time. Fifth, the use of e-learning is

more efficient in terms of time and cost and students with work status can still study without having to disrupt their work time (Sadeghi: 2019, pp. 80-88). But keep in mind that e-learning can be used effectively if teachers and students have good skills in the field.

Design Phase

The design of instructional media is based on the above provisions based on several reasons. First, the teaching material developed in this e-learning contains examples of text analysis to help students understand in doing the exercises. The reason for giving examples is by giving examples that are clear and easy to understand, so students will more easily master the material being taught. Second, learning media are made in the form of websites because learning English as a foreign language through the website independently has been proven successful in making students happy to be satisfied with the learning process through the website. Thus, the use of websites in e-learning developed for French in this study is likely to be able to make students happy and satisfied. Furthermore, when students can control their learning process through various technology is believed to bring positive learning experiences for the students (Baharuddin & Dalle: 2017, pp. 1-13). Third, evaluation is aimed at measuring and improving students' reading skills according to the CECRL to ensure that the training questions compiled have validity and reliability standards, because a good question must have a good level of validity and reliability.

Development Phase

The validity of a learning media is very important in efforts to achieve learning goals because a valid learning media will guarantee the creation of learning that can deliver students to achieve learning goals, otherwise the invalid material will make learning useless.

CONCLUSION

Based on the results of the study, it can be concluded that the difficulties faced by students in the reading skills of Réception Écrite Intermédiaire are caused by several things as follows:

a. Inadequate vocabulary mastery of themes related to A2 reading skills based on the European standard curriculum Cadre européen commun de référence pour les Langue (CECRL). If elaborated in detail, themes within the scope of DELF A2 can be categorized by type, form, and theme of the text. Based on the type of text, at the A2 level the type of text found is informative, descriptive, and narrative text. Then for the form includes brochures, letters, catalogs, articles, forums, advertisements, signs, email in a simple and concise form. And based on the theme consists of family, friends, school, work, holidays, parties, leisure activities, schedules, etc.

b. The ability to make the meaning field of a word is also one of the causes of the low ability to read students. The ability to analyze the meaning field is important in reading or understanding then summarizes and synthesizes the contents of the text.

c. Insights about culture and tradition that apply to French society, for example, lifestyle, daily activities, events, names of French communication media such as newspapers, magazines, radio, television, etc.

d. Inability to formulate or paraphrase sentences in French. Paraphrasing or reformulation of sentences in French can be done in several ways, namely: nominalization, Voix passive ou active (changing active sentences to passive sentences or vice versa), particle présent, or passé, use of synonyms or word antonyms.

These four obstacles can be overcome by developing Web-based learning media that adapt to the needs of students. The development of Web-based écrite Réception (Réception Ecrite) teaching material that

has been carried out is expected to solve student learning difficulties in the Réception Ecrite reading skills course, where the learning media developed meets the following criteria:

a. Learning media must display themes related to A2 reading skills based on the European standard Cadre Européen Commun de Référence pour Les Langues (CECRL) curriculum complete with vocabulary.

b. Media learning must reflect or represent the culture of French society but by not colliding with the culture and noble values of the Indonesian people (still prioritizing local culture and wisdom, especially North Sumatra).

c. Learning media must contain linguistic material that contains the type, form, and grammar by those listed on the European standard curriculum Cadre européen commun de référence pour les Langue (CECRL).

d. Learning media must be designed based on a technology called e-learning, which is currently a trend in the teaching and learning process of the Industrial Revolution 4.0 era so that learners can be motivated and participate actively in the whole process of language learning, especially in the reading skills of Réception Ecrite.

Based on the results of the feasibility test conducted by the validator, it can be concluded that the teaching material that has been developed based on the web meets the four points above.

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Study of Social Phenomenon of Early Marriage in Beutong Nagan Raya Regency, Aceh, Indonesia

Estudio del fenómeno social del matrimonio temprano en la región Beutong Nagan Raya, Aceh, Indonesia

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RESUMEN

Esta investigación estudia los fenómenos sociales del matrimonio precoz desde una perspectiva cultural y de derecho consuetudinario, brindando una gran comprensión a los adolescentes hacia el mantenimiento de la cultura oriental, preservando los valores culturales locales al filtrar la corriente de la globalización, y proporcionando, conocimiento sobre el impacto del matrimonio precoz en la cultura, manteniendo la integridad familiar. Por lo tanto, recomendamos a la comunidad llevar a cabo una socialización sobre la importancia de mantener la sabiduría y el conocimiento cultural local en la preparación del matrimonio en la edad adulta.

Palabras clave: Aprendizaje de medios, desarrollo, lectura, lenguaje basado en la web.

ABSTRACT

This article study the social phenomena of early marriage from a cultural and customary law perspective, providing adolescents with a great understanding of maintaining eastern culture, preserving local cultural values by filtering the current of globalization and providing knowledge about the impact of early marriage on their rculture, manteining family integrity. Therefore, we recommend that the community carry out a socialization on the importance of maintaining local cultural knowledge and wisdom about preparing for marriage in adulthood.

Keywords: Adolescents, early marriage, eastern culture, moral values.

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INTRODUCTION

In the social life of society, there is always two-family kinship that will marry and also involving other social relationship that exists in peoples lives. The wedding ceremosny is a ritual for every couple; someone who will marry will reach the position of maturity with new rights and obligations; in this case, relatives are members of the community. This network also accepts new obligations and roles as well—the bridging needs for the human being with the fulfilment of the essence of marriage. The Law of Marriage No. 1 in 1974 has set the foundations and conditions that must be fulfilled in a marriage. One of these is the provision in article 7 paragraph (1): Marriage is only permitted if the man has reached the age of 19 (nineteen) years and a woman has reached the age of 16 (sixteen) years ".

In line with the development of human life, there is a problem that occurs in the community, moral degradation and free sex among teenager and extramarital relation becomes ordinary so that there is a pregnancy outside of marriage. As a result, parents cover the disgrace by marrying their child without considering the age and future of their child. The phenomenon of early marriage also occurred in the region of Aceh, especially in the district of Nagan Raya Regency. In the 1950s, marrying underage women was common. But, as time went by, community mindset is developing, and the public view of marriage age is different. Globalization changes the social order in the society to become more modern, the development of information and the television shows in Gampong villages through media that drive to change the way of the community (Ahmad & Ahmad 2019; Mursyidin et al.: 2019).

Various perceptions about early marriage appear in communities. The woman who is married at an early age is considered to be taboo and married at an early age are also considered to be destroying the future, because at an early age where someone should still get education and knowledge. In Beutong society, early marriage is not to be blamed (Birchok: 2013; Ahmad & Ahmad 2018). But, according to the community, if the cause of early marriage is promiscuity, a big shame so that the family become ashamed and gradually will feel separated in the Gampong society, it is better not to stay in Gampong because if it is still visible then will be remembered continually with the same attitude. But not all people are close-minded, there are people who think if already married it is not a problem. In accordance with the data obtained from the preliminary research results that there are 9 (nine) cases of early marriage that occurred between 2017 to 2019 and recorded in the state excerpt of marriage certificate because 9 (nine) cases of those who did early marriage register their marriage in religion affair office. Based on the data researcher feel interested in naming the title of this research Social Phenomena Analysis of Early Marriage in Beutong District of Nagan Raya (Yusuf: 2005).

Table 1. Total Cases of Early Marriage in Beutong Nagan Raya Regency, Aceh, Indonesia

No	Year	Total Cases
1	2017	4
2	2018	3
3	2019	2
	TOTAL	9

LITERATURE REVIEW

1. Marriage Concept in Islam

Nikah is originated from nikaa`hun which masdar or derived from nakaha. The synonym tazawwaja then translated in Indonesian as it is called perkawinan. As for the linguistic, nikah means adh-dha`mmu wattada`khul (overlapping and inserting) therefore according to Arab custom, the friction of tree clumps such as bamboo trees due to the wind is called tana`kahatil asyjar (the tree clump is marrying), because of the wind

and there are some crashes into other chambers (Hakim: 2000). Marriage, according to the term, is the same with the word ”nikah” dan word ”zawaj” (Shomat: 2010). The issue of marriage is an issue that is always actual and always interesting to talk, because this issue is not only about the habit and human life, but also touching a noble and central institution that is household. Sublime, because it is a fortress for the defence of human dignity and akhlaq values (Ahmad: 2020).

The ordinances of marriage in Islam are a Khitbah (Proposal), and a Muslim who will marry a Muslimah should propose her first, because it is possible she has been proposed by someone else, in this case, Islam prohibits a muslim propose a Muslimah who has been proposed by someone else. Next, Aqad Nikah. In aqad nikah some several conditions and obligations must be met, (i) loving each other from the bride, (ii) Ijab Qabul, (iii) Dowry, (iv) Wali, (v) Witnesses and according to sunnah before aqad nikah held preaching named Khutbatun Nikah or Khutbatul Hajat. Also, Walimatul 'urusy is mandatory and is done as simple as possible and in feast should invite the poor people. Rasulullah shallallahu 'alaihi wa sallam said about inviting rich people only is the worst feast (Ahmad & Sahar: 2019; Andrews & Hurtado Domínguez: 2020).

2. Marriage Concept in Acehnese Customs

Aceh is the Muslim-majority region, both customs and cultures of Aceh are in line with Islamic guidelines, Al Quran and Sunnah (Tjoetra et al.: 2019). Aceh has several parts namely West, Central, East, North, and the South, from all of them there are some differences in customs and culture in marriage, but basically, the concept of marriage is still based on Islam as outlined in the concept of marriage in Islam. The ordinances of marriage in the customary in Beutong are Khitbah (Proposal) - the male family who will marry a woman is in advance because she may have been proposed someone else, in this case, with the teaching of Islam prohibits a man from marrying a woman who has been proposed. Next, Aqad Nikah - In aqad nikah some several terms and obligations must be met (i) Loving each other from both brides, (ii) Ijab Qabul, (iii) Dowry, agreement of both families, (iv) Wali, (v) Witnesses, (vi) according to the sunnah before the aqad nikah held preaching first named Khutbatun Nikah or Khutbatul Hajat, and Peusijuk (Bestari et al.: 2019).

Also, Kandhuri - in this case, inviting families from both sides, this kandhuri in Aceh customary divided into two intat linto (ceremony of accompanying the groom) and Tung Dara Baroe (picking up the bride), on both occasions held Kandhuri, which attended by families, relatives, friends and invited people. But in practice that occurs in the community Kandhuri held a massive event for people who can afford if not able enough with the Kandhuri Talam Sidroe Teungku, or in other terms Kenduri Satu Orang Teungku only.

There are always two-family networks that will marry and therefore also other networks that are farther away. The two families have a kind of position in the social elements system whose balance partly also depends on who is married to whom. Marriage is the best clue that a family line that someone looks at the others equal socially or economically. Marriage is one of the most important times in the life cycle of all people around the world, and it is the transition from youth to family life level (In Koenjaraningrat: 2002). Therefore, a marriage poses a variety of consequences, which also involve many relatives, including the husband himself. Marriage is the implementation of God command that instituting the community to form households in family bonds (Soemadingrat: 2002).

The association of societal (marriage) with the atmosphere of tradition and customs because of the social changes in society will be shifted towards the contract based on the arrangement by the State (Doyle: 1990). Marriage is defined as a combination of heart and association, or simply living together in the sense of a man and woman based on a particular belief that binds strongly, this amalgamation raises and controls reciprocal marriage to protect certain laws (Suprajitno: 2004). Marriage is the basis of family formation, in the concept of sociology of the family is the smallest social institution that is the consequence of the human needs in gaining offspring. In this case, the family can also be the most important primary group in society. Historically, the family is formed from a unit that is a limited organization and can be a source of tension, pressure, and disappointment (Soerjono: 2007).

3. Marriage Concept of State

The marriage is underage by a spouse who not fulfil the extent to which the early marriage. In essence, the early marriage performed by a person at the age of the children. The child protection act confirms that a child is a person who is not yet 18 (eighteen) years, including a child who is still in the womb (article 1 paragraph 1 Law No 23, 2002). Underage marriage in child protection, in the end, is the act of pruning freedom of children or adolescents to acquire their rights, the right to live, grow, evolve, and participate, optimally by the right and dignity of humanity, and get protection from violence and discrimination (article 1 paragraph 2 Law No 23, 2002). Therefore, parents are obliged to prevent the occurrence of marriage at the age of children (article 26 paragraph 1 point C Law No. 23 Year 2002), and become the obligation of the family while parents can not perform their obligations and responsibilities for a reason (article 26 paragraph 2 Law No. 23 year 2002) to be protected and protected their rights as a child (Jawad & Elmali-Karakaya: 2020).

4. Early Marriage

Early marriage is associated with time, i.e. at the beginning of a certain time. The opponent is expired marriage. In order not to widen from the main purpose of this writing, given the many definitions of ' early age ' in the phrase ' early marriage ' the researcher restricts the definition of ' early marriage ' as a marriage performed by those under the age who are allowed to marry in the Marriage Law No. 1 year 1974, which is at least 16 years for women and 19 years for men. When judging by age, early age is included in juvenile categories. The adolescent is derived from the Latin word adolescent which means to grow or grow into adulthood. Many figures give definitions of teenagers. Teenagers do not have a clear place because it includes children but neither adult nor old. Adolescents as the period of growth between childhood and adulthood. The nature of transition or shift because teenagers have not gained adult status and no longer have child status (Ibrahim: 2011).

Adolescence is a transition from childhood to adulthood, experiencing the development of all aspects/functions to enter adulthood. Adolescence lasts between 12 to 21 years for women and 13 to 22 years for men (Rumini & Siti: 2004). Adolescence lasts between the ages of 12 to 21 years for women and 13 to 22 years for men. The transitional period between childhood and adulthood. During this time, the teenagers experienced a period of growth and a period of physical development and the development of psychology. They are not children in either body or way of thinking or acting, but not adults (Zakiah: 1990). The adolescent is interpreted as a period of progression between childhood and adulthood, which includes biological, cognitive, and social-emotional changes (Santrock: 2003).

METHODS

This study is designed using qualitative analysis. A process of research and understanding are based on a methodology in identifying a social phenomenon and human problem. In this approach, the researcher made a complex figure, examined the words, detailed reports of the respondents views, and conducted studies on the natural situation. The method used in this research was a descriptive method. Sugiyono (2011) stated that the qualitative method is a method of research based on philosophy, used to study the nature of the object condition, where the researcher is as a key instrument. The research was conducted in Beutong Regency of Nagan Raya, Aceh, Indonesia.

RESULTS

Factors that cause early marriage

Several factors causing the early marriage among the community of Beutong Regency of Nagan Raya, Aceh, one of them is promiscuity factor. The tendency to increase free promiscuity is caused by the flow of globalization and the ease of access to digital technology by adolescents in Gampongs, making adolescents vulnerable to the effects posed, for the negative effects, both by the society and electronic media and the mass media that presents a variety of news, for teenagers who cannot filter all information obtained, then not close the possibility of falling into promiscuity (Abdullah: 2018).

As for some factors that causing the early marriage in Beutong are (i) Promiscuity Factor - The occurrence of the marriage at an early age is encouraged by the promiscuity because it already pregnant they are married although still in school. The promiscuity is a disaster, such as dating, then married. Increased marriage at an early age due to the development of dating culture in young generations. (ii) Religious Factor - Religious education is one of the contributing factors of early marriage because some parents are frightened of their child deeds that lead to adultery, which is a major sin in the religion of Islam, taking the initiative by marrying his son even though still a teenager. (iii) Negative Effect from Globalization -Early marriage is caused by the negative flow of globalization that has penetrated into Gampongs, to make adolescents vulnerable to the effects posed, both by the society and the electronic media and the mass media that provide a variety of news, for teenagers who cannot filter any information such as the pornographic content that they get, not closing the possibility of falling in free sex and ended with early marriage.

Next, Low Education Level Factor - Early marriage in Beutong is because of the low level of education. The low level of education is one of the factors of early marriage, which contributes to the mindset, attitudes and views of the community to allow an underage marriage to occur, this is an expression of public ignorance of the adverse effects of someone who is married early both from health and psychological and (v) Economic Factor - Early marriages often occur in less capable communities, for underprivileged parents if they have married their children, the economic burden of the family will be lifted. Beutong society, especially the parents whose economic condition is low still assume that if the child is married quickly or early, the burden the family will be lifted" (Firanescu: 2018)..

DISCUSSION

Analysis of Social Phenomenon for Early Marriage

Promiscuity Factor - The tendency to increase promiscuity by youth due to the presence of a dating culture in the younger generation, the way of promiscuity does not properly make the disaster, making teenagers vulnerable to the effects posed, especially negative effects, because it is already pregnant so they are married although still in school.

Religious Factor - Religious factor is one of the contributing factors of early marriage, because some parents who are frightened of their child deeds that lead to adultery, which is a major sin in Islam, take the initiative by marrying his son despite being a teenager. In Islam, it does not deform or oppose minors, and there is no criminalization of underage marriages. It is just that Islam prohibit any relationship that leads to adultery. Public understanding of this religious norm greatly affects their perception of early marriage. Some of the people who argued that if a child has a relationship with the opposite sex, there has been a violation of religious value. As parents are obliged to protect and prevent them, they tend to marry the children immediately.

Negative Effect from Globalization - Early marriage is caused by the negative flow of globalization that has penetrated into Gampongs, to make adolescents vulnerable to the effects posed, both by the society and the

electronic media and the mass media that provide a variety of news, for teenagers who cannot filter any information such as the pornographic content that they get, not closing the possibility of falling in free sex and ended with early marriage".

Low Education Level Factor - The majority of Beutong Society if classified from the level of education is still low, which generally junior high school and high school, only a few people who proceed to a higher level of education, thus gaining knowledge of the impact and influence caused by early marriage. Low-education factor of the attitude and view of the public, allowing early marriage, an expression of public ignorance of the adverse effects of a person who is married early in both health and psychological. Those who fall in the free sex are actually just encouraged their curiosity.

Economic Factor - From the data found in the field on the perpetrators of early marriage are classified as underprivileged people; marriage occurs because of the condition of the family living in the poverty line, to relieve the burden of parents, women are married to people who are considered affluent, educational factors due to the low level of education and knowledge of parents, children and society, causing a tendency, family factor because usually parents even families tell their children to marry as soon as possible without considering their age. The economic factor does not show a significant correlation to pre-marital sex behaviour but shows a high correlation of early marriage, assuming if the child is married, then the family economic burden will be helped. Having a son-in-law at least one burden of parents on the responsibilities of his daughter has been taken by her husband, although many of us see those who are married but still depend on their lives with income from parents.

CONCLUSION

Empirical In conclusion, this study identified that a total of 5 factors that causing the early marriage among Beutong community, Aceh, Indonesia, namely, free sex, religion, negative globalization effect, low educational background and economic factors. In line with the findings of this study, we suggest the government to give socialization about the impact of early marriage on children, until giving certain understanding and knowledge that early marriage causing bad condition for a family in maintaining the family unity by the purpose of the marriage itself.

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Instrucciones para los Árbitros

Se parte del supuesto de que el/a árbitro es "un par" del arbitrado/a. Eso quiere decir que ambos se desenvuelven en el contexto de una cultura científica que le es familiar; es decir, que se presume que ambos "dominan el tema", que conocen sus tendencias y contratendencias. Eso es de innegable valor a la hora de que un arbitraje responda de acuerdo a los objetivos en los que se basa: la suficiente neutralidad y el mínimo de subjetividad, como para hacer un juicio a conciencia. De esto dependerá el éxito de esa "misión" que sin lugar a dudas redundará en beneficio de la publicación.
Los especialistas encargados del arbitraje deben tomar con especial consideración, sin que esto menoscabe su libertad para evaluar, los siguientes aspectos que se enuncian, al momento de realizar la lectura, con el fin de lograr la mayor objetividad posible en su dictamen. Se trata pues de confirmar la calidad del artículo científico que está en consideración.

1. El nivel teórico del trabajo
Se considerará el dominio conceptual y argumentativo de la propuesta del trabajo. Especialmente, hacer evidente en el artículo presentado contextos teóricos pertinentes que permitan situar el tema y su problemática. Esto anula el grado de especulación que pueda sufrir el objeto de estudio.

2. El nivel metodológico del trabajo
Se considerará la coherencia metodológica del trabajo entre la problemática propuesta y la estructura lógica de la investigación. Sólo un buen soporte metodológico puede determinar si hay suficiente coherencia en torno a las hipótesis, los objetivos y las categorías utilizadas. Esto anula cualquier rasgo de asistematicidad de la investigación.

3. Nivel de interpretación del trabajo
Se considerará el grado interpretativo de la investigación, sobre todo en las de carácter social o humanístico. Esto cancela cualquier discurso o análisis descriptivo en la investigación, y permite poner en evidencia si el trabajo presenta un buen nivel reflexivo y crítico. Además, el trabajo debería generar nuevos postulados, propuestas.

4. El nivel bibliográfico de la investigación
Se considerará el uso adecuado de la bibliografía. Lo que significa que la misma debe ser lo más especializada posible y de actualidad. Las referencias y/o citas deben ajustarse y responder a la estructura argumentativa de la investigación, sin caer en contradicciones o sin sentidos. Este es uno de los niveles de probar la rigurosidad del trabajo. No se debe subestimar la fuente bibliográfica.

5. El nivel de la gramática
Se considerará el adecuado uso del lenguaje y la claridad de expresión, en la medida en que esto está directamente relacionado con el nivel comunicativo que se le debe a la investigación. Imprecisiones sintácticas, retóricas superfluas, errores de puntuación, párrafos engorrosos, entre otros aspectos, son elementos que confunden al lector y puede ser sinónimo de graves faltas en la comunicación escrita.

6. El nivel de las objeciones u observaciones
Se deberá razonar por escrito los argumentos que tiene el árbitro para corregir parcial o totalmente un artículo, a fin de proceder a su publicación. Esto es muy importante pues de lo contrario el autor del artículo no puede llevar a cabo los correctivos solicitados por el árbitro. Sus desacuerdos, si no están dentro de los límites de la investigación, no de- ben privar sobre la evaluación. Si por alguna razón el árbitro considera que no está en capacidad de lograr su dictamen con imparcialidad y objetividad, debe comunicar su renuncia a fin de proceder a su reemplazo.

7. La pronta respuesta del árbitro
Es conveniente que el árbitro respete y cumpla debidamente, evitando demoras innecesarias, las fechas previstas para el arbitraje. Lo contrario genera serios, y a veces graves, problemas en el cronograma de edición. Si el árbitro no puede cumplir con los lapsos de- terminados para la evaluación, debe notificarlo enseguida.

8. La presentación formal
Se considerará la presentación formal del trabajo de acuerdo a las Normas de Publicación de la revista que aparecen al final de la misma.